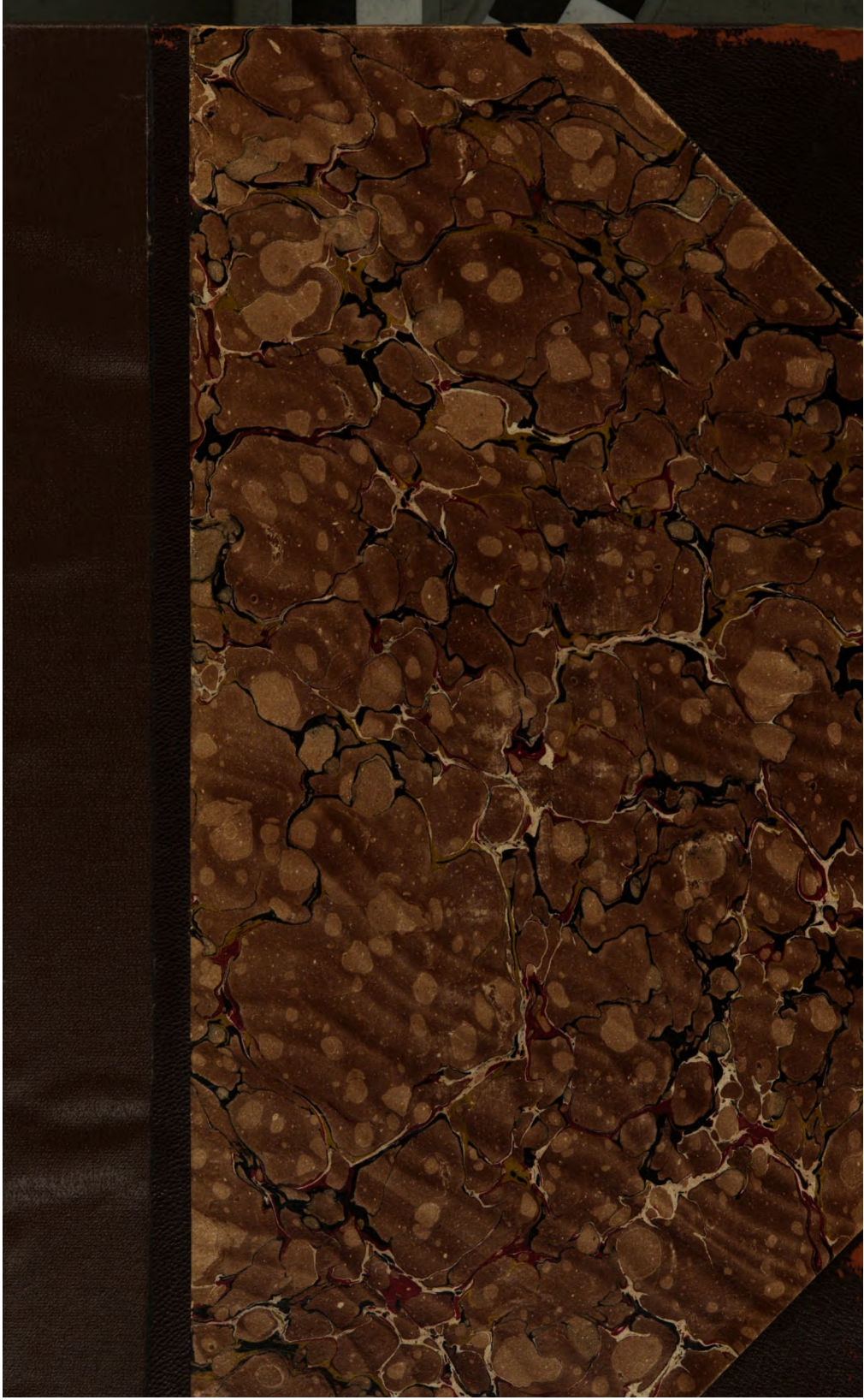

THE MAHABHARATA

OF

KRISHNA-DWAIPAYAÑA VYASA

TRANSLATED

INTO

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THE MAHABHARATA

VIRĀTA PARVA.

SECTION I.

(Pāndava-praveça Parva.)

Om ! After having bowed down to Nārāyana, and Nara the most exalted of male beings, and also to the goddess Saraswati, must the word *Jaya* be uttered.

Janamejaya said.—" How did my great-grandfathers, afflicted with the fear of Duryodhana, pass their days undiscovered in the city of Virāta ? And, O Brāhmana, how did the highly blessed Draupadi, stricken with woe, devoted to her lords, and ever adoring the Deity,* spend her days unrecognised ?"

Vaiçampāyana said.—" Listen, O lord of men, how thy great-grandfathers passed the period of non-discovery in the city of Virāta ! Having in this way obtained boons from the god of Justice, that best of virtuous men, Yudhishthira, returned to the asylum and related unto the Brāhmanas all that had happened. And having related everything unto them, Yudhishthira restored to that regenerate follower of his the churning staff and the fire-sticks he had lost. And, O Bhārata, the son of the god of Justice, the royal Yudhisthira of high soul, then called together all his younger brothers and addressed them, saying,—'Exiled from our kingdom, we have passed twelve years. The thirteenth year, hard to spend, hath now come. Do thou, therefore, O Arjuna the son of Kunti, select some spot where we may pass our days undiscovered by our enemies !'

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* *Brahma-Vādini*—Nilakantha explains this as *Krishna-kirtana-çilā.—T.*

"Arjuna replied,—'Even by virtue of Dharma's boon, we shall, O lord of men, range about undiscovered by men. Still, for purposes of residence, I shall mention some spots that are both delightful and secluded. Do thou select some one of them. Surrounding the kingdom of the Kurus, are many countries, beautiful and abounding in corn, such as Pānchāla, Chedi, Matsya, Curasena, Pattachchara, Daçārna, Navarāshtra, Malla, Cālva, Yugandhara, Surāshtra, Avanti, and the spacious Kuntirāshtra. Which of these, O king, wouldst thou choose, and where, O foremost of monarchs, shall we spend this year?'

"Yudhishthira said,—'O thou of mighty arms, it is even so. What that adorable Lord of all creatures hath said must become true! Surely, after consulting together, we must select some delightful, auspicious, and agreeable region for our abode, where we may live free from fear. The aged Virāta, king of the Matsyas, is virtuous and powerful and charitable, and is liked by all. And he is also attached to the Pāndavas. Even in the city of Virāta, O child, we shall, O Bhārata, spend this year, entering his service. Tell me, ye sons of the Kuru race, in what capacities ye will severally present yourselves before the king of the Matsyas!'

"Arjuna said,—'O god among men, what service wilt thou take in Virāta's kingdom? O righteous one, in what capacity wilt thou reside in the city of Virāta? Thou art mild, and charitable, and modest, and virtuous, and firm in promise. What wilt thou, O king, afflicted as thou art with calamity, do? A king is ill qualified to bear trouble like an ordinary person. How wilt thou overcome this great calamity that has overtaken thee?'

"Yudhishthira replied,—'Ye sons of the Kuru race, ye bulls among men, hear what I shall do on appearing before king Virāta. Presenting myself as a Brāhmana, Kanka by name, skilled in dice and fond of play, I shall become a courtier of that high-souled king. And moving upon boards beautiful pawns made of ivory, of blue and yellow and red and white hue, by means of black and red dice, I shall entertain the king with his courtiers and friends. And while I shall continue to thus please the king, nobody will succeed in discovering me.

And should the monarch ask me, I shall say,—*Formerly I was the bosom friend of Yudhishthira.* I tell you that it is thus that I shall pass my days (in the city of Virāta). What office wilt thou, O Vrikodara, fill in the city of Virāta ?' "

Thus ends the first Section in the Pāndava-praveça of the Virāta Parva.

SECTION II.

(Pāndava-praveça Parva continued.)

" Bhima said,—'I intend to present myself before the lord of Virāta as a cook bearing the name of Vallava. I am skilled in the culinary art, and I shall prepare curries for the king ; and excelling all those skilful cooks that had hitherto dressed his food, I shall gratify the monarch. And I shall carry mighty loads of wood. And witnessing that mighty feat, the monarch will be pleased. And, O Bhārata, beholding such superhuman feats of mine, the servants of the royal household will honor me as a king. And I shall have entire control over all kinds of viands and drinks. And commanded to subdue powerful elephants and mighty bulls, I will do as bidden. And if any combatants will fight with me in the lists, then will I vanquish them, and thereby entertain the monarch. But I shall not take the life of any of them. I shall only bring them down in such way that they may not be killed. And on being asked as regards my antecedents I shall say that—*Formerly I was the wrestler and cook of Yudhishthira.* Thus shall I, O king, maintain myself !'

" Yudhishthira said,—'And what office will be performed by that mighty descendant of the Kurus, Dhananjaya the son of Kunti, that foremost of men possessed of long arms, invincible in fight, and before whom, while he was staying with Krishna, the divine Agni himself desirous of consuming the forest of Khāndava had formerly appeared in the guise of a Brāhmana ? What office will be performed by that best of warriors, Arjuna, who proceeded to that forest and gratified Agni, vanquishing on a single car and slaying huge *Nāgas* and *Rākshasas*, and who married the sister of Vāsuki himself the king of the *Nāgas* ? Even as the sun is the foremost of all heat-giving bodies,

as the Brāhmana is the best of all bipeds, as the cobra is the foremost of all serpents, as Fire is the first of all things possessed of energy, as the thunder-bolt is the foremost of all weapons, as the humped bull is the foremost of all animals of the bovine breed, as the ocean is the foremost of all watery expanses, as clouds charged with rain are the foremost of all clouds, as Dhritarāshtra is the first of all *Nāgas*, as Airāvata is the foremost of all elephants, as the son is the foremost of all beloved objects, and lastly, as the wife is the best of all firiends, so, O Vrikodara, is the youthful Gudākeça the foremost of all bowmen! And, O Bhārata, what office will be performed by the wielder of the *Gāndiva*, *viz*, Vibhatsu, whose car is drawn by white horses, and who is not inferior to Indra or Vāsudeva himself? What office will be performed by Arjuna who, dwelling for five years in the abode of the thousand-eyed deity shining in celestial lustre, acquired by his own energy the science of superhuman arms with all celestial weapons, and whom I regard as the tenth *Rudra*, the thirteenth *Aditya*, the ninth *Vasu*, and the tenth *Graha*, whose arms, symmetrical and long, have the skin hardened by constant strokes of the bow-string and the cicatrices on which resemble those on the humps of bulls,—that foremost of warriors who is as Himavat among mountains, the ocean among expanses of water, Cakra among celestials, Havyavāh (Fire) among the Vasus, the tiger among beasts, and Garuda among feathery tribes!'

"Arjuna replied,—'O lord of the Earth, I will declare myself as one of the neuter sex. O monarch, it is, indeed, difficult to hide the marks of the bow-string on my arms. I will, however, cover both my cicatrized arms with bangles. Wearing brilliant rings on my ears and conch-bangles on my wrists, and causing a braid to hang down from my head, I will, O king, appear as one of the third sex, Vrihannalā by name. And living as a female, I will (always) entertain the king and the inmates of the inner apartments by reciting stories. And, O king, I will also instruct the women of Virāta's palace in singing and delightful modes of dancing, and in musical instruments of diverse kinds. And I will also recite the various excellent acts of men and thus conceal myself, O son of Kunti, by counter-

feiting disguise. And, O Bhārata, should the king enquire, I will say that *I lived as a waiting maid of Draupadi in Yudhishthira's palace.* And, O foremost of kings, concealing myself by this means, as fire is concealed by ashes, I will pass my days agreeably in the palace of Virāta !' "

Vaiçampāyana continued.—" Having said this, Arjuna, that best of men and foremost of virtuous persons, became silent. Then the king addressed another brother of his."*

Thus ends the second Section in the Pādava-praveça of the Virāta Parva.

SECTION III.

(Pāndava-praveça Parva continued.)

" Yudhishthira said,—'Tender, and possessed of a graceful presence, and deserving of every luxury as thou art, what office wilt thou, O heroic Nakula, discharge while living in the dominions of that king ? Tell me all about it !'

" Nakula said,—'Under the name of Granthika, I will become the keeper of the horses of king Virāta. I have a thorough knowledge (of this work) and am skilful in tending horses. Besides, the task is agreeable to me, and I possess great skill in training and treating horses ; and horses are ever dear to me as they are to thee, O king of the Kurus ! At my hands even colts and mares become docile ; these never become vicious in bearing a rider or drawing a car.† And those persons in the city of Virāta that may enquire of me, I will, O bull of the Bharata race, say,—*Formerly I was employed by Yudhishthira in the charge of his horses.* Thus disguised, O king, I will spend my days delightfully in the city of Virāta. No one will be able to discover me as I will gratify the monarch thus !'‡

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* This speech of Vaiçampāyana is not included in some texts within the second Section. To include it, however, in the third, is evidently a mistake.—*T.*

† The *sloka* commencing with *Adushta* and ending with *ratheshu cha* does not occur in texts except those of Bengal.—*T.*

‡ A difference of reading is observable here. The sense, however, is the same.—*T.*

"Yudhishthira said,—'How wilt thou, O Sahadeva, bear thyself before that king? And what, O child, is that which thou wilt do in order to live in disguise?'

"Sahadeva replied,—'I will become a teller of the kine of Virāta's king. I am skilled in milking kine and taking their tale, as well as in taming their fierceness. Passing under the name of Tantripāl, I will perform my duties deftly. Let thy heart's fever be dispelled. Formerly I was frequently employed after thy kine, and, O lord of earth, I have a particular knowledge of that work! And, O monarch, I am well acquainted with the nature of kine, as also with their auspicious marks and other matters relating to them! I can also discriminate bulls with auspicious marks, the scent of whose urine may make even the barren bring forth. Even thus will I live, and I always take delight in work of this kind. Indeed, no one will then be able to recognise me, and I will moreover gratify the monarch.'

"Yudhishthira said,—'This is our beloved wife dear to us than our lives! Verily, she deserveth to be cherished by us like a mother, and regarded like an elder sister. Unacquainted as she is with any kind of womanly work, what office will Krishnā, the daughter of Drupada, perform? Delicate and young, she is a princess of great repute. Devoted to her lords, and eminently virtuous, alas, how will she live? Since her birth, she hath enjoyed only garlands and perfumes and ornaments and costly robes!'

"Draupadi replied,—'There is class of persons called *Sairindhris*,* who enter the services of others. Other females, however, (that are respectable) do not do so. Of this class there are some. I will give myself out as a *Sairindhri*, skilled in dressing hair. And, O Bhārata, on being questioned by the king, I will say that I served as a waiting-woman of Draupadi in Yudhishthira's house-hold. I will thus pass my days in disguise. And I will serve the famous Sudeshnā, the wife of the king. Surely, obtaining me she will cherish me (duly)! Do not grieve so, O king!'

"Yudhishthira said,—'O Krishnā, thou speakest well. But

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* An independent female artisan working in another persons's house. —*Wilson.*

O fair girl, thou wert born in a respectable family. Chaste as thou art, and always engaged in observing virtuous vows, thou knowest not what is sin! Do thou, therefore, conduct thyself in such a way that sinful men of evil hearts may not be gladdened by gazing at thee!' "

Thus ends the third Section in the Pāndava-praveça of the Virāta Parva.

SECTION IV.

(Pāndava-praveça Parva continued.)

" Yudhishthira said,—'Ye have already said what offices ye will respectively perform! I also, according to the measure of my sense, have said what office I will perform. Let our priest, accompanied by our charioteers and cooks, repair to the abode of Drupada, and there maintain our *Agnihotra* fires. And let Indrasena and the others, taking with them the empty cars, speedily proceed to Dwārāvati. Even this is my wish. And let all these maid-servants of Draupadi go to the Pānchālas, with our charioteers and cooks. And let all of them say,—*We do not know where the Pāndavas have gone leaving us at the lake of Dwaitavana.*' "

Vaiçampāyana said.—" Having thus taken counsel of one another and told one another the offices they would discharge, the Pāndavas sought Dhaumya's advice. And Dhaumya also gave them advice in the following words. And Dhaumya said,—'Ye sons of Pāndu, the arrangements ye have made regarding the Brāhmanas, your friends, cars, weapons, and the (sacred) fires, are excellent! But it behoveth thee, O Yudhishthira, and Arjuna specially, to make provision for the protection of Draupadi! Ye kings, ye are well acquainted with the characters of men. Yet whatever may be your knowledge, friends may from affection be permitted to repeat what is already known. Even this is subservient to the eternal interests of virtue, pleasure, and profit. I shall, therefore, speak to you something. Mark ye! To dwell with a king is, alas, difficult! I shall tell you, ye princes, how ye may reside in the royal household, avoiding every fault. Ye Kauravas, honorably or otherwise, ye will have

to pass this year in the king's palace, undiscovered by those that know you. Then in the fourteenth year, ye will live happily. O son of Pāndu, in this world, that cherisher and protector of all beings, the king, who is the Deity in an embodied form, is as a great fire sanctified with all the *mantras !** One should present himself before the king, after having obtained his permission at the gate. No one should keep contact with royal secrets. Nor should one desire a seat which another may covet. He who doth not, regarding himself to be a favorite, occupy (the king's) car, or couch, or seat, or vehicle, or elephant, is alone worthy of dwelling in a royal household. He that sits not upon a seat the occupation of which is calculated to raise alarm in the minds of malicious people, is alone worthy of dwelling in a royal household. No one should, unasked, offer counsel (to a king). Paying homage in season unto the king, one should silently and respectfully sit beside the king, for kings take umbrage at babblers, and disgrace lying counsellors. A wise person should not contract friendship with the king's wife, nor with the inmates of the inner apartments, nor with those that are objects of royal displeasure. One about the king should do even the most unimportant act with the king's knowledge. Behaving thus with a sovereign, one doth not come by harm. Even if an individual attain the highest office, he should, as long as he is not asked or commanded, consider himself as born blind, having regard to the king's dignity; for those repressers of foes, the rulers of men, do not forgive even their sons and grandsons and brothers when these happen to tamper with their dignity. Kings should be served with regardful care, even as *Agni* or any other god; and he that is disloyal to his sovereign, is certainly destroyed by him. Renouncing anger, and pride, and negligence, it behoveth a man to follow the course directed by the monarch. After carefully deliberating on all things, a person should set forth before the king those topics that are both profitable and pleasant; but should a subject be profitable without being pleasant, he should

* Some of the Bengal texts read *Sarvaçastramaya* for *Sarvamantramaya*. The former is evidently incorrect.—*T.*

still communicate it, despite its disagreeableness. It behoveth a man to be well-disposed towards the king in all his interests; and not to indulge in speech that is alike unpleasant and profitless. Always thinking—*I am not liked by the king*—one should banish negligence, and be intent on bringing about what is agreeable and advantageous to him. He that swerveth not from his place, he that is not friendly to those that are hostile to the king, he that striveth not to do wrong to the king, is alone worthy to dwell in a royal household. A learned man should sit on either the king's right or the left, for behind him is the place appointed for armed guards, and to sit before him is always interdicted. Let none, when the king is engaged in doing anything (in respect of his servants), come forward pressing himself zealously before others, for even if very poor such conduct would still be inexcusable.* It behoveth no man to reveal to others any lie the king may have told, inasmuch as the king bears ill will to those that report his falsehoods. Kings also always disregard persons that regard themselves as learned. No man should be proud, thinking—*I am brave*, or, *I am intelligent*, but a person obtains the good graces of a king and enjoys the good things of life, by behaving agreeably to the wishes of the king. And, O Bhārata, obtaining things agreeable, and wealth also which is so hard to acquire, a person should always do what is profitable as well as pleasant to the king. What man that is respected by the wise can even think of doing mischief to one whose ire is a great impediment and whose favor is productive of mighty fruits? No one should move his lips, arms, and thighs, before the king. A person should speak and spit before the king only mildly,

* This is a very difficult *sloka*. Nilakantha adopts the reading *Sanjayet*. The Bengal editions read *Sanjapet*. If the latter be the correct reading, the meaning then would be,—"Let none talk about what transpires in the presence of the king, for those even that are poor regard it as a grave fault." The sense, evidently, is that the occurrences in respect of a king which one witnesses should not be divulged. Even they that are powerless regard such divulgence of what occurs in respect of them as an insult to them and, therefore, inexcusable.—*T.*

In the presence of even laughable objects, a man should not break out into loud laughter, like a maniac; nor should one show (unseasonable) gravity, by containing himself to the utmost. One should smile modestly, to show his interest (in what is before him). He that is ever mindful of the king's welfare, and is neither exhilarated by reward nor depressed by disgrace, is alone worthy of dwelling in a royal household. That learned courtier who always pleaseth the king and his son with agreeable speeches, succeedeth in dwelling in a royal household as a favorite. The favorite courtier who having lost the royal favor for just reason does not speak evil of the king, regains prosperity. The man who serveth the king or liveth in his domains, if sagacious, should speak in praise of the king, both in his presence and absence. The courtier who attempts to obtain his ends by employing force on the king, cannot keep his place long and incurs also the danger of death. None should, for purposes of self-interest, open communications with the king's enemies.* Nor should one distinguish himself above the king in matters requiring ability and talents. He that is always cheerful, and strong, and brave, and truthful, and mild, and of subdued senses, and who followeth his master like his shadow, is alone worthy to dwell in a royal household. He that, on another being entrusted with a work, cometh forward, saying,—*I will do this*—is alone worthy of living in a royal household. He that, on being entrusted with a task, either within the king's dominion, or out of it, never feareth to undertake it, is alone fit to reside in a royal household. He that, living away from his home, doth not remember his dear ones, and who undergoeth (present) misery in expectation of (future) happiness, is alone worthy of dwelling in a royal household. One should not dress like the king, nor should one indulge in loud laughter in the king's presence, nor should one disclose royal secrets. By acting thus one may win royal favor. Commissioned to a task, one should not touch bribes, for by such

* The Bengal editions read *Râjnâ* in the instrumental case; hence the difficulty of explaining *Samvadèt*. Following a manuscript text of a Pandit of my acquaintance I read *Râjnas* in the genitive.—*T.*

appropriation, one becometh liable to fetters or death. The robes, ornaments, cars, and other things which the king may be pleased to bestow, should always be used, for, by this, one winneth the royal favor. Ye children, controlling your minds, do ye spend this year, ye sons of Pāndu, behaving in this way! Regaining your own kingdom, ye may live as ye please!'

"Yudhishthira said,—'We have been taught by thee! Blessed be thou! There is none that could say so to us, save our mother Kunti, and Vidura of great wisdom! It behoveth thee to do all that is necessary now for our departure, and for enabling us to come safely through this woe, as well as for our victory over the foe!'"

Vaiçampāyana continued.—"Thus addressed by Yudhishthira, Dhaumya, that best of Brāhmanas, performed according to the ordinance the rites ordained in respect of departure. And lighting up their fires, he offered, with *mantras*, oblations on them for the prosperity and success of the Pāndavas, as also for their reconquest of the whole world. And walking round those fires and round the Brāhmanas of ascetic wealth, the six set out, placing Yājnaseni in their front. And when those heroes had departed, Dhaumya, that best of ascetics, taking their sacred fires, set out for the Pānchālas. And Indrasena, and others already mentioned, went to the Yādavas, and looking after the horses and the cars of the Pāndavas passed their time happily and in privacy."

Thus ends the fourth Section in the Pāndava-praveça of the Virāta Parva.

SECTION V.

(Pāndava-praveça Parva continued.)

Vaiçampāyana said.—"Girding on their swords, and equipped with finger-protectors made of *iguana* skins and with various weapons, those heroes proceeded in the direction of the river Kālindi. And those bowmen desirous of (speedily) recovering their kingdom, hitherto living in inaccessible hills and forest fastneses, now terminated their forest life and proceeded to the southern bank of that river. And those mighty warriors

endued with great strength and hitherto leading the lives of hunters by killing the deer of the forest, passed through Yakrilloma and Curasena, leaving behind, on their right, the country of the Pānchālas, and on their left, that of the Daçārnas. And those bowmen, looking wan and wearing beards and equipped with swords, entered Matsya's dominions leaving the forest, giving themselves out as hunters. And on arriving at that country, Krishnā addressed Yudhishthira, saying,—'We see footpaths here, and various fields. From this it appears that Virāta's metropolis is still at a distance. Pass we here what part of the night is still left, for great is my fatigue!'

"Yudhishthira answered,—'O Dhananjaya of Bhārata's race, do thou take up Pānchāli and carry her. Just on emerging from this forest, we arrive at the city.'"

Vaiçampāyana continued.—"Thereupon like the leader of a herd of elephants, Arjuna speedily took up Draupadi, and on coming to the vicinity of the city, let her down. And on reaching the city, Kunti's son (Yudhishthira), addressed Arjuna, saying,—'Where shall we deposit our weapons, before entering the city? If, O child, we enter it with our weapons about us, we shall thereby surely excite the alarm of the citizens. Further, thy tremendous bow, the *Gāndiva*, is known to all men, so that people will, without doubt, recognise us soon! And if even one of us is discovered, we shall, according to promise, have to pass another twelve years in the forest!'

"Arjuna said,—'Hard by yon cemetery and near that inaccessible peak is a mighty *Sami* tree, throwing about its gigantic branches and difficult to ascend. Nor is there any human being, I think, who, O Pāndu's son, will espy us depositing our arms at that place! That tree is in the midst of an out-of-the-way forest abounding in beasts and snakes, and is in the vicinity of a dreary cemetery. Stowing away our weapons on that *Sami* tree, let us, O Bhārata, go to the city, and live there, free from anxiety!'"

Vaiçampāyana continued.—"Having, O bull of the Bhārata race, spoken thus to king Yudhishthira the Just, Arjuna prepared to deposit the weapons (on the tree). And that bull among the Kurus, Arjuna, then loosened the string of the large and dread-

ful *Gāndiva*, ever producing a thundering twang, and always destructive of hostile hosts, and with which he had conquered, on a single car, gods and men and *Nāgas* and swelling provinces. And the warlike Yudhishthira, that represser of foes, unfastend the undecaying string of that bow with which he had defended the field of Kurukshetra. And the illustrious Bhimasena unstrung that bow, by means of which that sinless one had vanquished in fight the Pānchālas and the lord of Sindhu, and with which, during his career of conquest, he had, single-handed opposed innumerable foes, and hearing whose twang which was like unto the roar of the thunder or the splitting of a mountain, enemies always fly (in panic) from the field of battle. And that son of Pāndu, of coppery complexion and mild speech and endued with great prowess in the field, and who was called Nakula in consequence of his unexampled beauty in the family, then unfastened the string of that bow with which he had conquered all the regions of the west. And the heroic Sahadeva also, possessed of a mild disposition, then untied the string of that bow with which he had subjugated the countries on the south. And with their bows, they put together their long and flashing swords, their precious quivers, and their arrows sharp as razors. And Nakula ascended the tree, and deposited on it the bows and the other weapons. And he tied them fast on those parts of the tree which he thought would not break, and where the rain would not penetrate. And the Pāndavas hung up a cropse (on the tree), knowing that people smelling the stench of the corpse would say—*here sure, is a dead body*, and avoid the tree from a distance. And on being asked by the shepherds and cowherds regarding the corpse, those repressers of foes said unto them,—'This is our mother, aged one hundred and eighty years. We have hung up her dead body, in accordance with the custom observed by our forefathers.' And then those resisters of foes approached the city. And for purposes of non-discovery Yudhishthira kept these (five) names for himself and his brothers respectively, *viz.*,—Jaya, Jayanta, Vijaya, Jayatsena, and Jayatvala. Then they entered the great city, with the view of passing undiscovered the thirteenth year in that kingdom, agreeably to the promise (to Duryodhana)."

Thus ends the fifth Section in the Pāndava-praveça of the Virāta Parva.

SECTION VI.

(Pāndava-praveça Parva continued.)

Vaiçampāyana said.—" And while Yudhishthira was on his way to the delightful city of Virāta, he began to praise mentally the divine Durgā, the Supreme Goddess of the Universe, born of the womb of Yasodā, and fond of the boons bestowed on her by Nārāyana, sprung from the race of the cowherd Nanda, and the giver of prosperity, the enhancer (of the glory) of (a worshipper's) family, the terrifier of Kansa, and the destroyer of *Asuras*,—her who ascended the skies when dashed (by Kansa) on a stony platform, the sister of Vāsudeva,—her that is always decked in celestial garlands and attired in celestial robes,—the Goddess armed with scimitar and shield, and always rescuing worshippers sunk in sin like a cow in the mire, worshippers, that is, who in hours of distress call upon that eternal giver of blessings for relieving them of their burdens. And the king, desirous with his brothers of obtaining a sight of the Goddess, invoked her and began to praise her by reciting various names derived from (approved) hymns. And Yudhishthira said,—'Salutations to thee, O giver of boons, O thou that art identical with Krishna, O maiden, O thou that hadst observed the vow of *Brahmacharya*, O thou of body bright as the newly-risen Sun, O thou of face beautiful as the full moon! Salutations to thee, O thou of four hands and four faces, O thou of fair round hips and deep bosom, O thou that wearest bangles made of emeralds and sapphires, O thou that bearest excellent bracelets on thy upper arm! Thou shinest, O Goddess, as Padmā the consort of Nārāyana! O thou that rangest the etherial regions, thy true form and thy *Brahmacharya* are both of the purest kind! Sable as the black clouds, thy face is beautiful as that of *Sankarshana*! Thou bearest two large arms long as a couple of poles raised in honor of Indra! In thy (six) other arms thou bearest a vessel, a lotus, a bell, a noose, a bow, a large discus, and various other weapons! Thou art the

only female in the universe that possessest the attribute of purity! Thou art decked with a pair of well-made ears graced with excellent rings! O Goddess, thou shinest with a face that challengeth the moon in beauty! With an excellent diadem and beautiful braid, with robes made of the bodies of snakes, and with also the brilliant girdle round thy hips, thou shinest like the Mandara mountain encircled with snakes! Thou shinest also with peacock-plumes standing erect on thy head, and thou hast sanctified the celestial regions by adopting the vow of perpetual maiden-hood! It is for this, O thou that hast slain the *Buffalo-Asura*,* that thou art praised and worshipped by the gods for the protection of the three worlds! O thou foremost of all deities, extend to me thy grace, show me thy mercy, and be thou the source of blessings to me! Thou art *Jayā* and *Vijayā*, and it is thou that givest victory in battle! Grant me victory, O Goddess, and give me boons also at this hour of distress! Thy eternal abode is on Vindhya—that foremost of mountains! O *Kāli*, O *Kāli*, thou art the great *Kāli* ever fond of wine and meat and animal sacrifice! Capable of going every where at will, and bestowing boons on thy devotees, thou art ever followed in thy journeys by Brahmā and the other gods! By them that call upon thee for the relief of their burdens, and by them also that bow to thee at day break on Earth, there is nothing that cannot be attained in respect either of offspring or wealth! And because thou rescuest people from difficulties whether when they are afflicted in the wilderness or sinking in the great ocean, it is for this that thou art called *Durgā*† by all! Thou art the sole refuge of men when attacked by robbers or while afflicted in crossing streams and seas or in wildernesses and forests! Those men that remember thee are never prostrated, O great Goddess!

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* *Mahishāsura*, the son of Jambhāsura. Durga had to fight for many many years before she could slay this formidable *Asura*. The story occurs in the *Mârkandeya Purāna*. To this day, Bengal, during the great Durgà festival in Autumn, the goddess is represented as slaying Jambhásura's son.—*T*.

† Literally, one that rescues from difficulty.—*T*.

Thou art Fame, thou art Prosperity, thou art Steadiness, thou art Success, thou art the Wife, thou art men's Offspring, thou art Knowledge, and thou art the Intellect! Thou art the two Twilights, the Night, Sleep, Light—both solar and lunar, Beauty, Forgiveness, Mercy, and every other thing. Man's fetters, ignorance, loss of children and loss of wealth, disease, death, and fear, thou dispellest worshipped by thy devotees! I, who have been deprived of my kingdom, seek thy protection! And as I bow to thee with bended head, O Supreme Goddess, grant me protection, O thou of eyes like lotus leaves! And be thou as boon-giving Truth unto us that are acting according to the Truth! And, O Durgā, kind as thou art unto all that seek thy protection, and affectionate unto all thy devotees, grant me protection!'

Vaiçampāyana continued.—"Thus praised by the son of Pāndu, the Goddess showed herself unto him. And approaching the king, she addressed him in these words,—'O mighty-armed king, listen, O Lord, to these words of mine! Having vanquished and slain the ranks of the Kauravas through my grace, victory in battle will soon be thine! Thou shalt again lord it over the entire Earth, having made thy dominions destitute of thorns! And, O king, thou shalt also, with thy brothers, obtain great happiness! And through my grace, joy and health will be thine! And they also in the world who will recite my attributes and achievements will be freed from their sins, and gratified, I will bestow upon them kingdom, length of days, beauty of person, and offspring! And they, O king, who will invoke me, after thy manner, in exile or in the city, in the midst of battle or of dangers from foes, in forests or in inaccessible deserts, in seas or mountain fastnesses, there is nothing that they will not obtain in this world! And ye sons of Pāndu, he will achieve success in every business of his that will listen to, or himself recite with devotion, this excellent hymn! And through my grace neither the Kuru spies, nor those that dwell in the country of the Matsyas, will succeed in recognising you all as long as ye reside in Virāta's city!' And having said these words unto Yudhishthira, that chastiser of foes, and having arranged for the protection of the sons of Pāndu, the Goddess disappeared there and then."

Thus ends the sixth Section in the Pāndava-praveça of the Virāta Parva.

SECTION VII.

(Pāndava-praveça Parva continued.)

Vaiçampāyana said.—" Then tying up in his cloth dice made of gold and set with *lapis lazuli*, and holding them below his arm-pit, king Yudhishthira,—that illustrious lord of men—that high-souled perpetuator of the Kuru race, regarded by kings, irrepressible in might, and like unto a snake of virulent poison,—that bull among men, endued with strength and beauty and prowess, and possessed of greatness, and resembling in form a celestial though now like unto the sun enveloped in dense clouds, or fire covered with ashes, first made his appearance when the famous king Virāta was seated in his court. And beholding with his followers that son of Pāndu in his court, looking like the moon hid in clouds and possessed of a face beautiful as the full moon, king Virāta addressed his counsellors and the twice-born ones and the charioteers and the Vaiçyas and others, saying,—'Enquire ye who it is, so like a king, that looketh on my court for the first time! He cannot be a Brāhmana. Methinks he is a man of men, and a lord of earth. He hath no slave, nor car, nor elephant with him, yet he shineth like a very Indra. The marks on his person indicate him to be one whose coronal locks have undergone the sacred investiture. Even this is my belief. He approacheth me without any hesitation, even as an elephant in rut approacheth an assemblage of lotuses!'

" And as the king was indulging in these thoughts, that bull among men, Yudhishthira came before Virāta and addressed him, saying,—'O great king, know me for a Brāhmana who, having lost his all, hath come to thee for the means of subsistence! I desire, O sinless one, to live here beside thee acting under thy commands,* O lord!' The king then, well-pleased, replied unto him, saying,—'Thou art welcome! Do thou then accept the appointment thou seekest!' And having appointed

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* *Kāmachara* is explained by Nilakantha thus, although in other places it bears quite a different meaning.—*T.*

that lion among kings in the post he had prayed for, king Virāta addressed him with a glad heart, saying,—'O child, I ask thee from affection. From the dominions of what king dost thou come hither? Tell me also truly what is thy name and family, and what thou hast a knowledge of.'

"Yudhishthira said,—'My name is Kanka, and I am a Brāhhmana belonging to the family known by the name of *Vaiyāghra*. I am skilled in casting dice, and formerly I was a friend of Yudhishthira!'

"Virāta replied,—'I will grant thee whatever boon thou mayst desire! Do thou rule the Matsyas,—I shall remain in submission to thee! Even cunning gamblers are liked by me. Thou, on the other hand, art like a god, and deservest a kingdom!'

"Yudhishthira said,—'My first prayer, O lord of earth, is that I may not be involved in any dispute (on account of dice) with low people. Further, a person defeated by me (at dice) shall not be permitted to retain the wealth (won by me). Let this boon be granted to me through thy grace!'

"Virāta replied,—'I shall certainly slay him who may happen to displease thee, and should he be one of the twice-born ones, I shall banish him from my dominions. Let the assembled subjects listen! Kanka is as much lord of this realm as I myself! Thou (Kanka) shalt be my friend, and shalt ride the same vehicles as I. And there shall also be at thy disposal apparel in plenty, and various kinds of viands and drinks. And thou shalt look into my affairs both internal and external. And for thee all my doors shall be open. When men out of employ or of straitened circumstances will apply to thee, do thou at all hours bring their words unto me, and I will surely give them whatever they desire. No fear shall be thine as long as thou residest with me!'"

Vaiçampāyana said.—"Having thus obtained an interview with Virāta's king, and received from him boons, that heroic bull among men, began to live happily, highly regarded by all. Nor could any one discover him as long as he lived there."

Thus ends the seventh Section in the Pāndava-praveça of the Virāta Parva.

SECTION VIII.

(Pāndava-praveça Parva continued.)

Vaiçampāyana said.—" Then another endued with dreadful strength and blazing in beauty, approached king Virāta, with the playful gait of the lion. And holding in hand a cooking ladle and a spoon, as also an unsheathed sword of sable hue and without a spot on the blade, he came in the guise of a cook illumining all around him by his splendour like the sun discovering the whole world. And attired in black and possessed of the strength of the king of mountains, he approached the king of the Matsyas and stood before him. And beholding that king-like person before him, Virāta addressed his assembled subjects, saying,—'Who is that youth, that bull among men, with shoulders broad like those of a lion, and so exceedingly beautiful? That person, never seen before, is like Surya! Revolving the matter in my mind, I cannot ascertain who he is. Nor can I, with even serious thought, guess the intention of that bull among men (in coming here). Beholding him, it seems to me that he is either the king of the Gandharvas, or Purandara himself! Do ye ascertain who it is that standeth before my eyes! Let him have quickly what he seeks!' Thus commanded by king Virāta, his swift-footed messengers went up to the son of Kunti and informed that younger brother of Yudhishthira of everything the king had said. Then the high-souled son of Pāndu, approaching Virāta, addressed him in words that were not unsuited to his object, saying,—'O foremost of kings, I am a cook, Vallava by name. I am skilled in dressing dishes. Do thou employ me in the kitchen!'

" Virāta said,—'I do not believe, O Vallava, that cooking is thy office! Thou resemblest the deity of a thousand eyes; and in grace and beauty and prowess, thou shinest, among these all, as a king!'

" Bhima replied,—'O king of kings, I am thy cook and servant. In the first place, it is not curries only of which I have a knowledge, O monarch, although king Yudhishthira always used in days gone by to taste my dishes! For, O lord of earth,

I am also a wrestler ! Nor is there one that is equal to me in strength ! And engaging in fight with lions and elephants, I shall, O sinless one, always contribute to thy entertainment !'

" Virāta said,—'I will even grant thee boons. Thou wilt do what thou wishest, as thou describest thyself skilled in it. I do not, however, think that this office is worthy of thee, for thou deservest this (entire) earth girt round by the sea ! But do as thou list. Be thou the superintendent of my kitchen, and thou art placed at the head of those who have been appointed there before by me !' "

Vaiçampāyana continued.—'Thus appointed in the kitchen, Bhima soon became the favorite of king Virāta. And, O king, he continued to live there, unrecognised by the other servants of Virāta as also by other people ! "

Thus ends the eighth Section in the Pāndava-praveça of the Virāta Parva.

SECTION IX.

(Pāndava-praveça Parva continued.)

Vaiçampāyana said.—" Binding her black, soft, fine, long and faultless tresses with crisped ends into a knotted braid, Draupadi of black eyes and sweet smiles, throwing it upon her right shoulders, concealed it by her cloth. And she wore a single piece of black and dirty though costly cloth. And dressing herself as a *Sairindhri*, she began to wander hither and thither in seeming affliction. And beholding her wandering, men and women came to her hastily and addressed her, saying,—'Who are you ? And what do you seek ?' And she replied,—'I am a king's *Sairindhri*. I desire to serve any one that will maintain me !' But beholding her beauty and dress, and hearing also her speech that was so sweet, the people could not take her for a maid-servant come in search of subsistence. And it came to pass that while looking this way and that from the terrace, Virāta's beloved queen, daughter of the king of Kekaya, saw Draupadi. And beholding her forlorn and clad in a single piece of cloth, the queen addressed her, saying,—'O beautiful one, who are you, and what do you seek ?' Thereupon, O foremost

of kings, Draupadi answered her, saying,—'I am a *Sairindhri*. I will serve any body that will maintain me !'—Then Sudeshnā said,—'What you say (regarding your profession) can never be compatible with so much beauty ! (On the contrary) you might well be the mistress of servants both male and female ! Your heels are not prominent, and your thighs touch each other. And your intelligence is great, and your navel deep, and your words solemn. And your great toes, and bust, and hips, and dorsa, and toe-nails, and palms are all well-developed. And your palms, soles, and face, are ruddy. And your speech is sweet even as the voice of the swan. And your hair is beautiful, and your bust shapely, and you are possessed of the highest grace. And your hips and bust are plump. And like a Kashmerean mare you are furnished with every auspicious mark. And your eye-lashes are (beautifully) bent, and your nether lip is like the ruddy gourd. And your waist is slender, and your neck bears lines that resemble those on the conch. And your veins are scarcely visible. Indeed your countenance is like the full moon, and your eyes resemble the leaves of the autumnal lotus, and your body is fragrant as the lotus itself. Verily, in beauty you resemble *Çrī* herself whose seat is the autumnal lotus. Tell me, O beautiful damsel, who thou art ! Thou canst never be a maid-servant. Art thou a *Yakshi*, a goddess, a *Gandharvi*, or an *Apsarā* ? Art thou the daughter of a celestial, or art thou a female *Nāga* ? Art thou the guardian goddess of some city, a *Vidyādhari*, or a *Kinnari*,—or art thou *Rohini* herself ? Or, art thou Alamvushā, or Miçrakeçī, or Pundarikā, or Mālinī, or the queen of Indra, or of Varuna ? Or, art thou the spouse of Viçwakarman, or of the creative Lord himself ? Of these goddesses who art renowned in the celestial regions, who art thou, O graceful one ?'

"Draupadi replied,—'O auspicious lady, I am neither a goddess nor a *Gandharvi*, nor a *Yakshi*, nor a *Rākshasi*. I am a maid-servant of the *Sairindhri* class. I tell thee this truly. I know to dress the hair, to pound (fragrant substances) for preparing unguents, and also to make beautiful and variegated garlands, O beauteous lady, of jasmines and lotuses and blue lilies and *Champakas* ! Formerly I served Krishna's favorite

queen Satyabhāma, and also Krishnā, the wife of the Pāndavas and the foremost beauty of the Kuru race. I wander about alone, earning good food and dress; and as long as I get these, I continue to live in the place where they are obtainable. Draupadi herself called me Mālinī (maker of garlands).'

"Hearing this, Sudeshnā said,—'I would keep thee upon my head itself, if the doubt did not cross my mind that the king himself would be attracted towards thee with his whole heart. Attracted by thy beauty, the females of the royal household and my maids are looking at thee! What male person then is there that can resist thy attractions? The very trees in my palace seem to pay thee homage! What man, therefore, will be able to resist thy attractions? Surely, O thou of well-rounded hips, O damsel of exquisite charms, beholding thy form of superhuman beauty, king Virāta is sure to forsake me, and will turn to thee with his whole heart! O thou of faultless limbs, O thou that art endued with large eyes casting quick glances, he upon whom thou wilt look with desire is sure to be stricken! O thou of sweet smiles, O thou that possessest a faultless form, he that will behold thee constantly, will surely catch the flame. Even as a person that climbs up a tree for compassing his own destruction, even as the crab conceives for her own ruin, I may, O thou of sweet smiles, bring destruction on myself by harbouring thee!'

"Draupadi replied,—'O fair lady, neither Virāta nor any other person will be able to have me, for my five youthful husbands, who are *Gandharvas* and sons of a *Gandharva* king of exceeding power, always protect me! None can do me a wrong! It is the wish of my *Gandharva* husbands that I should serve only such persons as will not give me to eat food already partaken of by another, or tell me to wash their feet. Any man that attempts to have me like any common woman, meeteth with death that very night. No one can succeed in having me, for, O beautiful lady, O thou of sweet smiles, those beloved *Gandharvas* possessed of great energy and mighty strength always protect me secretly!'

"Sudeshnā said,—'O thou that bringest delight to the heart, if it is as thou sayest, I will take thee into my household.

Thou shalt not have to touch food that hath been partaken of by another, or to wash another's feet!' "

Vaiçampāyana continued.—" Thus addressed by Virāta's wife, O Janamejaya, Krishnā ever devoted to her lords, began to live in that city. Nor could any one ascertain who in reality she was!"

Thus ends the ninth Section in the Pāndava-praveça of the Virāta Parva.

SECTION X.

(Pāndava-praveça Parva continued.)

Vaiçampāyana said.—" Then clad in a cowherd's dress, and speaking the dialect of cowherds, Sahadeva came to the cow-pen of Virāta's city. And beholding that bull among men, who was shining in splendour, the king was struck with amazement. And he directed his men to summon Sahadeva. And when the latter came, the king addressed him, saying,—'To whom dost thou belong? And whence dost thou come? And what work dost thou seek? I have never seen thee before. O bull among men, tell me truly all about thee!'

" Having come before the king, that afflicter of foes, Sahadeva, answered in accents deep as the roar of the clouds,—'I am a Vaiçya, Arishtanemi by name. I was employed as a cowherd in the service of those bulls of the Kuru race, the sons of Pāndu. O foremost of men, I intend now to live beside thee, for I do not know where those lions among kings, the sons of Prithā, are! I cannot live without service, and, O king, I do not like to enter into the service of any one else save thee!'

" Hearing these words, Virāta said,—'Thou must either be a Brāhmana or a Kshatriya. Thou lookest as if thou wert the lord of the entire earth surrounded by the sea. Tell me truly, O thou that mowest down thy foes! The office of a Vaiçya is not fit for thee! Tell me from the dominions of what king thou comest, and what art thou knowest, and in what capacity thou wouldst remain with us, and also what pay thou wouldst accept!'

" Sahadeva answered,—'Yudhishthira, the eldest of the five

sons of Pāndu, had (one division of kine numbering) eight hundred and ten thousand, and another, ten thousand, and another, again, twenty thousand, and so on. I was employed in keeping those cattle. People used to call me Tantripāla. I know the present, the past, and the future of all kine living within ten *Yojanas*, and whose tale has been taken! My merits were known to that illustrious one, and the Kuru king Yudhishthira was well-pleased with me. I am also acquainted with the means which aid kine in multiplying within a short time, and by which they may enjoy immunity from disease. All these arts are known to me! I can also single out bulls having auspicious marks for which they are worshipped of men, and by smelling whose urine, the barren may conceive!'

"Virāta said,—'I have a hundred thousand kine divided into distinct herds. All those, together with their keepers, I place in thy charge! Henceforth my beasts will be in thy keep;'"

Vaiçampāyana continued.—"Then, O king, undiscovered by that monarch, that lord of men, Sahadeva, maintained by Virāta, began to live happily. Nor did any one else (besides his brothers) recognise him."

Thus ends the tenth Section in the Pāndava-praveça of the Virāta Parva.

SECTION XI.

(Pāndava-praveça Parva continued.)

Vaiçampāyana said.—"Next appeared at the gate of the ramparts another person of enormous size and exquisite beauty, decked in the ornaments of women, and wearing large ear-rings and beautiful conch-bracelets overlaid with gold. And that mighty-armed individual with long and abundant hair floating about his neck, resembled an elephant in gait. And shaking the very earth with his tread, he approached Virāta and stood in his court. And beholding the son of the great Indra, shining with exquisite lustre and having the gait of a mighty elephant,—that grinder of foes having his true form concealed in disguise, entering the council-hall and advancing towards the monarch, the king addressed all his courtiers, saying,

'Whence doth this person come? I have never heard of him before.' And when the men present spake of the newcomer as one unknown to them, the king wonderingly said,—'Possest of great strength, thou art like unto a celestial, and young and of darkish hue, thou resemblest the leader of a herd of elephants! Wearing conch-bracelets overlaid with gold, a braid, and ear-rings, thou shinest yet like one amongst those that riding on chariots wander about equipped with mail and bow and arrows and decked with garlands and fine hair! I am old and desirous of relinquishing my burden. Be thou like my sons, or rule thou like myself all the Matsyas! It seemeth to me that such persons as thou can never be of the neuter sex!'

"Arjuna said,—'I sing, dance, and play on instruments. I am proficient in dance and skilled in song. O lord of men, assign me unto (the princess) Uttarā. I will be dancing-master to the royal maiden. As to how I have come by this form, what will it avail thee to hear the account which will only augment my pain? Know me, O king of men, to be Vrihannalā, a son or daughter without father or mother!'

"Virāta said,—'O Vrihannalā, I give thee what thou desirest! Instruct my daughter, and those like her, in dancing. To me, however, this office seemeth unworthy of thee! Thou deservest (the dominion of) the entire earth girt round by the ocean!' "

Vaiçampāyana continued.—"The king of the Matsyas then tested Vrihannalā in dancing, music, and other fine arts, and consulting with his various ministers forthwith caused him to be examined by women. And learning that his impotency was of a permanent nature, he sent him to the maidens' apartments. And there the mighty Arjuna began giving lessons in singing and instrumental music to the daughter of Virāta, her friends, and her waiting-maids, and soon won their good graces. And in this manner the self-possessed Arjuna lived there in disguise, partaking of pleasures in their company, and unknown to the people within or without the place."

Thus ends the eleventh Section in the Pāndava-praveça of the Virāta Parva.

SECTION XII.

(Pāndava-praveça Parva continued.)

Vaiçampāyana said.—"After a while, another powerful son of Pāndu was seen making towards king Virāta in haste. And as he advanced, he seemed to every one like the solar orb emerged from the clouds. And he began to observe the horses around. And seeing this, the king of the Matsya's said to his followers,—'I wonder whence this man, possessed of the effulgence of a celestial, cometh. He looks intently at my steeds. Verily, he must be proficient in horse-lore. Let him be ushered into my presence quickly. He is a warrior and looks like a god!' And that destroyer of foes then went up to the king and accosted him, saying,—'Victory to thee, O king, and blest be ye! As a trainer of horses, I have always been highly esteemed by kings. I will be a clever keeper of thy horses.' Virāta said,—'I will give thee vehicles, wealth, and spacious quarters. Thou shalt be the manager of my horses. But first tell me whence thou comest, whose thou art, and how also thou happenest to come here! Tell us also all the arts thou art master of.' Nakula replied,—'O mower of enemies, know that Yudhishthira is the eldest brother of the five sons of Pāndu. I was formerly employed by him to keep his horses. I am acquainted with the temper of steeds, and know perfectly the art of breaking them. I know also how to correct vicious horses, and all the methods of treating their diseases. No animal in my hands becometh weak or ill. Not to speak of horses, even mares will never in my hands be found to be vicious. People called me Granthika by name and so did Yudhishthira, the son of Pāndu.' Virāta said,—'Whatever horses I have, I consign to thy care even from today. And all the keepers of my horses and all my charioteers will from today be subordinate to thee! If this suits thee, say what remuneration is desired by thee! But, O thou that resemblest a celestial, the office of equery is not worthy of thee. For thou lookest like a king and I esteem thee much! Thy appearance here hath pleased me as much as if Yudhishthira himself were here! Oh,

how does that blameless son of Pāndu dwell and divert himself in the forest, now destitute of servants as he is!'"

Vaiçampāyana continued.—"That youth, like unto a chief of the *Gandharvas*, was treated thus respectfully by the delighted king Virāta. And he conducted himself there in such a manner as to make himself dear and agreeable to all in the palace. And no one recognized him while living under Virāta's protection. And it was in this manner that the sons of Pāndu, the very sight of whom had never been fruitless, continued to live in the country of the Matsyas. And true to their pledge, those lords of the earth bounded by her belt of seas passed their days of incognito with great composure notwithstanding their poignant sufferings."

Thus ends the twelfth Section in the Pāndava-praveça of the Virāta Parva.

SECTION XIII.

(Samayapālana Parva.)

Janamejaya said.—"While living thus disguised in the city of the Matsyas, what did those descendants of the Kuru race endued with great prowess, do, O regenerate one?"

Vaiçampāyana said.—"Hear, O king, what those descendants of Kuru did while they dwelt thus in disguise in the city of the Matsyas, worshipping the king thereof! By the grace of the sage Trinavindu and of the high-souled Lord of justice, the Pāndavas continued to live unrecognised by others in the city of Virāta. O lord of men, Yudhishthira, as courtier, made himself agreeable to Virāta and his sons as also to all the Matsyas. An adept in the mysteries of the dice, the son of Pāndu caused them to play at dice according to his pleasure and made them sit together in the dice-hall like a row of birds bound in a string. And that tiger among men, king Yudhishthira the just, unknown to the monarch, distributed among his brothers, in due proportion, the wealth he won from Virāta. And Bhimasena, on his part, sold to Yudhishthira for price meat and viands of various kinds which he obtained from the king. And Arjuna distributed among all his brothers the

proceeds of worn-out cloths which he earned in the inner apartments of the palace. And Sahadeva, too, who was disguised as a cowherd, gave milk, curds, and clarified butter to his brothers. And Nakula also shared with his brothers the wealth the king gave him, satisfied with his management of the horses. And Draupadi, herself in a pitiable condition, looked after all those brothers and behaved in such a way as to remain unrecognized. And thus ministering unto one another's wants, those mighty warriors lived in the capital of Virāta as hidden from view as if they were once more in their mother's womb. And those lords of men, the sons of Pāndu, apprehensive of danger from the son of Dhritarāshtra, continued to dwell there in concealment, watching over their wife Draupadi. And after three months had passed away, in the fourth, the grand festival in honor of the divine Brahmā which was celebrated with pomp in the country of the Matsyas, came about. And there came to witness that festival, athletes from all quarters by thousands, like hosts of celestials to the abode of Brahmā or of Civa. And they were endued with huge bodies and great prowess, like the demons called *Kālakhanjas*. And elated with their prowess and proud of their strength, they were highly honoured by the king. And their shoulders and waists and necks were like those of lions, and their bodies were very clean, and their hearts were quite at ease. And they had many a time won success in the lists in the presence of kings. And amongst them there was one who towered above the rest, and challenged them all to a combat. And there was none that dared approach him as he proudly stalked in the arena. And when all the athletes stood sad and dispirited, the king of the Matsyas made him fight with his cook. And urged by the king, Bhima made up his mind reluctantly, for he could not openly disobey the royal behest. And that tiger among men then entered the spacious arena, pacing with the careless steps of a tiger, having previously worshipped the king. And the son of Kunti then girded up his lions to the great delight of the spectators. And Bhima then summoned to the combat that athlete known by the name of Jimuta, who was like unto the Asura Vritra and whose prowess was widely known. And both of them were possessed

of great courage and both were endued with terrible prowess. And they were like a couple of infuriate and huge-bodied elephants, each sixty years old. And those brave tigers among men then cheerfully engaged in a wrestling combat, desirous of vanquishing each other. And terrible was the encounter that took place between them, like the clash of the thunder-bolt against the stony mountain breast. And both of them were exceedingly powerful and extremely delighted at each other's strength. And desirous of vanquishing each other, each stood eager to take advantage of his adversary's lapse. And both were greatly delighted and both looked like infuriate elephants of prodigious size. And various were the modes of attack and defence that they exhibited with their clenched fists.* And each dashed against the other and flung his adversary to a distance. And each cast the other down and pressed him close to the ground. And each got up again and squeezed the other in his arms. And each shoved the other violently off his place by boxing him on the breast. And each caught the other by the legs and whirling him round threw him down on the ground. And they slapped each other with their palms that struck as hard as the thunderbolt. And they also struck each other with their outstretched fingers, and stretching them out like spears thrust the nails into each other's body. And they gave each other violent kicks. And they struck knee against knee and head against head, producing the crash of one stone against another. And in this manner that furious combat between those warriors raged on without weapons, sustained mainly by the power of their arms and their physical and mental energy, to the infinite delight of the concourse of spectators. And all the people, O king, took deep interest in that encounter of those powerful wrestlers who fought like Indra and the Asura Vritra. And they cheered both of them with loud acclamations of applause. And the broad-chested and long-armed experts in wrestling then pulled and

* *Krita*—attack; *pratikrita*—warding it off; *Sankata*—clenched. Some texts read *Sankatakais*. The meaning then would be "cased in gauntlets."—*T.*

pressed and whirled and hurled down each other and struck each other with their knees, expressing all the while their scorn for each other in loud voices. And they began to fight with their bare arms in this way, which were like spiked maces of iron. And at last the powerful and mighty-armed Bhima, the slayer of his foes, shouting aloud, seized the vociferous athlete by the arms, even as the lion seizes the elephant, and taking him up from the ground and holding him aloft, began to whirl him round, to the great astonishment of the assembled athletes and the people of Matsya. And having whirled him round and round a hundred times till he was insensible, the strong-armed Vrikodara dashed him to death on the ground. And when the brave and renowned Jimuta was thus killed, Virāta and his friends were filled with great delight. And in the exuberance of his joy, the noble-minded king rewarded Vallava then and there with the liberality of Kuvera. And killing numerous athletes and many other men possessed of great bodily strength, he pleased the king very much. And when no one could be found there to encounter him in the lists, the king made him fight with tigers and lions and elephants. And the king also made him battle with furious and powerful lions in the harem for the pleasure of the ladies. And Arjuna, too, pleased the king and all the ladies of the inner apartments by singing and dancing. And Nakula pleased Virāta, that best of kings, by showing him fleet and well-trained steeds that followed him wherever he went. And the king, gratified with him, rewarded him with ample presents. And beholding around Sahadeva a herd of well-trained bullocks, Virāta, that bull among men, bestowed upon him also wealth of diverse kinds. And, O king, Draupadi, distressed to see all those warriors suffer pain, sighed incessantly. And it was in this way that those eminent persons lived there in disguise, rendering services unto king Virāta."

Thus ends the thirteenth Section in the Samayapālana of the Virāta Parva.

SECTION XIV.

(Kichaka-badha Parva.)

Vaiçampāyana said.—"Living in such disguise, those mighty warriors, the sons of Prithā, passed ten months in Matsya's city. And, O monarch, although herself deserving to be waited upon by others, the daughter of Yajnasena, O Janamejaya, passed her days in extreme misery, waiting upon Sudeshnā. And residing thus in Sudeshnā's apartments, the princess of Pānchāla pleased that lady as also the other females of the inner apartments. And it came to pass that as the year was about to expire, the redoubtable Kichaka, the commander of Virāta's forces, chanced to behold the daughter of Drupada. And beholding that lady endued with the splendour of a daughter of the celestials, treading the earth like a goddess, Kichaka, afflicted with the shafts of Kāma, desired to possess her. And burning with desire's flame, Virāta's general came to Sudeshnā (his sister) and smilingly addressed her in these words,—'This beauteous lady had never before been seen by me in king Virāta's abode ! This damsel maddens me with her beauty, even as new wine maddens one with its fragrance. Tell me, who is this graceful and captivating lady possessed of the beauty of a goddess, and whose she is, and whence she hath come. Surely, grinding my heart she hath reduced me to subjection. It seems to me that (save her) there is no other medicine for my illness ! O, this fair hand-maid of thine seemeth to me to be possessed of the beauty of a goddess ! Surely, one like her is ill suited to serve thee ! Let her rule over me and whatever is mine ! O, let her grace my spacious and beautiful palace, decked with various ornaments of gold, full of viands and drinks in profusion, with excellent plates, and containing every kind of plenty, besides elephants and horses and cars in myriads !' And having consulted with Sudeshnā thus, Kichaka went to the princess Draupadi, and like a jackal in the forest accosting a lioness, spake unto Krishnā these words in a winning voice,—'Who and whose art thou, O beautiful one ? And, O thou of beautiful face, whence hast

thou come to the city of Virāta? Tell me all this, O fair lady! Thy beauty and gracefulness are of the very first order, and the comeliness of thy features is unparalleled! With its loveliness thy face shineth ever like the resplendent moon! O thou of fair eye-brows, thy eyes are beautiful and large like lotus-petals! Thy speech also, O thou of beautiful limbs, resembles the notes of the *kokila!* O thou of fair hips, never before in this world have I beheld a woman possessed of beauty like thine, O thou of faultless features! Art thou Lakshmi herself having her abode in the midst of lotuses, or, art thou, O slender-waisted one, she called *Bhuti?** Or, which amongst these—*Hrī*, *Çrī*, *Kīrti*, and *Kānti*,—art thou, O thou of beautiful face? Or, possessed of beauty like Rati's, art thou she who sporteth in the embraces of the god of love? O thou that possessest the fairest of eye-brows, thou shinest beautifully even like the lovely light of the moon! Who is there in the whole world that will not succumb to the influence of desire beholding thy face? Endued with unrivalled beauty and celestial grace of the most attractive kind, that face of thine is even like the Moon in full, its celestial effulgence resembling his radiant rays, its smiles resembling his soft light, and its eye-lashes looking like the spots on his disc? Both thy bosoms, so beautiful and well-developed and endued with unrivalled gracefulness and deep and well-rounded and without any space between them, are certainly worthy of being decked with garlands of gold! Resembling in shape the beautiful buds of the lotus, these thy breasts, O thou of fair eye-brows, are even as the whips of Kāma that are urging me forward, O thou of sweet smiles! O damsel of slender waist, beholding that waist of thine marked with four wrinkles, and measuring but a span, and slightly stooping forward because of the weight of thy breasts, and looking on those graceful hips also of thine broad as the banks of a river, the incurable fever of desire, O beauteous lady, afflicteth me sore! The flaming fire of desire, fierce as a forest-conflagration, and

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* *Bhuti*, *Hrī*, *Crī*, *Kīrti*, and *Kânti* are respectively the feminine embodiments of Prosperity, Modesty, Beauty, Fame, and Loveliness.

fanned by the hope my heart cherisheth of a union with thee, is consuming me intensely! O thou of exceeding beauty, quench thou that flaming fire kindled by Manmatha, for union with thee is a rain-charged cloud, and the surrender of thy person the shower that cloud may drop! O thou of face resembling the moon, the fierce and maddening shafts of Manmatha, whetted and sharpened by the desire of a union with thee, piercing this heart of mine in their impetuous course, have penetrated into its core! O black-eyed lady, those impetuous and cruel shafts are maddening me beyond endurance! It behoveth thee to relieve me from this plight by surrendering thyself to me and favoring me with thy embraces! Decked in beautiful garlands and robes, and adorned with every ornament, sport thou, O sweet damsel, with me to thy fill! O thou of the gait of an elephant in rut, deserving as thou art of happiness though deprived of it now, it behoveth thee not to dwell here in misery! Let unrivalled weal be thine! Drinking various kinds of charming and delicious and ambrosial wines, and sporting at thy pleasure in the enjoyment of diverse objects of delight, do thou, O blessed lady, attain auspicious prosperity! This beauty of thine and this the prime of thy youth, O sweet lady, are now without their use! For, O beauteous and chaste damsel, endued with such loveliness, thou dost not shine, like a graceful garland lying unused and unworn! I will forsake all my old wives! Let them, O thou of sweet smiles, become thy slaves! And I also, O fair damsel, will stay by thee as thy slave, ever obedient to thee, O thou of the handsomest face!' Hearing these words of his, Draupadi replied,—'A female servant of low extraction, employed in the despicable office of dressing hair, in desiring me, O *Suta's* son, thou desirest one that deserves not that honor. Then, again, I am the wife of others. Therefore, good betide thee, this conduct of thine is not proper. Do thou remember the precept of morality, *viz.*, that persons should take delight only in their wedded wives! Thou shouldst not, therefore, by any means bend thy heart to adultery. Surely, abstention from improper acts is ever the duty of those that are good! Overcome by ignorance, sinful men, under the influence

of desire come by either extreme infamy or dreadful calamity!'"

Vaiçampāyana continued.—"Thus addressed by the *Sairindhri*, the wicked Kichaka without any control over his senses and overcome by lust, although aware of the numerous evils of fornication, evils condemned by everybody and sometimes leading to the destruction of life itself,—then spoke unto Draupadi,—'It behoveth thee not, O beauteous lady, O thou of graceful features, thus to disregard me who am, O thou of sweet smiles, under the power of Manmatha on thy account! If now, O timid one, thou disregardst me who am under thy influence and who speak to thee so fair, thou wilt, O black-eyed damsel, have to repent of it afterwards! O thou of graceful eye-brows, the real lord of this entire kingdom, O slender-waisted lady, is myself! It is me depending upon whom the people of this realm live! In energy and prowess I am unrivalled on earth! There is no other man on earth who rivals me in beauty of person, in youth, in prosperity, and in the possession of excellent objects of enjoyment! Why is it, O auspicious lady, that having it in thy power to enjoy here every object of desire, and every luxury and comfort without its equal, thou preferest servitude? Becoming the mistress of this kingdom which I shall confer on thee, O thou of fair face, accept me, and enjoy, O beauteous one, all excellent objects of desire!' Addressed in these accursed words by Kichaka, that chaste daughter of Drupada answered him thus reprovingly,—'Do not, O son of a *Suta*, act so foolishly and do not throw away thy life! Know that I am protected by my five husbands! Thou canst not have me. I have Gandharvas for my husbands. Enraged, they will slay thee! Therefore, do thou not bring destruction on thyself! Thou intendst to tread along a path that is incapable of being trod by men. Thou, O wicked one, art even like a foolish child that standing on one shore of the Ocean intends to cross over to the other. Even if thou enterest into the interior of the earth, or soarest into the sky, or rushest to the other shore of the Ocean, still thou wilt have no escape from the hands of those sky-ranging offspring of gods, capable of grinding all foes. Why dost thou today, O Kichaka, solicit me so persistently,

even as a sick person wisheth for the night that will put a period to his existence? Why dost thou desire me, even like an infant lying on its mother's lap wishing to catch the moon? For thee that thus solicitest their beloved wife, there is no refuge either on earth or in sky! O Kichaka, hast thou no sense which leads thee to seek thy good and by which thy life may be saved?' "

Thus ends the fourteenth Section in the Kichaka-badha of the Virāta Parva.

SECTION XV.

(Kichaka-badha Parva continued.)

Vaiçampāyana said.—" Rejected thus by the princess, Kichaka, afflicted with maddening lust and forgetting all sense of propriety, addressed Sudeshnā, saying,—'Do thou, O Kekaya's daughter, so act that thy *Sairindhri* may come into my arms! Do thou, O Sudeshnā, adopt the means by which that damsel of the gait of an elephant may accept me! O Sudeshnā, I am dying of absorbing desire!' "

Vaiçampāyana continued.—"Hearing his profuse lamentations, that gentle lady, the intelligent queen of Virāta, was touched with pity. And having taken counsel with her own self and reflected on Kichaka's purpose and on the anxiety of Krishnā, Sudeshnā addressed the *Suta's* son in those words,—'Do thou, on the occasion of some festival, procure viands and wines for me! I shall then send my *Sairindhri* to thee on the pretence of bringing wine. And when she will have repaired thither, do thou in solitude, free from interruption, humour her as thou likest. Thus soothed, she may incline her mind to thee.' "

Vaiçampāyana continued.—"Thus addressed, he went out of his sister's apartments. And he soon procured wines well filtered and worthy of a king. And employing skilled cooks, he prepared many and various kinds of choice viands and delicious drinks and many and various kinds of meat of different degrees of excellence. And when all this had been done, that gentle lady, Sudeshnā, as previously counselled by Kichaka, desired her *Sai-*

rindhri to repair to Kichaka's abode, saying,—'Get up, O *Sairindhri*, and repair thou to Kichaka's abode to bring wine, for, O beauteous lady, I am afflicted with thirst!" Thereupon the *Sairindhri* replied,—'O princess, I shall not be able to repair to Kichaka's apartments! Thou thyself knowest, O Queen, how shameless he is. O thou of faultless limbs, O beauteous lady, in thy palace I shall not be able to lead a lustful life, becoming faithless to my husbands! Thou rememberest, O gentle lady, O beautiful one, the conditions I had set down before entering thy house! O thou of tresses ending in graceful curls, the foolish Kichaka afflicted by the god of desire, will, on seeing me, offer me insult! Therefore, I will not go to his quarters! Thou hast, O princess, many maids under thee! Do thou, good betide thee, send one of them! For, surely, Kichaka will insult me!' Sudeshnā said,—'Sent by me, from my abode, surely he will not harm thee!' And having said this, she handed over to her a golden vessel furnished with a cover. And filled with apprehensions, and weeping, Draupadi mentally prayed for the protection of the gods, and set out for Kichaka's abode for fetching wine. And she said,—'As I do not know any other persons save my husbands, by virtue of that Truth let Kichaka not be able to overpower me although I may approach his presence!'"

Vaiçampāyana continued.—"And that helpless damsel then adored Surya for a moment. And Surya, having considered all that she urged, commanded a *Rākshasa* to protect her invisibly. And from that time the *Raksha* began to attend upon that blameless lady under every circumstance. And beholding Krishnā in his presence like a frightened doe, the *Suta* rose up from his seat, and felt the joy that is felt by a person wishing to cross to the other shore, when he obtains a boat."

Thus ends the fifteenth Section in the Kichaka-badha of the Virāta Parva.

SECTION XVI.

(Kichaka-badha Parva continued.)

"Kichaka said,—'O thou of tresses ending in beautiful curls, thou art welcome ! Surely, the night that is gone hath brought me an auspicious day, for I have got thee today as the mistress of my house ! Do what is agreeable to me ! Let golden chains, and conchs, and bright ear-rings made of gold, manufactured in various countries, and beautiful rubies and gems, and silken robes and deer-skins, be brought for thee ! I have also an excellent bed prepared for thee ! Come, sitting upon it do thou drink with me the wine prepared from the honey-flower !' Hearing these words, Draupadi said,—'I have been sent to thee by the princess for taking away wine. Do thou speedily bring me wine, for she told me that she is exceedingly thirsty !' At this, Kichaka said,—'O gentle lady, others will carry what the princess wants !' And saying this, the *Sutā's* son caught hold of Draupadi's right arm. And at this, Draupadi exclaimed,—'As I have never, from intoxication of the senses, been unfaithful to my husbands even at heart, by that Truth, O wretch, I shall behold thee dragged and lying powerless on the ground !' "

Vaiçampāyana continued.—" Seeing that large-eyed lady reproving him in that strain, Kichaka suddenly seized her by the end of her upper garment as she attempted to run away. And seized with violence by Kichaka, the beautiful princess, unable to tolerate it, and with frame trembling in wrath, and breathing quickly, dashed him to the ground. And dashed to the ground thus, the sinful wretch tumbled down like a tree whose roots had been cut. And having thrown Kichaka down on the ground when the latter had seized her, she, trembling all over, rushed to the court, where king Yudhishthira was, for protection. And while she was running with all her speed, Kichaka (who followed her), seizing her by the hair, and bringing her down on the ground, kicked her in the very presence of the king ! Thereupon, O Bhārata, the *Rākshasa* that had been appointed by Surya to protect Draupadi, gave Kichaka a shove with a force

mighty as that of the wind. And overpowered by the force of the *Rākshasa*, Kichaka reeled and fell down senseless on the ground, even like an uprooted tree. And both Yudhishthira and Bhimasena who were seated there, beheld with wrathful eyes that outrage on Krishnā by Kichaka. And desirous of compassing the destruction of the wicked Kichaka, the illustrious Bhima knashed his teeth in rage. And his forehead was covered with sweat, and terrible wrinkles appeared thereon. And a smoky exhalation shot forth from his eyes, and his eye-lashes stood on end. And that slayer of hostile heroes pressed his forehead with his hands. And impelled by rage, he was on the point of starting up with speed. Thereat king Yudhishthira, apprehensive of discovery, squeezed his thumbs and commanded Bhima to forbear. And Bhima, who then looked like an infuriate elephant eyeing a large tree, was thus forbidden by his elder brother. And the latter said,—'Lookest thou, O cook, for trees for fuel ? If thou art in need of faggots, then go out and fell trees !' And the weeping Draupadi of fair hips, approaching the entrance of the court, and seeing her melancholy lords, desirous yet of keeping up the disguise duty-bound by their pledge, with eyes burning in ire, spake these words unto the king of the Matsyas,—'Alas, the son of a *Suta* hath kicked today the proud and beloved wife of those whose foe can never sleep in peace even if four kingdoms intervene between him and them ! Alas, the son of a *Suta* hath kicked today the proud and beloved wife of those truthful personages who are devoted to Brāhmanas and who always give away without asking any thing in gift. Alas, the son of a *Suta* hath kicked today the proud and beloved wife of those the sounds of whose kettle-drums and the twangs of whose bow-strings are ceaselessly heard ! Alas, the son of a *Suta* hath kicked today the proud and beloved wife of those who are possessed of abundant energy and might, and who are liberal in gifts and proud of their dignity ! Alas, the son of a *Suta* hath kicked today the proud and beloved wife of those who, if they had not been fettered by the ties of duty, could destroy this entire world ! Where, alas, are those mighty warriors today who, though living in disguise, have always granted protection unto

those that solicit it? Oh, why do those heroes today, endued as they are with strength and possessed of immeasurable energy, quietly suffer, like eunuchs, their dear and chaste wife to be thus insulted by a *Suta's* son? Oh, where is that wrath of theirs, that prowess, and that energy, when they quietly bear their wife to be thus insulted by a wicked wretch? What can I (a weak woman) do, when Virāta, deficient in virtue, coolly suffereth my innocent self to be thus wronged by a wretch? Thou dost not, O king, act like a king towards this Kichaka! Thy behaviour is like that of a robber, and doth not shine in a court. That I should thus be insulted in thy very presence, O Matsya, is highly improper! Oh, let all the courtiers here look at this violence of Kichaka! Kichaka is ignorant of duty and morality, and Matsya also is equally so! These courtiers also that wait upon such a king are destitute of virtue!"

Vaiçampāyana continued.—"With these and other words of the same kind, the beautiful Krishnā with tearful eyes rebuked the king of the Matsyas. And hearing her, Virāta said,—'I do not know what your dispute has been out of our sight. Not knowing the true cause, how can I show my discrimination?' Then the courtiers, having learnt everything, applauded Krishnā, and they all exclaimed,—'Well done!' 'Well done!' and censured Kichaka. And the courtiers said,—'That person who owneth this large-eyed lady having every limb of hers endued with beauty, for his wife, possesseth what is of exceeding value and hath no occasion to indulge in any grief. Surely, such a damsel of transcendent beauty and limbs perfectly faultless is rare among men! Indeed, it seems to us that she is a goddess!'"

Vaiçampāyana continued.—"And while the courtiers, having beheld Krishnā (under such circumstances), were applauding her thus, Yudhishthira's forehead, from ire, became covered with sweat. And that bull of the Kuru race then addressed that princess, his beloved spouse, saying,—'Stay not here, O *Sairindhri*; but retire to the apartments of Sudeshnā! The wives of heroes bear affliction for the sake of their husbands, and undergoing toil in ministering unto their lords, they at last attain to regions where their husbands may go. Thy

Gandharva husbands, effulgent as the Sun, do not, I imagine, consider this as an occasion for manifesting their wrath, inasmuch as they do not rush to thy aid! O *Sairindhri*, thou art ignorant of the timeliness of things, and it is for this that thou weepest as an actress, besides interrupting the play in Matsya's court. Retire, O *Sairindhri*: the Gandharvas will do what is agreeable to thee. And they will surely dispel thy woe and take the life of him that hath wronged thee!' Hearing these words, the *Sairindhri* replied,—'They of whom I am the wedded wife are, I ween, extremely kind! And as the eldest of them all is addicted to dice, they are liable to be oppressed by all!' "

Vaiçampāyana continned.—"And having said this, the fair-hipped Krishnā, with dishevelled hair and eyes red in anger, ran towards the apartments of Sudeshnā. And in consequence of having wept long, her face looked beautiful like the lunar disc in the firmament, emerged from the clouds. And beholding her in that condition, Sudeshnā asked,—Who, O beauteous lady, hath insulted thee? Why, O amiable damsel, dost thou weep? Who, O gentle one, hath done thee wrong? Whence is this thy grief?' Thus addressed, Draupadi said,—'As I went to bring wine for thee, Kichaka struck me in the court, in the very presence of the king, as if in the midst of a solitary wood!' Hearing this, Sudeshnā said,—'O thou of tresses ending in beautiful curls, as Kichaka, maddened by lust, hath insulted thee that art incapable of being possessed by him, I shall cause him to be slain if thou wishest it!' Thereupon Draupadi answered,—'Even others will slay him,—even they whom he hath wronged! I think it is clear that he will have to go to the abode of Yama this very day!' "

Thus ends the sixteenth Section in the Kichaka-badha of the Virāta Parva.

SECTION XVII.

(Kichaka-badha Parva continued.)

Vaiçampāyana said.—"Thus insulted by the *Suta's* son, that illustrious princess, the beautiful Krishnā, eagerly wishing for the destruction of Virāta's general, went to her quarters. And Drupada's daughter of dark hue and slender waist then performed her ablutions. And washing her body and clothes with water, Krishnā began to ponder weepingly on the means of dispelling her grief. And she reflected, saying,—'What am I to do? Whither shall I go? How can my purpose be effected?' And while she was thinking thus, she remembered Bhima, and said to herself,—'There is none else, save Bhima, that can today accomplish the purpose on which my heart is set!' And afflicted with great grief, the large-eyed and intelligent Krishnā possessed of powerful protectors then rose up at night, and leaving her bed speedily proceeded towards the quarters of Bhimasena, desirous of beholding her lord. And possessed of great intelligence, the daughter of Drupada entered her husband's quarters, saying,—'How canst thou sleep while that wretched commander of Virāta's forces, who is my foe, yet liveth, having perpetrated today *that* (foul act)?' "

Vaiçampāyana continued.—"Then the chamber within which Bhima slept breathing hard like a lion, filled with the beauty of Drupada's daughter and of the high-souled Bhima, blazed forth in splendour. And Krishnā of sweet smiles, finding Bhimasena in the cooking apartments, approached him with the eagerness of a three-year old cow, brought up in the woods, approaching a powerful bull, in her first season, or of a she-crane living by the water side approaching her mate in the paring season. And the princess of Pānchāla then embraced the second son of Pāndu, even as a creeper embraces a huge and mighty *Çāla* on the banks of the Gomati. And embracing him with her arms, Krishnā of faultless features awaked him as a lioness awaketh a sleeping lion in a trackless forest. And embracing Bhimasena even as a she-elephant embraceth her mighty mate, the faultless Pānchāli addressed him, in voice

sweet as the sound of a *Vīnā* emitting the *Gāndhāra* note. And she said,—'Arise, arise ! Why dost thou, O Bhimasena, lie down as one dead ? Surely, he that is not dead, never suffereth a wicked wretch that hath disgraced his wife, to live !' And then awakened by the princess, Bhima of mighty arms, then rose up, and sat upon his couch overlaid with a rich bed. And he of the Kuru race then addressed the princess—his beloved wife, saying,—'For what purpose hast thou come hither in such a hurry ? Thy color is gone and thou lookest lean and pale ! Tell me everything in detail ! I must know the truth. Whether it be pleasurable or painful, agreeable or disagreeable, tell me all ! Having heard everything, I shall apply the remedy. I alone, O Krishnā, am entitled to thy confidence in all things, for it is I who deliver thee from perils again and again ! Tell me quickly what is thy wish, and what the purpose is that is in thy view, and return thou to thy bed before others awake !' "

Thus ends the seventeenth Section in the Kichaka-badha of the Virāta Parva.

SECTION XVIII.

(Kichaka-badha Parva continued.)

" Draupadi said,—'What grief hath she not who hath Yudhishthira for her husband ? Knowing all my griefs, why dost thou ask me ? The *Prātikāmin* dragged me to the court in the midst of an assembly of courtiers, calling me a slave ! That grief, O Bhārata, consumeth me ! What other princess like me, save Draupadi, would live having suffered such intense misery ? Who else, save myself, could bear such second insult as the wicked Saindhava offered me while residing in the forest ? Who else of my position, save myself, could live, having been kicked by Kichaka in the very sight of the wicked king of the Matsyas ? Of what value is life, O Bhārata, when thou, O son of Kunti, dost not think me miserable although I am afflicted with such woes ? That vile and wicked wretch, O Bhārata, known by the name of Kichaka, who is the brother-in-law of king Virāta and the commander

of his forces, every day, O tiger among men, addresses me who am residing in the palace as a *Sairindhrī*, saying,—*Do thou become my wife !*—Thus solicited, O slayer of foes, by that wretch deserving to be slain, my heart is bursting like a fruit ripened in season. Censure thou that elder brother of thine addicted to execrable dice, through whose act alone I have been afflicted with such woe ! Who else, save him that is a desperate gambler, would play, giving up kingdom and everything including even self, in order to lead a life in the woods ? If he had gambled morning and evening for many years together, staking *nishkas* by thousands and other kinds of substantial wealth, still his silver, and gold, and robes, and vehicles, and teams, and goats, and sheep, and multitudes of steeds and mares and mules, would not have sustained any diminution. But now deprived of prosperity by the rivalry of dice, he sits dumb like a fool, reflecting on his own misdeeds. Alas, he who, while sojourning, was followed by ten thousand elephants adorned with golden garlands, now supports himself by casting dice ! That Yudhishthira who at Indraprastha was adored by kings of incomparable prowess by hundreds of thousands, that mighty monarch in whose kitchen a hundred thousand maid-servants, plate in hand, used every day to feed numerous guests day and night, that best of liberal men, who gave (every day) a thousand *nishkas*, alas, even he, overwhelmed with woe in consequence of gambling which is the root of all evil, now supporteth himself by casting dice ! Bards and encomiasts by thousands, decked with ear-rings set with brilliant gems, and gifted with melodious voice, used to pay him homage morning and evening ! Alas, that Yudhishthira, who was daily waited upon by a thousand sages of ascetic merit, versed in the *Vedas* and having every desire gratified, as his courtiers,—that Yudhishthira who maintained eighty-eight thousands of domestic *Snātakas* with thirty maid-servants assigned unto each, as also ten thousand *yatis* not accepting anything in gift and with vital seed drawn up,—alas, even that mighty king now liveth in such guise ! That Yudhishthira who is without malice, who is full of kindness, and who giveth every creature his due, who hath all these excellent attributes, alas,—even he now liveth in

such guise! Possessed of firmness and unbaffled prowess, with heart disposed to give every creature his due, king Yudhishthira, moved by compassion, constantly maintained in his kingdom the blind, the old, the helpless, the parentless and all others in his dominions in such distress! Alas, that Yudhishthira, becoming a dependant and a servant of Matsya, a caster of dice in his court, now calls himself Kanka! He unto whom, while residing at Indraprastha, all the rulers of earth used to pay timely tribute,—alas, even he now begs for subsistence at another's hands! He to whom the kings of the earth were in subjection,—alas, even that king, having lost his liberty, liveth in subjection to others! Having, like the sun, dazled the entire earth by his energy, that Yudhishthira, alas, is now a courtier of king Virāta! O Pāndu's son, that Pāndava who was respectfully waited upon in court by kings and sages, behold him now waiting upon another! Alas, beholding Yudhishthira a courtier sitting beside another and breathing adulatory speeches to that other, who can help being afflicted with grief? And beholding the highly wise and virtuous Yudhishthira, undeserving as he is of serving others, actually serving another for sustenance, who can help being afflicted with grief? And, O hero, that Bhārata who was worshipped in court by the entire earth, do thou now, O Bhārata, behold him worshipping another! Why then, O Bhārata, dost thou not regard me as one afflicted with diverse miseries, like one forlorn and immersed in a sea of sorrow?"

Thus ends the eighteenth Section in the Kichaka-badha of the Virāta Parva.

SECTION XIX.

(Kichaka-badha Parva continued.)

"Draupadi said,—'This, O Bhārata, that I am going to tell thee is another great grief of mine! Thou shouldst not blame me, for I tell thee this from sadness of heart. Who is there whose grief is not enhanced at sight of thee, O bull of the Bharata race, engaged in the ignoble office of a cook, so entirely beneath thee and calling thyself as one of *Vallava* caste?

What can be sadder than this, that people should know thee as Virāta's cook, Vallava by name, and, therefore, one that is sunk in servitude? Alas, when thy work of the kitchen over, thou humbly sittest beside Virāta, calling thyself as Vallava the cook, then despondency seizeth my heart! When that king of kings in joy maketh thee fight with elephants, and the woman of the inner apartments (of the palace) laugh all the while, then I am sorely distressed! When thou fightest in the inner apartments, with lions, tigers, and buffalos, the princess Kaikeyi looking on, then I almost swoon away! And when Kaikeyi and those maid-servants, leaving their seats, come to assist me and find that instead of suffering any injury in limbs mine is only a swoon, the princess speaks unto her women, saying,—*Surely, it is from affection and the duty begot of intercourse that this lady of sweet smiles grieveth for the exceedingly powerful cook when he fights (with the beasts)! Sairindhri is possessed of great beauty, and Vallava also is eminently handsome. The heart of woman is hard to know, and they, I fancy, are deserving of each other. It is, therefore, likely that the Sairindhri invariably weepeth (at such times) on account of her connection with her lover. And, then, they both have entered this royal family at the same time!*—And speaking such words she always upbraideth me. And beholding me wroth at this, she suspects me to be attached to thee! When she speaketh thus, great is the grief that I feel! Indeed, on beholding thee, O Bhima of terrible prowess, afflicted with such calamity, sunk as I already am in grief on account of Yudhishthira, I do not desire to live! That youth who on a single car had vanquished all celestials and men, is now, alas, the dancing-master of king Virāta's daughters! That Prithā's son of immeasurable soul, who had gratified Agni in the forest of Khāndava, is now living in the inner apartments (of a palace) like fire hid in a well! Alas, that bull among men, Dhananjaya, who was ever the terror of foes, is now living in a guise that is despised by all! Alas, he whose mace-like arms have been cicatrized in consequence of the strokes of his bow-string, alas, that Dhananjaya is passing his days in grief, covering his wrists with bracelets of conchs! Alas,

that Dhananjaya the twang of whose bow-string and the sound of whose leathern fences made every foe tremble, now entertains only gladdened women with his songs! Oh, that Dhananjaya whose head was formerly decked with a diadem of solar splendour, is now wearing braids ending in unsightly curls! O Bhima, beholding that terrible bowman, Arjuna, now wearing braids and in the midst of women, my heart is stricken with woe! That high-souled hero who is master of all the celestial weapons, and who is the repository of all the sciences, now weareth ear-rings (like one of the third sex)! That youth whom kings of incomparable prowess could not overpower in fight, even as the waters of the mighty ocean cannot overleap their continents, is now the dancing-master of king Virāta's daughters and waits upon them in disguise! O Bhima, that Arjuna the clatter of whose car-wheels caused the entire earth with her mountains and forests, her mobile and immobile things, to tremble, and whose birth dispelled all the sorrows of Kunti, that exalted hero, that younger brother of thine, O Bhimasena, now maketh me weep for him! Beholding him coming towards me, decked in golden ear-rings and other ornaments, and wearing on the wrists bracelets of conchs, my heart is afflicted with despondency! And Dhananjaya who hath not a bowman equal unto him on earth in prowess, now passeth his days in singing, surrounded by women! Beholding that son of Prithā who in virtue, heroism, and truth, was the admired of the world, now living in the guise of a woman, my heart is afflicted with sorrow! When I behold, like an elephant with rent temples surrounded by she-elephants, the godlike Pārtha in the music-hall in the midst of females, waiting before Virāta the king of the Matsyas, then I lose all sense of directions! Surely, my mother-in-law doth not know Dhananjaya to be afflicted with such extreme distress. Nor doth she know that descendant of the Kuru race, Ajātaçatru, addicted to disastrous dice, to be sunk in misery! O Bhārata, beholding the youngest of you all, Sahadeva, superintending the kine, in the guise of a cow-herd, I grow pale! Always thinking of Sahadeva's plight, I cannot, O Bhimasena, obtain sleep,—what speak you of rest? I do not know, O mighty-armed one, what sin Sahadeva may have

committed for which that hero of unbaffled prowess suffereth such misery! O foremost of the Bhāratas, beholding that beloved brother of thine, that bull among men, employed by Matsya in looking after his kine, I am filled with woe! Seeing that hero of proud disposition gratifying Virāta, by living at the head of his cow-herds, attired in robes dyed in red, I am attacked with fever! My mother-in-law always applauds the heroic Sahadeva as one possessed of nobility, excellent behaviour, and rectitude of conduct. Ardently attached to her sons, the weeping Kunti stood, embracing Sahadeva, while he was about to set out (with us) for the great forest. And she addressed me, saying,—*Sahadeva is bashful and sweet-speeched, and virtuous! He is also my favorite child! Therefore, O Yājnaseni, tend him in the forest day and night! Delicate and brave, devoted to the king, and always worshipping his elder brother, do thou, O Pānchāli, feed him thyself!*—O Pāndava, beholding that foremost of warriors, Sahadeva, engaged in tending kine, and sleeping at night on calf-skins, how can I bear to live? He, again, who is crowned with the three attributes of beauty, arms, and intelligence, is now the superintendent of Virāta's steeds! Behold the change brought on by time! Granthika (Nakula), at sight of whom hostile hosts fled from the field of battle, now traineth horses in the presence of the king, driving them with speed! Alas, I now see that handsome youth wait upon the gorgeously-decked and excellent Virāta the king of the Matsyas, and display horses before him! O son of Prithā, afflicted as I am with all these hundred kinds of misery on account of Yudhishthira, why dost thou, O chastiser of foes, yet deem me happy? Listen now to me, O son of Kunti, as I tell thee of other woes far surpassing these! What can be sadder to me than that miseries so various as these should emaciate me even while ye all are alive?' "

Thus ends the nineteenth Section in the Kichaka-badha of the Virāta Parva.

SECTION XX.

(Kichaka-badha Parva continued.)

"Draupadi said,—'Alas, on account of that desperate gambler, I am now under Sudeshnā's command, living in the palace in the guise of a *Sairindhri*! And, O chastiser of foes, behold the plight of poignant woe which I, a princess, am now in! I am living in expectation of the close of this stated period.* The extreme of misery, therefore, is mine! Success of purpose, victory, and defeat, as regards mortals, are transitory. It is in this belief that I am living in expectation of the return of prosperity to my husbands! Prosperity and adversity revolve like a wheel. It is in this belief that I am living in expectation of the return of prosperity to my husbands? That cause which bringeth on victory, may bring defeat as well. I live in this hope. Why dost thou not, O Bhimasena, regard me as one dead? I have heard that persons that give may beg; that they who slay may be slain; and that they who overthrow others may themselves be overthrown by foes. Nothing is difficult for Destiny and none can over-ride Destiny. It is for this that I am awaiting the return of favorable fortune. As a tank, once dried, is filled up once again, so, hoping for a change for the better, I await the return of prosperity. When one's business that hath been well provided for is seen to be frustrated, a truly wise person should never strive for bringing back good fortune. Plunged as I am in sorrow, asked or unasked by thee to explain the purpose of these words spoken by me, I shall tell thee everything. Queen of the sons of Pāndu and daughter of Drupada, who else, save myself, would wish to live, having fallen into such a plight? O repressor of foes, this misery, therefore, that hath overtaken me, hath really humiliated the entire Kuru race, the Pānchālas, and the sons of Pāndu! Sur-

* What Draupadi means is that instead of passing her days in joy and happiness, instead of being able to wish time to be stationary with her, she is obliged, in consequence of her misery, to wish time to pass off quickly.—*T.*

rounded by numerous brothers and fathers-in-law and sons, what other woman having such cause for joy, save myself, would be afflicted with such woe? Surely, I must, in my childhood, have committed some act highly offensive to *Dhātri*, through whose displeasure, O bull of the Bharata race, I have been visited with such consequences! Mark, O son of Pāndu, the palour that hath come over my complexion, which not even a life in the woods fraught as it was with extreme misery, could bring about! Thou, O Prithā's son, knowest what happiness, O Bhima, was formerly mine! Even I, who was such, have now sunk into servitude! Sorely distressed, I can find no rest! That the mighty-armed and terrible bowman, Dhananjaya the son of Prithā, should now live like a fire that hath been put out, maketh me think of all this as attributable to Destiny! Surely, O son of Prithā, it is impossible for men to understand the destinies of creatures (in this world). I, therefore, think this downfall of yours as something that could not be averted by forethought. Alas, she who hath you all that resemble Indra himself to attend to her comforts—even she, so chaste and exalted, hath now to attend to the comforts of others, of others that are by far her inferiors in rank! Behold, O Pāndava, my plight! It is what I do not deserve! Ye are alive, yet behold this inversion of order that time hath brought! She who had the whole Earth to the verge of the sea under her control, is now under the control of Sudeshnā and living in fear of her! She who had dependants to walk both before and behind her, alas, now herself walketh before and behind Sudeshnā! This, O Kaunteya, is another grief of mine that is intolerable! O, listen to it! She who had never, save for Kunti, pounded unguents even for her own use, now, good betide thee, poundeth sandal (for others)! O Kaunteya, behold these hands of mine which were not so before!' Saying this, she showed him her hands marked with corns. And she continued,—'She who had never feared Kunti herself nor thee and thy brothers, now standeth in fear before Virāta as a slave, anxious of what that king of kings may say unto her regarding the proper preparation of the unguents, for Matsya liketh not sandal pounded by others!' "

Vaiçampāyana continued,—"Relating her woes thus, O

Bhārata, unto Bhimasena, Krishnā began to silently weep, casting her eyes on Bhima! And then, with words choked in tears, and sighing repeatedly, she addressed Bhima in these words, powerfully stirring his heart,—'Signal, O Bhima, must have been my offence of old unto the gods,—for, unfortunate as I am, I am yet alive, when, O Pāndava, I should die!' "

Vaiçampayāna continued.—"Then that slayer of hostile heroes, Vrikodara, covering his face with those delicate hands of his wife marked with corns, began to weep. And that mighty son of Kunti, holding the hands of Draupadi in his, shed copious tears. And afflicted with great woe, he spoke these words."

Thus ends the twentieth Section in the Kichaka-badha of the Virāta Parva.

SECTION XXI.

(Kichaka-badha Parva continued.)

"Bhima said,—'Fie on the might of my arms and fie on the *Gāndiva* of Fālguna, inasmuch as thy hands, red before, have now become covered with corns! I would have caused a carnage in Virāta's court but for the fact that Kunti's son eyed me (by way of forbidding it.) Or, like a mighty elephant, I would, without ado, have crushed the head of Kichaka intoxicated with the pride of sovereignty. When, O Krishnā, I beheld thee kicked by Kichaka, I conceived at that instant a wholesale slaughter of the Matsyas. Yudhishthira, however, forbade me by a glance, and, O beauteous lady, understanding his intention I have kept quiet! That we have been deprived of our kingdom, that I have not yet slain the Kurus, that I have not yet taken the heads of Suyodhana, and Karna, and Suvala's son Cakuni, and the wicked Dusçāsana,—these acts and omissions, O lady, are consuming every limb of mine. The thought of those abides in my heart like a javelin implanted in it! O thou of graceful hips, do not sacrifice virtue and, O noble-hearted lady, subdue thy wrath! If king Judhishthira hear from thee such rebukes, he will surely put an end to his life! If also Dhananjaya and the twins hear thee speak thus, even they will renounce life! And

if these, O slender-waisted maiden, give up life, I also shall not be able to bear my own! In olden days Sarjāti's daughter, the beautiful Sukanyā, followed into the forest Chyavana of Bhrigu's race, whose mind was under complete control, and over whom, while engaged in ascetic meditation, the ants had built a hill. Thou mayst have heard that Indrasenā also who in beauty was like unto *Nārāyani* herself, followed her husband aged a thousand years. Thou mayst also have heard that Janaka's daughter, Sitā, the princess of Videha, followed her lord while living in dense woods. And that lady of graceful hips, Ramā's beloved wife, afflicted with calamities and persecuted by the Rākshasa, at length regained the company of Rama. Lopāmudrā also, O timid one, endued with youth and beauty, followed Agastya, renouncing all the objects of enjoyment unattainable by men. And the intelligent and faultless Sāvitri also followed the heroic Satyavān the son of Dyumatsena, alone into the world of Yama! Even like these chaste and beautiful ladies that I have named, thou, O blessed girl, bloomest with every virtue! Do thou spend a short while more that is measured by even a half month! And when the thirteenth year is complete, thou wilt (again) become the Queen regnant of a king!' Hearing these words, Draupadi said,—'Unable, O Bhima, to bear my griefs, it is from grief alone that I have shed these tears! I do not censure Yudhishthira! Nor is there any use in dwelling on the past. O Bhima of mighty strength, come quickly forward to the work of the hour! O Bhima, Kaikeyi, jealous of my beauty, always pains me by her endeavours to prevent the king from taking a fancy to me! And understanding this disposition of hers, the wicked-souled Kichaka of immoral ways, constantly solicits me himself! Angry with him for this, but then suppressing my wrath, I answer that wretch deprived of sense by lust, saying,—*O Kichaka, protect thyself! I am the beloved queen and wife of five Gandharvas. Those heroes in wrath will slay thee that art so rash!*—Thus addressed, Kichaka of wicked soul replies unto me, saying,—*I have not the least fear of the Gandharvas, O Sairindhri of sweet smiles! I will slay a hundred thousand Gandharvas encountering them in battle! Therefore, O timid one, do thou*

consent!—Hearing all this, I again addressed the lust-afflicted Suta, saying,—*Thou art no match for those illustrious Gandharvas! Of respectable parentage and good disposition, I ever adhere to virtue and never wish for the death of any one. It is for this that thou livest, O Kichaka!*—At this, that wight of wicked soul burst out into a loud laughter. And it came to pass that Kaikeyi previously urged by Kichaka, and moved by affection for her brother, and desirous of doing him a good turn, despatched me to him, saying,—*Do thou, O Sairindhri, fetch wine from Kichaka's quarters!* On beholding me the *Suta's* son at first addressed me in sweet words, and when that failed, he became exceedingly enraged, and intended to use violence. Understanding the purpose of the wicked Kichaka, I speedily rushed towards the place where the king was. Felling me on the ground the wretch then kicked me in the very presence of the king himself and before the eyes of Kanka and many others, including charioteers, and royal favorites, and elephant-riders, and citizens. I rebuked the king and Kanka again and again. The king, however, neither prevented Kichaka, nor inflicted any chastisement on him. The principal ally of king Virāta in war, the cruel Kichaka reft of virtue is loved by both the king and the queen. O exalted one, brave, proud, sinful, adulterous, and engrossed in all objects of enjoyment, he earneth immense wealth (from the king), and robs the possessions of others even if they cry in distress! And he never walketh in the path of virtue, nor doeth he any virtuous act. Of wicked soul, and vicious disposition, haughty and villainous, and always afflicted by the shafts of Kāma, though replused repeatedly, if he sees me again, he will outrage me! I shall then surely renounce my life! Although striving to acquire virtue, (on my death) your highly meritorious acts will come to naught! Ye that are now obeying your pledge, ye will lose your wife! By protecting one's wife, one's offspring are protected, and by protecting one's offspring, one's own self is protected. And it is because one begets one's own self in one's wife that the wife is called *Jāyā** by the wise. The husband

* *Jāyate asyās*—*i. e.* She from whom one is born.—*T.*

also should be protected by the wife, thinking,—*How else will he take his birth in my womb?*—I have heard it from Brāhmanas expounding the duties of the several orders, that a Kshatriya hath no other duty than subduing enemies. Alas, Kichaka kicked me in the very presence of Yudhishthira the just, and also of thyself, O Bhimasena of mighty strength! It was thou, O Bhima, that didst deliver me from the terrible Jatāsura! It was thou also that, with thy brothers, didst vanquish Jayadratha! Do thou now slay this wretch also who hath insulted me! Presuming upon his being a favorite of the king, Kichaka, O Bhārata, hath enhanced my woe! Do thou, therefore, smash this lustful wight even like an earthen pot dashed upon a stone! If, O Bhārata, to-morrow's sun sheds his rays upon him who is the source of many griefs of mine, I shall, surely, mixing poison (with some drink), drink it up,—for I never shall yield to Kichaka! Far better it were, O Bhima, that I should die before thee!' "

Vaiçampāyana continued.—" Having said this, Krishnā, hiding her face in Bhima's breast, began to weep. And Bhima, embracing her, consoled her to the best of his power. And having abundantly consoled that slender-waisted daughter of Drupada by means of words fraught with grave reason and sense, he wiped with his hands her face flooded with tears. And thinking of Kichaka, and licking with his tongue the corners of his mouth, Bhima, filled with wrath, thus spake to that distressed lady. "

Thus ends the twenty-first Section in the Kichaka-badha of the Virāta Parva.

SECTION XXII.

(Kichaka-badha Parva continued.)

" Bhima said,—'I will, O timid one, do even as thou sayest. I will presently slay Kichaka with all his friends. O Yājnaseni of sweet smiles, to-morrow evening, renouncing sorrow and grief, manage to have a meeting with Kichaka! The dancing-hall that the king of the Matsyas hath caused to be erected is used by the girls for dancing during the day.

These repair, however, to their homes at night. There in that hall, is an excellent and well-placed wooden bed-stead. Even there I will make him see the spirits of his deceased grandsires! But, O beautiful one, when thou holdest converse with him, thou must manage it so that others may not espy thee!'"

Vaiçampāyana continued.—"Having thus conversed with each other, and shed tears in grief, they waited for the dawn of that night with painful impatience. And when the night had passed away, Kichaka, rising in the morning, went to the palace, and accosted Draupadi, saying,—'Throwing thee down in the court I kicked thee in the presence of the king. Attacked by my mighty self, thou couldst not obtain protection. This Virāta is in name only the king of the Matsyas. Commanding the forces of this realm, it is I who am the real lord of the Matsyas. Do thou, O timid one, accept me cheerfully! I shall become thy slave! And, O thou of graceful hips, I will immediately give thee a hundred *nishkas*, and engage a hundred male and a hundred female servants (to tend thee), and will also bestow on thee cars yoked with she-mules. O timid lady, let our union take place!' Draupadi replied,—'O Kichaka, know even this is my condition! Neither thy friends nor thy brothers should know thy union with me. I am in terror of detection by those illustrious Gandharvas! Promise me this, and I yield to thee!' Hearing this, Kichaka said,—'I will, O thou of graceful hips, do even as thou sayest! Afflicted by the god of love, I will, O beauteous damsel, alone repair to thy abode for union with thee, O thou of thighs round and tapering as the trunks of the plantain,—so that those Gandharvas, effulgent as the sun, may not come to know of this act of thine!' Draupadi said,—'Do thou, when it is dark, go to the dancing-hall erected by the king of the Matsyas where the girls dance during the day, repairing to their respective homes at night. The Gandharvas do not know that place. We shall then, without doubt, escape all censure!'"

Vaiçāmpāyana continued.—"Reflecting on the subject of her conversation with Kichaka, that half a day seemed to Krishnā as long as a whole month. And the stupid Kichaka also, not knowing that it was Death that had assumed the form

of a *Sairindhri*, returning home, experienced the greatest delight. And deprived of sense by lust, Kichaka became speedily engaged in embellishing his person with unguents and garlands and ornaments. And while he was doing all this, thinking of that damsel of large eyes, the day seemed to him to be without an end. And the beauty of Kichaka, who was about to forsake his beauty for ever, seemed to heighten, like the wick of a burning lamp about to expire. And reposing the fullest confidence in Draupadi, Kichaka, deprived of his senses by lust, and absorbed in the contemplation of the expected meeting, did not even perceive that the day had departed. Meanwhile, the beautiful Draupadi approaching her husband Bhima of the Kuru race, stood before him in the kitchen. And that lady with tresses ending in beautiful curls then spake unto him, saying,—'O chastiser of foes, even as thou hadst directed, I have given Kichaka to understand that our meeting will take place in the dancing-hall. Alone will he come at night to the empty hall. Slay him there, O thou of mighty arms! Do thou, O son of Kunti, repair to that dancing-hall, and take the life, O Pāndava, of Kichaka, that son of a *Suta*, intoxicated with vanity! From vanity alone, that son of a *Suta* slights the Gandharvas! O best of smiters, lift him up from the earth even as Krishna had lifted up the *Nāga* (Kāliya) from the Yamunā.* O Pāndava, afflicted as I am with grief, wipe thou my tears, and, blessed be thou, protect thy own honor and that of thy race!'"

"Bhima said,—'Welcome, O beauteous lady! Except the glad tidings thou bringest me, I need, O thou of exceeding beauty, no other aid whatever! The delight that I feel, O thou of great beauty, on hearing from thee about my coming encounter with Kichaka, is equal to what I felt in slaying Hidimva! I swear unto thee by Truth, by my brothers, and by morality, that I will slay Kichaka even as the lord of the celestials slew Vritra. Whether secretly or openly I will crush Kichaka, and if the Matsyas fight for him, then I will surely slay them

* Some texts read, *Vilwam nāgaivodhara*—i. e. 'As an elephant lifts up a *vela* fruit.'

too ! And slaying Duryodhana afterwards, I shall win back the earth. Let Yudhishthira the son of Kunti continue to pay homage unto the king of Matsya !' Hearing these words of Bhima, Draupadi said,—'Inorder that, O lord, thou mayst not have to renounce the truth already pledged to me, do thou, O hero, slay Kichaka in secret !' Bhima replied,—'I shall, O timid one, do even as thou sayest ! Even to-day I shall slay Kichaka together with his friends ! Unknown to others during the darkness of the night, I shall, O faultless lady, crush, even as an elephant crusheth a *vela* fruit, the head of the wicked Kichaka who wisheth for what is unattainable by him !' "

Vaiçampāyana continued.—"Repairing first to the place of assignation at night, Bhima sat down, disguising himself. And he waited there in expectation of Kichaka, like a lion lying in wait for a deer. And Kichaka, having embellished his person as he chose, came to the dancing-hall at the appointed time in the hope of meeting Pānchāli. And thinking of the assignation, he entered the chamber. And having entered that hall enveloped in deep gloom, that wretch of wicked soul came upon Bhima of incomparable prowess, who had come a little before, and who was waiting in a corner. And as an insect approacheth towards a flaming fire, or as a puny animal, towards a lion, Kichaka approached Bhima lying down on the bed, burning in anger at the thought of the insult offered to Krishnā, as if he were the Suta's Death. And having approached Bhima, Kichaka, possest by lust, and his heart and soul filled with ecstacy, smilingly said,—'O Thou of pencilled eye-brows, to thee I have already given many and various kinds of wealth from the stores earned by me, as well as a hundred maids and many fine robes, and also a mansion with an inner apartment adorned with beauteous and lovely and youthful maid-servants and embellished by every kind of sports and amusements ! And having set all those apart for thee, I have speedily come hither. And all of a sudden, women have begun to praise me, saying,—*There is not in this world another person like unto thee in beauty and dress !*'—Hearing this, Bhima said—'It is well that thou art handsome, and it is well that thou praisest thyself. I think, however, that thou hadst never before this such pleasurable

touch! Thou hast an acute touch, and knowest the ways of gallantry! Skilled in the art of love-making, thou art a favorite with women. There is none like thee in this world!' "

Vaiçampāyana continued.—"Saying this, that son of Kunti, the mighty-armed Bhima of terrible prowess, suddenly rose up, and laughingly said,—'Thy sister, O wretch, shall to-day behold thee dragged by me to the ground, like a mighty elephant, huge as a mountain, dragged to the ground by a lion! Thyself slain, *Sairindhri* will live in peace, and we, her husbands, will also live in peace!' Saying this, the mighty Bhima seized Kichaka by the hairs of his head which were adorned with garlands. And thus seized with force by the hair, that foremost of mighty persons, Kichaka, quickly freed his hair, and grasped the arms of Bhima. And then between those lions among men fired with wrath, between that chief of the Kichaka clan, and that best of men, there ensued a hand-to-hand encounter, like that between two powerful elephants for a female elephant in the season of spring, or like that which happened in days of yore between those lions among monkeys, the brothers Vāli and Sugriva. And both equally infuriate and both eager for victory, both those combatants raised their arms resembling snakes furnished with five hoods, and attacked each other with their nails and teeth, wrought up to a frenzy of wrath. Impetuously assailed by the powerful Kichaka in that encounter, the resolute Bhima did not waver a single step. And locked in each other's embraces and dragging each other, they fought on like two mighty bulls. And having nails and teeth for their weapons, the enconunter between them was fierce and terrible like that of two furious tigers. And felling each other down by means of their arms, and seizing each other in fury, they encountered each other like a couple of elephants with rent temples. And the mighty Bhima then seized Kichaka, and Kichaka, that foremost of strong persons, threw Bhima down with violence. And as those mighty combatants fought on, the crash of their arms produced a loud noise that resembled the clatter of splitting bamboos. Then Vrikodara, throwing Kichaka down by main force within the room, began to toss him about furiously even as a hurricane tosseth a tree. And

attacked thus in battle by the powerful Bhima, Kichaka grew weak, and began to tremble. For all that, however, he tugged at the Pāndava to the best of his power. And attacking Bhima, and making him waver a little, the mighty Kichaka struck him with his knees and brought him down to the ground. And overthrown by the powerful Kichaka, Bhima quickly rose up, like Yama himself with mace in hand. And thus that powerful *Suta* and the Pāndava, intoxicated with strength and challenging each other, grappled with each other at midnight in that solitary place. And as they roared at each other in wrath, that excellent and strong edifice began to shake every moment. And slapped on the chest by the mighty Bhima, Kichaka fired with wrath moved not a single pace. And bearing for a moment only that onslaught incapable of being borne on earth, the *Suta*, overpowered by Bhimā's might, became enfeebled. And seeing him waning weak, Bhima endued with great strength forcibly drew Kichaka towards his breast, and began to press him hard. And breathing hard again and again in wrath, that best of victors, Vrikodara, forcibly seized Kichaka by the hair. And having seized Kichaka, the mighty Bhima began to roar like a hungry tiger that hath killed a large animal. And finding him exceedingly exhausted, Vrikodara bound him fast with his arms, as one binds a beast with a cord. And then Bhima began for a long while, to whirl the senseless Kichaka, who began to roar frightfully like a broken trumpet.* And in order to pacify Krishnā's wrath, Vrikodara grasped Kichaka's throat with his arms and began to squeeze it. And assailing with his knees the waist of that worst of the Kichakas, all the limbs of whose body had been broken into fragments and whose eye-lids were closed, Vrikodara slew him, as one would slay a beast. And beholding Kichaka entirely motionless, the son of Pāndu began to roll him about on the ground. And Bhima then said,—'Slaying this wretch who had intended to violate our wife,—this thorn in the side of *Sairindhri*, I am freed from the debt I owed to my

* *Veri* means poth a *kettle-drum* and a *trumpet*. The latter however conveys a better meaning here.—*T*.

brother, and have attained perfect peace! And having said this, that foremost of men, with eyes red in wrath, relinquished his hold of Kichaka, whose dress and ornaments had been thrown off his person, whose eyes were rolling, and whose body was yet trembling. And that foremost of mighty persons squeezing his own hands, and biting his lips in rage, again attacked his adversary and thrust his arms and legs and neck and head into his body like the wielder of the *Pināka* reducing into a shapeless mass the deer, which form Sacrifice had assumed in order to escape his ire. And having crushed all his limbs, and reduced him into a ball of flesh, the mighty Bhimasena showed him unto Krishnā. And endued with mighty energy, that hero then addressed Draupadi, that foremost of all women, saying,—'Come, O princess of Pānchāla, and see what hath become of that lustful wretch!' And saying this, Bhima of terrible prowess began to press with his feet the body of that wicked wight. And lighting a torch then, and showing Draupadi the body of Kichaka, that hero addressed her, saying,—'O Thou of tresses ending in beautiful curls, those that solicit thee endued as thou art with an excellent disposition and every virtue, are slain by me even as this Kichaka hath been, O timid one!' And having accomplished that difficult task so highly agreeable to Krishnā, —having, indeed, slain Kichaka and thereby pacified his wrath, Bhima bade farewell to Krishnā the daughter of Drupada, and quickly went back to the kitchen. And Draupadi also, that best of women, having caused Kichaka to be slain, had her grief removed and experienced the greatest delight. And addressing the keepers of the dancing-hall, she said,—'Come ye and behold! Kichāka who had lusted after other people's wives lieth down here, slain by my Gandharva husbands!' And hearing these words, the guards of the dancing-hall, soon came by thousands to that spot, torches in hand. And repairing to that room, they beheld the lifeless Kichaka thrown on the ground, drenched with blood. And beholding him without arms and legs, they were filled with grief. And as they gazed at Kichaka, they were struck with amazement. And seeing that superhuman act, *viz.*,—the overthrow of Kichaka, they said,—'Where is his

neck, and where are his legs?' And beholding him in this plight, they all concluded that he had been killed by a Gandharva."

Thus ends the twenty-second Section in the Kichaka-badha of the Virāta Parva.

SECTION XXIII.

(Kichaka-badha Parva continued.)

Vaiçampāyana said.—"Then all the relatives of Kichaka, arriving at that place, beheld him there and began to wail aloud, surrounding him on all sides. And beholding Kichaka with every limb mangled, and lying like a tortoise dragged to dry ground from the water, all of them were overcome with exceeding fright and the bristles of their bodies stood on end. And seeing him crushed all over by Bhima, like a Dānava by Indra, they proceeded to take him outside, for performing his funeral obsequies. And then those persons of the *Suta* clan thus assembled together espied Krishnā of faultless limbs hard by, who stood reclining on a pillar. And all the Kichakas assembled there, exclaimed,—'Let this unchaste woman be slain for whom Kichaka hath himself lost his life! Or, without slaying her here, let us cremate her with him that had lusted after her,—for it behoveth us to accomplish in every way what is agreeable to that deceased son of a *Suta!*' And then they addressed Virāta, saying,—'It is for her sake that Kichaka hath lost his life. Let him, therefore, be cremated along with her! It behoveth thee to grant this permission!'—Thus addressed by them, king Virāta, O monarch, knowing full well the prowess of the *Sutas*, gave his assent to the *Sairindhri's* being burnt along with the *Suta's* son. And at this, the Kichakas, approaching the frightened and stupefied Krishnā of lotus-like eyes, seized her with violence. And binding that damsel of slender-waist and placing her upon the bier, they set out with great energy towards cemetery. And, O king, while thus forcibly carried towards the cemetery by those sons of the *Suta* tribe, the blameless and chaste Krishnā living under the protection of her lords, then wailed aloud for the help of her hus-

bands, saying,—'Oh, let Jaya, and Jayanta, and Vijaya, and Jayatsena, and Jayadvala, listen to my words! The *Sutas* are taking me away! Let those illustrious Gandharvas endued with speed of hand, the clatter of whose cars is loud and the twang of whose bowstrings in the midst of the mighty conflict are heard like the roar of thunder, listen to my words,—the *Sutas* are taking me away!' "

Vaiçampāyana continued.—" Hearing those sorrowful words and lamentations of Krishnā, Bhima, without a moment's reflection started up from his bed, and said,—'I have heard, O *Sairindhri*, the words thou hast spoken! Thou hast, therefore, O timid lady, no more fear at the hands of the *Sutas*!' "

Vaiçampāyana continued.—" Having said this, the mighty-armed Bhima, desirous of slaying the Kichakas, began to swell his body. And carefully changing his attire, he went out of the palace by a wrong egress. And climbing over a wall by the aid of a tree, he proceeded towards the cemetery whither the Kichakas had gone. And having leapt over the wall, and gone out of the excellent city, Bhima impetuously rushed to where the *Sutas* were. And, O monarch, proceeding towards the funeral pyre he beheld a large tree, tall as a palmyra-palm, with gigantic shoulders and withered top. And that slayer of foes, grasping with his arms that tree measuring ten *Vyāmas*, uprooted it, even like an elephant, and placed it upon his shoulders. And taking up that tree with trunk and branches, and measuring ten *Vyāmas*, that mighty hero rushed towards the *Sutas*, like Yama himself, mace in hand. And by the impetus of his rush,* banians and peepals and *Kinçukas* falling down on earth lay in clusters. And beholding that Gandharva approach them like a lion in fury, all the *Sutas* trembling with fear and greatly distressed, became panic-struck. And they addressed each other, saying,—'Lo, the powerful Gandharva cometh hither, filled with rage, and with an upraised tree in hand! Let *Sairindhri*, therefore, from whom this danger of ours hath arisen be set free!'—And beholding the tree that had been uprooted by Bhimasena, they set Draupadi free and

* Lit. force of his thighs.—*T.*

ran breathlessly towards the city. And seeing them run away, Bhima, that mighty son of the Wind-god, despatched, O foremost of kings, by means of that tree, a hundred and five of them unto the abode of Yama, like the wielder of the thunderbolt slaying the Dānavas. And setting Draupadi free from her bonds, he then, O king, comforted her. And that mighty-armed and irrepressible Vrikodara, the son of Pāndu, then addressed the distressed princess of Pānchāla with face bathed in tears, saying,—'Thus, O timid one, are they slain that wrong thee without cause! Return, O Krishnā, to the city! Thou hast no longer any fear; I myself will go to Virāta's kitchen by another route!' "

Vaiçampāyana continued.—"It was thus, O Bhārata, that a hundred and five of those Kichakas were slain. And their corpses lay on the ground, making the place look like a great forest overspread with uprooted trees after a hurricane. Thus fell those hundred and five Kichakas! And including Virāta's general slain before, the slaughtered *Sutas* numbered one hundred and six. And beholding that exceedingly wonderful feat, men and women were assembled together, filled with astonishment. And the power of speech, O Bhārata, was suspended in every one."

Thus ends the twenty-third Section in the Kichaka-badha of the Virāta Parva.

SECTION XXIV.

(Kichaka-badha Parva continued.)

Vaiçampāyana said.—" And beholding the *Sutas* slain, the citizens went to the king, and represented unto him what had happened, saying,—'O king, those mighty sons of the *Sutas* have all been slain by the Gandharvas! Indeed, they lie scattered on the earth like huge peaks of mountains riven by thunder. *Sairindhri* also, having been set free, returneth to thy palace in the city! Alas, O king, if *Sairindhri* cometh, thy entire kingdom will be endangered! *Sairindhri* is endued with great beauty; the Gandharvas also are exceedingly powerful. Men again, without doubt, are naturally sensual! Devise, there-

fore, O king, without delay, such means that in consequence of wrongs done to *Sairindhri*, thy kingdom may not meet with destruction!' Hearing those words of theirs, Virāta, that lord of hosts, said unto them,—'Do ye perform the last rites of the *Sutas!* Let all the Kichakas be burnt in one blazing pyre with gems and fragrant unguents in profusion!' And filled with fear, the king then addressed his queen Sudeshnā, saying,—'When *Sairindri* comes back, do thou tell her these words from me,—*Blessed be thou, O fair-faced Sairindhrī! Go thou whithersoever thou likest! The king hath been alarmed, O thou of graceful hips, at the defeat already experienced at the hands of the Gandharvas! Protected as thou art by the Gandharvas, I dare not personally say all this to thee! A woman, however, cannot offend, and it is for this that I tell thee all this through a woman!*'"

Vaiçampāyana continued.—"Thus delivered by Bhimasena after the slaughter of the *Sutas*, the intelligent and youthful Krishnā relieved from all her fears, washed her limbs and clothes in water, and proceeded towards the city, like a doe frightened by a tiger. And beholding her, the citizens, O king, afflicted with the fear of the Gandharvas, fled in all directions. And some of them went so far as to shut their eyes. And then, O king, at the gate of the kitchen, the princess of Pānchāla saw Bhimasena staying like an infuriate elephant of gigantic proportions. And looking upon him with wonder-expanded eyes, Draupadi by means of words intelligible to them alone, said,—'I bow unto that prince of the Gandharvas, who hath rescued me!' At these words of hers, Bhima said,—'Hearing these words of hers in obedience to whom those persons were hitherto living in the city, they will henceforth range here, regarding themselves as freed from the debt.'"*

Vaicampāyana continued.—"Then she beheld the mighty-armed Dhananjaya, in the dancing-hall instructing king Virāta's daughters in dancing. And issuing with Arjuna from

* What Bhima says is this,—'The Gandharvas, your husbands, are always obedient to thee! If they have been able to do thee a service, they have only repaid a debt.—*T.*

the dancing-hall, all those damsels came to Krishnā who had arrived there, and who had been persecuted so sorely, all innocent though she was. And they said,—'By good luck, it is, O *Sairindhri*, that thou hast been delivered from thy dangers! By good luck it is that thou hast returned safe. And by good luck also it is that those *Sutas* have been slain that had wronged thee, innocent though thou art!' Hearing this, Vrihannalā said,—'How hast thou, O *Sairindhri*, been delivered? And how have those sinful wretches been slain? I wish to learn all this from thee exactly as it fell out! *Sairindhri* replied, —'O blessed Vrihannalā, always passing thy days happily in the apartments of the girls, what concern hast thou with *Sairindhri's* fate to say? Thou hast no grief to bear that *Saidhri* hath to bear! It is for this, that thou askest me thus, distressed as I am, in ridicule!' Thereat Vrihannalā said,—'O blessed one, Vrihannalā also hath unparalleled sorrows of her own! She hath become as low as a brute. Thou dost not, O girl, understand this. I have lived with thee, and thou too hast lived with us! When, therefore, thou art afflicted with misery, who is it that will not, O thou of beautiful hips, feel it? But no one can completely read another's heart. Therefore it is, O amiable one, that thou knowest not my heart!' "

Vaiçampāyana continued.—"Then Draupadi, accompanied by those girls entered the royal abode, desirous of appearing before Sudeshnā. And when she came before the queen, Virāta's wife addressed her at the command of the king, saying,—'Do thou, O *Sairindhri*, speedily go whithersoever thou likest! The king, good betide thee, hath been filled with fear at this discomfiture at the hands of the Gandharvas! Thou art, O thou of graceful eye-brows, young, and unparalleled on earth in beauty! Thou art, besides, an object of desire with men. The Gandharvas, again, are exceedingly wrathful!' Thereat *Sairindhri* said,—'O beauteous lady, let the king suffer me to live here for only thirteen days more! Without doubt, the Gandharvas also will be highly obliged at this. They will then convey me hence and do what would be agreeable to Virāta. Without doubt, the king, by doing this, with his friends, reap great benefit.' "

Thus ends the twenty-fourth Section in the Kichaka-badha of the Virāta Parva.

SECTION XXV.

(Go-harana Parva.)

Vaiçampāyana said.—"At the slaughter of Kichaka and his brothers, people, O king, thinking of this terrible feat, were filled with surprise. And in the city and the provinces it was generally bruited about that 'for bravery the king's Vallava and Kichaka were both mighty warriors. The wicked Kichaka, however, had been an oppressor of men and a dishonorer of other people's wives. And it was for this that that wicked wight of sinful soul had been slain by the Gandharvas.' And it was thus, O king, that people began to speak, from province to province, of the invincible Kichaka, that slayer of hostile ranks.

"Meanwhile, the spies employed by Dhritarāshtra's son, having searched various villages and towns and kingdoms and done all that they had been commanded to do and completed their examination, in the manner directed, of the countries indicated in their orders, returned to Nāgapura, gratified with at least one thing that they had learnt.* And seeing Dhritarāshtra's son king Duryodhana of the Kuru race seated in his court with Drona and Karna and Kripa, with the high-souled Bhishma, his own brothers, and those great warriors—the Trigartas, they addressed him, saying,—'O lord of men, great hath been the care always bestowed by us in the search after the sons of Pāndu in that mighty forest! Searched have we through the solitary wilderness abounding with deer and other animals and overgrown with trees and creepers of diverse kinds! Searched have we also in arbours of matted woods and plants and creepers of every species, but we have failed in discover-

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* *Krita-krityā.* Nilakantha explains this to mean "imagining themselves to have achieved success in their mission," for having learnt of Kichaka's death, they could readly divine the presence of the Pāndavas there. This is too far-fetched and does not at all agree with the spirit of their report to Duryodhana below. And then the same word occurs in the very last line of the Section. I take it that in both places the word has been used in the same sense.—*T.*

ing the track by which Prithā's sons of irrepressible energy may have gone. Searched have we in these and other places for their foot-prints! Searched have we closely, O king, on mountain tops and in inaccessible fastnesses, in various kingdoms and provinces teeming with people, in encampments and cities; no trace have we yet found of the sons of Pāndu! Good betide thee, O bull among men, it seems that they have perished without leaving a mark behind! O foremost of warriors, although we followed in the track of those warriors, yet, O best of men, we soon lost their foot-prints and do not know their present residence. O lord of men, for some time we followed in the wake of their charioteers. And making our inquiries duly, we truly ascertained what we desired to know. O slayer of foes, the charioteers reached Dwārāvati without the sons of Prithā among them. O king, neither the sons of Pāndu, nor the chaste Krishnā, are in that city of the Yādavas. O bull of the Bharata race, we have not been able to discover either their track or their present abode. Salutations to thee, they are gone for good! We are acquainted with the disposition of the sons of Pāndu and know something of the feats achieved by them. It behoveth thee, therefore, O lord of men, to give us instructions, O monarch, as to what we should next do in the search after the sons of Pāndu! O hero, listen also to these agreeable words of ours, promising great good to thee! King Matsya's charioteer, Kichaka of wicked soul, by whom the Trigartas, O monarch, were repeatedly vanquished and slain with mighty force, now lieth low on the ground with all his brothers, slain, O monarch, by invisible Gandharvas during the hours of darkness, O thou of unfading glory! Having heard this delightful news about the discomfiture of our enemies, we have been exceedingly gratified, O Kauravya! Do thou now ordain what should next be done!' "

Thus ends the twenty-fifth Section in the Go-harana of the Virāta Parva.

SECTION XXVI.

(Go-harana Parva continued.)

Vaiçampāyana said.—"Having listened to these words of his spies, king Duryodhana reflected inwardly for sometime and then addressed his courtiers, saying,—'It is difficult to ascertain the course of events definitely. Discern ye all, therefore, whither the sons of Pāndu have gone. Of this thirteenth year which they are to pass undiscovered by us all, the greater part hath already expired. What remains is by much the smaller. If, indeed, the sons of Pāndu can pass undiscovered what remains of this year, devoted to the vow of truth as they are, they will then have fulfilled their pledge. They will then return like mighty elephants with temporal juice trickling down, or like snakes of virulent poison. Filled with wrath, they will, without doubt, be inflicters of terrible chastisement on the Kurus. It behoveth ye, therefore, to make such efforts without loss of time as may induce the sons of Pāndu, acquainted as they are with the proprieties of time, and staying as they now are in painful disguise, to re-enter the woods suppressing their rage. Indeed, adopt ye such means as may remove all causes of quarrel and anxiety from the kingdom, making it tranquil and foeless and incapable of sustaining a diminution of territory.' Hearing these words of Duryodhana, Karna said,—'Let other spies, abler and more cunning, and capable of accomplishing their object, quickly go hence, O Bhārata! Let them, well disguised, wander through swelling kingdoms and populous provinces, prying into assemblies of the learned and delightful retreats of ascetics! In the inner apartments of palaces, in shrines and holy spots, in mines and diverse other regions, the sons of Pāndu should be searched after with well-directed eagerness. Let the sons of Pāndu who are living in disguise be searched after by well-skilled spies in large numbers, devoted to their work, themselves well-disguised, and all well acquainted with the objects of their search. Let the search be made on the banks of rivers, in holy regions, in villages and towns, in retreats of ascetics, in delightful mountains and mountain

caves.' When Karna ceased, Douryodhana's second brother Dusçāsana, wedded to a sinful disposition, then addressed his eldest brother and said,—'O monarch, O lord of men, let those spies only in whom we have confidence, receiving their rewards in advance, once more go after the search. This and what else hath been said by Karna have our fullest approval. Let all the spies engage in the search according to the directions already given. Let these and others engage in the search from province to province according to approved rules. It is my belief, however, that the track the Pāndavas have followed or their present abode or occupation will not be discovered. Perhaps, they are closely concealed ; perhaps, they have gone to the other side of the ocean ; or, perhaps, proud as they are of their strength and courage, they have been devoured by wild beasts ; or, perhaps, having been overtaken by some unusual danger, they have perished for eternity. Therefore, O prince of the Kuru race, dispelling all anxieties from thy heart, achieve what thou wilt, always acting according to thy energy !' "

Thus ends the twenty-sixth Section in the Go-harana of the Virāta Parva.

SECTION XXVII.

(Go-harana Parva continued.)

Vaicampāyana said.—" Endued with mighty energy and possessed of great discernment, Drona then said,—'Persons like the sons of Pāndu never perish nor undergo discomfiture. Brave and skilled in every science, intelligent and with senses under control, virtuous and grateful and obedient to the virtuous Yudhishthira, ever following in the wake of their eldest brother who is conversant with the conclusions of policy and virtue and profit, who is attached to them as a father, and who strictly adhereth to virtue and is firm in truth,—persons like them that are thus devoted to their illustrious and royal brother, who, gifted with great intelligence, never injureth any body and who in his turn himself obeyeth his younger brothers, never perish in this way. Why, then, should not (Yudhishthira) the son of Prithā, possessing a knowledge of policy, be able

to restore the prosperity of brothers such as these that are so obedient and devoted and high-souled ? It is for this that they are carefully waiting for the arrival of their opportunity. Men such as these never perish. This is what I see by my intellect. Do, therefore, quickly and without loss of time, what should now be done, after proper reflection. And let also the abode which the sons of Pāndu with souls under control as regards every purpose of life, are to occupy, be now settled. Heroic and sinless and possessed of ascetic merit, the Pāndavas are difficult to be discovered (within the period of non-discovery). Intelligent and possessed of every virtue, devoted to truth and versed in the principles of policy, endued with purity and holiness, and the embodiment of immeasurable energy, the son of Prithā is capable of consuming (his foes) by a glance alone of his eye. Knowing all this, do what is proper. Let us, therefore, once more search after them, sending Brāhmanas and *Chāranas*, ascetics crowned with success, and others of this kind who may have a knowledge of those heroes !' "

Thus ends the twenty-seventh Section in the Go-harana of the Virāta Parva.

SECTION XXVIII.

(Go-harana Parva continued.)

Vaiçampāyana said.—" Then that grandsire of the Bhāratas, Bhishma the son of Cāntanu, conversant with the *Vedas*, acquainted with the proprieties of time and place, and possessing a knowledge of every duty of morality, after the conclusion of Drona's speech, applauded the words of the preceptor and spake unto the Bhāratas, for their benefit, these words consistent with virtue, expressive of his attachment to the virtuous Yudhishthira, rarely spoken by men that are dishonest, and always meeting with the approbation of the honest. And the words that Bhishma spake were thoroughly impartial and worshipped by the wise. And the grandsire of the Kurus said,—'The words that the regenerate Drona acquainted with the truth of every affair hath uttered, are approved by me. I have no hesitation in saying so. Endued with every auspicious

mark, observant of virtuous vows, possessed of Vedic lore, devoted to religious observances, conversant with various sciences, obedient to the counsels of the aged, adhering to the vow of truth, acquainted with the proprieties of time, observant of the pledge they have given (in respect of their exile), pure in their behaviour, ever adhering to the duties of the Kshatriya order, always obedient to Keçava, high-souled, possessed of great strength, and ever bearing the burthens of the wise, those heroic ones can never wither under misfortune. Aided by their own energy, the sons of Pāndu who are now leading a life of concealment in obedience to virtue, will surely never perish. It is even this that my mind surmiseth. Therefore, O Bhārata, I am for employing the aid of honest counsel in our behaviour towards the sons of Pāndu. It would not be the policy of any wise man to cause them to be discovered now by means of spies.* Of that only which we should do unto the sons of Pāndu, I shall say, reflecting with the aid of the intellect. Know that I shall say nothing from ill will to thee. People like me should never give such counsels to him that is dishonest, for only counsels (like those I would give) should be offered unto them that are honest. Counsels, however, that are evil, should under no circumstances be offered. He, O child, that is devoted to truth and obedient to the aged, he, indeed, that is wise, while speaking in the midst of an assembly, should under all circumstances speak the truth, if the acquisition of virtue be an object with him. I should, therefore, say that I think differently from all those people here, in respect of the abode of Yudhishthira the just in this the thirteenth year of his exile. The rulers, O child, of the city or the province where king Yudhishthira resides cannot have any misfortune. Chairtable and liberal and humble and modest must the people be of

* This is a very difficult *sloka*. I am not sure that I have understood it aright. Both Nilakantha and Arjuna Misra are silent. Instead of depending, however, on my own intelligence, I have consulted several friends who have read the "Mahābhârata" through. The grammatical structure is easy. The only difficulty consists in the second half of the *sloka*. The meaning, however, I have given is consistent with the tenour of Bhishma's advice.—*T*

the country where king Yudhishthira resides. Agreeable in speech, with passions under control, observant of truth, cheerful, healthy, pure in conduct, and skilful in work must the people be of the country where king Yudhishthira resides. The people of the place where Yudhishthira is, cannot be envious, or malicious, or vain, or proud, but must all adhere to their respective duties. Indeed, in the place where Yudhishthira resides, Vedic hymns will be chaunted all around, sacrifices will be performed, the last full libations will always be poured,* and gifts to Brāhmanas will always be in profusion. There the clouds, without doubt, pour abundant rain, and furnished with good harvests, the country will ever be without fear. There the paddy will not be without grain, fruits will all be juicy, floral garlands will not be without fragrance, and the conversation of men will always be full of agreeable words. There where king Yudhishthira resides, the breezes will be delecious, the meetings of men will always be friendly, and cause of fear there will be none. There kine will be plentiful, without any of them being lean-fleshed or weak, and milk and curds and butter both savoury and nutritious. There where king Yudhishthira resides, every kind of corn will be full of nutrition, and every edible full of flavour. There where king Yudhishthira resides, the objects of all the senses, *viz.*,—taste, touch, smell, and hearing, will be endued with excellent attributes. There where king Yudhishthira resides, the sights and scenes will all be gladdening. And the regenerate ones of that place will be virtuous, and steady in observing their respective duties. Indeed, in the country where the sons of Pāndu may have taken up their abode during this the thirteenth year of their exile, the people will all be contented and cheerful, pure in conduct and without misery of any kind. Devoted to gods and guests and the worship of these with their whole soul, they will be fond of giving away, and filled with great energy, they will all be observant of eternal Virtue. There where king Yudhishthira resides, the people, eschewing all that is evil, will be desirous of achieving only what is good. Always observant

* Indicating the unobstructed completion of the sacrifice.—*T.*

of sacrifices and pure vows, and hating untruth in speech, the people of the place where king Yudhishthira may reside will always be desirous of obtaining what is good, auspicious and beneficial. There where Yudhishthira resides, the people will certainly be desirous of achieving what is good, and their hearts will always incline towards virtue, their vows, besides, being agreeable and they themselves being ever engaged in the acquisition of religious merit. O child, that son of Prithā in whom are intelligence and charity, the highest tranquillity and undoubted forgiveness, modesty and prosperity, and fame and great energy and simplicity and a love for all creatures, is incapable of being found out (now that he hath concealed himself) even by Brāhmanas, let alone ordinary persons! The wise Yudhishthira is living in close disguise in regions whose characteristics I have described. Regarding his excellent mode of life, I dare not say anything more. Reflecting well upon all this, do without loss of time what thou mayst think to be beneficial, O prince of the Kuru race, if, indeed, thou hast any faith in me!' "

Thus ends the twenty-eighth Section in the Go-harana of the Virāta Parva.

SECTION XXIX.

(Go-harana Parva continued.)

Vaiçampāyana said.—" Then Saradwata's son, Kripa, said,—'What the aged Bhishma hath said concerning the Pāndavas is reasonable, suited to the occasion, consistent with virtue and profit, agreeable to the ear, fraught with sound reason, and worthy of him. Listen also to what I would say on this subject! It behoveth thee to ascertain the track they have followed and their abode also by means of spies,* and to adopt that policy which may bring about thy welfare! O child, he that is solicitous of his welfare should not disregard even an ordinary foe. What shall I say, then, O child, of the Pāndavas

* The word *tirtha* here means, as Nilakantha rightly explains, spies, and not holy spots.—*T.*

who are thorough masters of all weapons in battle! When, therefore, the time cometh for the reappearance of the high-souled Pāndavas, who, having entered the forest,* are now passing their days in close disguise, thou shouldst ascertain thy strength both in thy own kingdom and in those of other kings! Without doubt, the return of the Pāndavas is at hand. Their promised term of exile over, the illustrious and mighty sons of Prithā, endued with immeasurable prowess, will come hither bursting with energy! Do thou, therefore, in order to conclude an advantageous treaty with them, have recourse to sound policy and address thyself to increase thy forces and improve thy treasury! O child, ascertaining all these, reckon thou thy own strength in respect of all thy allies weak and strong.† Ascertaining the efficiency, and weakness, and indifference of thy forces, as also who amongst them are well affected and who disaffected, we should either fight the foe or treat with him. Having recourse to the arts of conciliation, disunion, chastisement, bribery, presents, and fair behaviour, attack thy foes, and subdue the weak by might, and win over thy allies and troops by soft speeches. When thou hast (by these means) strengthened thy army and filled thy treasury, entire success will be thine! When thou hast done all this, thou wilt be able to fight with powerful enemies that may present themselves, let alone the sons of Pāndu deficient in troops and animals of their own. By adopting all these expedients according to the customs of thy order, thou wilt, O foremost of men, attain enduring happiness in due time!' "

* *Satram* is explained by Nilakantha to mean here "false disguise." I think, however, such an interpretation to be far-fetched. It evidently means "forest,"—the use of *praviçteshu* in connection with it almost settles the point.—*T.*

† This *sloka* is not correctly printed in any of the texts that I have seen. The reading that I adopt is that the second word is the participle of the root *budh* and not the instrumental of *buddhi*; the last word, again, of the second line, is compounded of *valavatsu* and *avaleshu* instead of (as printed in many books) *valavatswavaleshu.* Any other reading would certainly be incorrect. I have not consulted the Bombay text,—*T.*

Thus ends the twenty-ninth Section in the Go-harana of the Virāta Parva.

SECTION XXX.

(Go-harana Parva continued.)

Vaiçampāyana said.—"Discomfited before, O monarch, many a time and oft by Matsya's *Suta* Kichaka aided by the Matsyas and the Sālwyas, the mighty king of the Trigartas, Suçarman, who owned innumerable cars, regarding the opportunity to be a favorable one, then spoke the following words without losing a moment. And, O monarch, forcibly vanquished along with his relatives by the mighty Kichaka, king Suçarman, eyeing Karna askance, spoke these words unto Duryodhana :—'My kingdom hath, many a time, been forcibly invaded by the king of the Matsyas. The mighty Kichaka was that king's generalissimo. Crooked and wrathful and of wicked soul, of prowess famed over all the world, sinful in deeds and highly cruel, that wretch, however, hath been slain by the Gandharvas. Kichaka dead, king Virāta, shorn of pride and his refuge gone, will, I imagine, lose all courage. I think we ought now to invade that kingdom, if it please thee, O sinless one, as also the illustrious Karna and all the Kauravas! The accident that hath happened, is, I imagine, a favorable one for us. Let us, therefore, repair to Virāta's kingdom abounding in corn. We will appropriate his gems and other wealth of diverse kinds, and let us go shares with each other as regards his villages and kingdom. Or, invading his city by force, let us carry off by thousands his excellent kine of various species. Uniting, O king, the forces of the Kauravas and the Trigartas, let us lift his cattle in droves. Or, uniting our forces well, we will check his power by forcing him to sue for peace. Or, destroying his entire host, we will bring Matsya under subjection. Having brought him under subjection by just means, we will live in our kingdom happily, while thy power also will, without doubt, be enhanced!'—Hearing these words of Suçarman, Karna addressed the king, saying,—'Suçarman hath spoken well; the opportunity is favorable and promises to be profitable

to us. Therefore, if it please thee, O sinless one, let us, drawing up our forces in battle array and marshalling them in divisions, speedily set out! Or, let the expedition be managed as Saradwata's son Kripa, the preceptor Drona, and the wise and aged grandsire of the Kurus may think. Consulting with each other, let us, O lord of earth, speedily set out to attain our end! What business have we with the sons of Pāndu, destitute as they are of wealth, might, and prowess? They have either disappeared for good, or have gone to the abode of Yama! We will, O king, repair without anxiety to Virāta's city, and plunder his cattle and other wealth of diverse kinds!' "

Vaiçampyāyana continued.—" Accepting these words of Karna the son of Surya, king Duryodhana speedily commanded his brother Dusçāsana born immediately after him, and always obedient to his wishes, saying,—'Consulting with the elders, array without delay, our forces! We will, with all the Kauravas, go to the appointed place. Let also the mighty warrior, king Suçarman, accompained by a sufficient force with vehicles and animals, set out with the Trigartas for the dominions of Matsya! And let Suçarman proceed first, carefully concealing his intention. Following in their wake, we will set out the day after in close array, for the prosperous dominions of king Matsya! Let the Trigartas, however, suddenly repair to the city of Virāta, and coming upon the cowherds, seize that immense wealth (of kine). We also, marching in two divisious, will seize thousands of excellent kine furnished with auspicious marks!' "

Vaiçampāyana continued.—"Then, O lord of earth, those warriors, the Trigartas, accompained by their infantry of terrible prowess, marched towards the south-eastern direction, intending to wage hostilities with Virāta from the desire of seizing his kine. And Suçarman set out on the seventh day of the dark fortnight for seizing the kine. And then, O king, on the eighth day following of the dark fortnight, the Kauravas also, accompained by all their troops, began to seize the kine by thousands. "

Thus ends the thirtieth Section in the Go-harana of the Virāta Parva.

SECTION XXXI.

(Go-harana Parva continued.)

Vaiçampāyana said.—"O mighty king, entering into king Virāta's service, and dwelling in disguise in his excellent city, the high-souled Pāndavas of immeasurable prowess, completed the promised period of non-discovery. And after Kichaka had been slain, that slayer of hostile heroes, the mighty king Virāta, began to rest his hopes on the sons of Kunti. And it was on the expiry of the thirteenth year of their exile, O Bhārata, that Suçarman seized Virāta's cattle by thousands. And when the cattle had been seized, a herdsman of Virāta came with great speed to the city, and saw his sovereign the king of Matsya seated on the throne in the midst of wise councillors, and those bulls among men, the sons of Pāndu, and surrounded by brave warriors decked with ear-rings and bracelets. And appearing before that enhancer of his dominions—king Virāta seated in court—the herdsman bowed down unto him, and addressed him, saying,—'O foremost of kings, defeating and humiliating us in battle along with our friends, the Trigartas are seizing thy cattle by hundreds and by thousands. Do thou, therefore, speedily rescue them ! Oh, see that they are not lost to thee !'—Hearing these words, the king arrayed for battle the Matsya force abounding in cars and elephants and horses and infantry and standards. And kings and princes speedily put on, each in its proper place,* their shining and beautiful armour worthy of being worn by heroes. And Virāta's beloved brother, Satānika, put on a coat of mail made of adamantine steel, adorned with burnished gold. And Madirākshya, next in birth to Satānika, put on a strong coat of mail plaited with gold† and capable of resisting every weapon. And the coat of mail that the king himself of the Matsyas put on was invulnerable and decked with a hundred suns, a hundred

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* *Bhāgasas* lit. each in its proper place. It may also mean, "according to their respective divisions."—*T.*

† *Kalyāna-patalam* is explained by Nilakantha to mean *suvarna-patrāchchhāditam.*—*T.*

circles, a hundred spots, and a hundred eyes. And the coat of mail that Suryadatta* put on was bright as the sun, plaited with gold, and broad as a hundred lotuses of the fragrant *(Kahlāra)* species. And the coat of mail that Virāta's eldest son, the heroic Sankha, put on was impenetrable and made of burnished steel, and decked with a hundred eyes of gold. And it was thus that those god-like and mighty warriors by hundreds, furnished with weapons, and eager for battle, each donned his corselet. And then they yoked unto their excellent cars of white hue steeds equipped in mail. And then was hoisted Matsyā's glorious standard on his excellent car decked with gold and resembling the sun or the moon in its efflulgence. And other Kshatriya warriors also raised on their respetcive cars gold-decked standards of various shapes and devices. And king Matsya then addressed his brother Satānika born immediately after him, saying,—'Kanka and Vallava and Tantripāla and Dāmagranthi of great energy will, as it appears to me, fight, without doubt. Give thou unto them cars furnished with banners and penons and let them case their persons in beautiful coats of mail that should be both invulnerable and easy to wear. And let them also have weapons. Bearing such martial forms and possessed of arms resembling the trunks of mighty elephants, I can never persuade myself that they cannot fight.' Hearing these words of the king, Satānika, O monarch, immediately ordered cars for those sons of Prithā, *viz.*,—the royal Yudhishthira, and Bhima, and Nakula, and Sahadeva. And commanded by the king, the charioteers, with cheerful hearts and keeping loyalty in view, very soon got cars ready (for the Pāndavas). And those repressers of foes then donned those beautiful coats of mail, invulnerable and easy to wear, that Virāta had ordered for those heroes of spotless fame. And mounted on cars yoked with good steeds, those smiters of hostile ranks, those foremost of men, the sons of Prithā, set out with cheerful hearts. Indeed, those mighty warriors skilled in fight, those bulls of the Kuru race and sons of Pāndu, those four heroic brothers possessed of prowess

* One of the generals of Virāta.—*T.*

incapable of being baffled, mounting on cars decked with gold, together set out, following Virāta's wake. And infuriate elephants of terrible mien, full sixty years of age, with shapely tusks and rent temples and juice trickling down and looking (on that account) like clouds pouring rain, and mounted by trained warriors skilled in fight, followed the king like unto moving hills. And the principal warriors of Matsya who cheerfully followed the king had eight thousand cars, a thousand elephants, and sixty thousand horses. And, O bull among the Bhāratas, that force of Virāta, O king, as it marched forth marking the footprints of the cattle looked exceedingly beautiful. And on its march that foremost of armies owned by Virāta, crowded with soldiers armed with strong weapons, and abounding in elephants, horses and cars, looked really splendid."

Thus ends the thirty-first Section in the Go-harana of the Virāta Parva.

SECTION XXXII.

(Go-hārana Parva continued.)

Vaiçampāyana said.—" Marching out of the city, those heroic smiters, the Matsyas, arrayed in order of battle, overtook the Trigartas when the sun had passed the meridian. And both excited to fury and both desirous of having the kine, the mighty Trigartas and the Matsyas, irrepressible in battle, sent up loud roars. And then the terrible and infuriate elephants ridden over by the skilful combatants of both sides, were urged on with spiked clubs and hooks. And the encounter, O king, that took place when the sun was low in horizon, between the infantry and cavalry and chariots and elephants of both parties, was, like unto that of old between the gods and the *Asuras*, terrible and fierce and capable of making one's hair stand on end and calculated to increase the population of Yama's kingdom. And as the combatants rushed against one another, smiting and slashing, thick clouds of dust began to rise, so that nothing could be discovered. And covered with the dust raised by the contending armies, birds began to drop down on the

earth. And the sun himself disappeared behind the thick cloud of arrows shot and the firmament looked bright as if with myriads of the fireflies. And shifting their bows, the staves of which were decked with gold, from one hand to another, those heroes began to strike each other down, discharging their arrows right and left. And cars encountered cars, and foot-soldiers fought with foot-soldiers, and horsemen, with horsemen, and elephants, with mighty elephants. And they furiously encountered one another with swords and axes and bearded darts and javelins and iron clubs. And although, O king, those mighty-armed warriors furiously assailed one another in that conflict, yet neither party succeeded in prevailing over the other. And severed heads, some with beautiful noses, some with upper lips deeply gashed, some decked with ear-rings, and some divided with wounds about the well-trimmed hair, were seen rolling on the ground covered with dust. And soon the field of battle was overspread with the limbs of Kshatriya warriors cut off by means of arrows and lying like trunks of *Sāla* trees. And scattered over with heads decked in ear-rings, and sandal-besmeared arms looking like the bodies of snakes, the field of battle became exceedingly beautiful. And as cars encountered cars, and horsemen encountered horsemen, and foot-soldiers engaged with foot-soldiers, and elephants met with elephants, the frightful dust soon became drenched with torrents of blood. And some amongst the combatants began to swoon away, and the warriors began to fight reckless of considerations of humanity, friendship, and relationship. And both their course and sight obstructed by the arrowy shower, vultures began to alight on the ground. But although those strong-armed combatants furiously faught with one another, yet the heroes of neither party succeeded in routing their antagonists. And Sātānika having slain a full hundred of the enemy and Viçālāksha full four hundred, both those mighty warriors penetrated into the heart of the great Trigarta host. And having entered into the thick of the Trigata host, those famous and mighty heroes began to deprive their antagonists of their senses by causing a closer conflict to set in—a conflict, that is, in which the combatants seized one another by the hair and tore one

another with their nails.* And eyeing the point where the cars of the Trigartas had been mustered in strong numbers, those heroes at last directed their attack towards it. And that foremost of car-warriors, king Virāta also, with Suryadatta in his van and Madirāksha in his rear, having destroyed in that conflict five hundred cars, eight hundred horses, and five warriors on great cars, displayed various skilful manœuvres on his car in that field of battle. And at last the king came upon the ruler of the Trigartas mounted on a golden chariot. And those high-souled and powerful warriors, desirous of fighting, rushed roaring against each other like two bulls in a cow-pen. Then that bull among men, irrepressible in battle, Suçarmān the king of the Trigartas, challenged Matsya to a single combat on cars. Then those warriors excited to fury rushed against each other on their cars and began to shower their arrows upon each other like clouds pouring torrents of rain.† And enraged with each other, those fierce warriors, both skilled in weapons, both wielding swords and darts and maces, then moved about (on the field of battle) assailing each other with whetted arrows. Then king Virāta pierced Suçarman with ten shafts and each of his four horses also with five shafts. And Suçarman also, irrepressible in battle and conversant with fatal weapons, pierced king Matsya with fifty whetted shafts. And then, O mighty monarch, in consequence of the dust on the field of battle, the soldiers of both Suçarmān and Matsya's king could not distinguish one another."

Thus ends the thirty-second Section in the Go-harana of the Virāta Parva.

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* Some differences of reading are noticeable here; for *Yaçaswinau* some texts read *Manaswinau*, and for *Vähusamravdhau-Vähusanrambhât*; and for *Nakhâ-nakhi—Rathâ-rathi.—T.*

† Some texts read *Ghanâbiva* for *Ghanâiva*. The latter is unquestionably better in form.—*T.*

SECTION XXXIII.

(Go-harana Parva continued.)

Vaiçampāyana said.—" Then, O Bhārata, when the world was enveloped in dust and the gloom of night, the warriors of both sides, without breaking the order of battle, desisted for a while.* And then, dispelling the darkness, the moon arose illumining the night and gladdening the hearts of the Kshatriya warriors. And when everything became visible, the battle once more began. And it raged on so furiously that the combatants could not distinguish one another. And then Trigarta's lord, Suçarman, with his younger brother, and accompanied by all his cars, rushed towards the king of Matsya. And descending from their cars, those bulls among Kshatriyas, the (royal) brothers, mace in hand, rushed furiously towards the cars of the foe. And the hostile hosts fiercely assailed each other with maces and swords and scimitars and battle-axes and bearded darts, with keen edges and points of excellent temper. And the lord of the Trigartas, king Suçarman, having by his energy oppressed and defeated the whole army of the Matsyas, impetuously rushed towards Virāta himself endued with great energy. And the two brothers, having severally slain Virāta's two steeds and his charioteer, as also those soldiers that protected his rear, took him captive alive, when deprived of his car. And afflicting him sorely, like a lustful man afflicting a defenceless damsel, Suçarman placed Virāta on his own car, and speedily rushed out of the field. And when the powerful Virāta, deprived of his car, was taken captive, the Matsyas, harassed sorely by the Trigartas, began to fly in fear in all directions. And beholding them panic-stricken, Kunti's son Yudhishthira addressed that subduer of foes, the mighty-armed Bhima, saying,—'The king of the Matsyas hath been taken

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* The word in the original is *Muhurta* equal to 48 minutes. Nilakantha points out very ingeniously that the night being the seventh of the dark fortnight, the moon would not rise till after 14 *Dandas* from the hour of sunset, a *Danda* being equal to 24 minutes. A *Murhurta*, therefore, implies, not 48 minutes exactly, but *some time*.—*T*.

by the Trigartas. Do thou, O mighty-armed one, rescue him, —so that he may not fall under the power of the enemy! As we have lived happily in Virāta's city, every desire of ours gratified, it behoveth thee, O Bhimasena, to discharge that debt (by liberating the king)!' Thereat Bhimasena replied,— 'I will liberate him, O king, at thy command! Mark the feat I achieve (today) in battling with the foe, relying solely on the might of my arms! Do thou, O king, stay aside, along with our brothers, and witness my prowess today! Uprooting this mighty tree of huge trunk looking like a mace, I will rout the foe.'"

Vaiçampāyana continued.—"Beholding Bhima cast his eyes on that tree like a mad elephant, the heroic king Yudhishthira the just spake unto his brother, saying,—'Do not, O Bhima, commit such a rash act! Let the tree stand there. Thou must not achieve such feats in a super-human manner by means of that tree, for if thou dost, the people, O Bhārata, will recognise thee and say,—*This is Bhima!*—Take thou, therefore, some human weapon such as a bow (and arrows), or a dart, or a sword, or a battle-axe! And taking, therefore, O Bhima, some weapon that is human, liberate thou the king without giving anybody the means of knowing thee truly! The twins endued with great strength will defend thy wheels. Fighting together, O child, liberate the king of the Matsyas!'"

Vaiçampāyana continued.—"Thus addressed, the mighty Bhimasena endued with great speed, quickly took up an excellent bow and impetuously shot from it a shower of arrows thick as the down-pour of a rain-charged cloud. And Bhima then rushed furiously towards Suçarman of terrible deeds, and addressing Virāta with the words—*O good king!**—said unto the lord of the Trigartas,—*Stay! Stay!*—And seeing Bhima like unto Yama himself in his rear, saying,—*Stay! Stay! Do thou witness this mighty feat,—this combat that is at hand!*—that bull among warriors, Suçarman, seriously

* *Sama Vikshyainam.* Nilakantha explains *Sama* as a word spoken by Bhima for assuring the captive Virāta, and *Vikshya* as "assuring" or "consoling by a glance." Perhaps, this is right.—*T.*

considered (the situation), and taking up his bow turned back, along with his brothers. Within the twinkling of an eye, Bhima destroyed those cars that sought to oppose him. And soon again hundreds of thousands of cars and elephants and horses and horsemen and brave and fierce bowmen were overthrown by Bhima in the very sight of Virāta. And the hostile infantry also began to be slaughtered by the illustrious Bhima mace in hand. And beholding that terrible onslaught, Suçarman, irrepressible in fight, thought within himself,—'My brother seems to have already succumbed in the midst of this mighty host! Is my army going to be annihilated?' And drawing his bow-string to his ear Suçarman then turned back and began to shoot keen-edged shafts incessantly. And seeing the Pandavas return to the charge on their cars, the Matsya warriors of that mighty host, urging on their steeds, shot excellent weapons for grinding the Trigarta soldiery. And Virāta's son also, exceedingly exasperated, began to perform prodigies of valor. And Kunti's son Yudhishthira slew a thousand (of the foe) and Bhima showed the abode of Yama unto seven thousand. And Nakula sent seven hundred (to their last account) by means of his shafts. And the powerful Sahadeva also, commanded by Yudhishthira, slew three hundred brave warriors. And having slain such numbers, that fierce and mighty warrior, Yudhishthira, with weapons upraised, rushed against Suçarman. And rushing impetuously at Suçarman, that foremost of car-warriors, king Yudhishthira, assailed him with vollies of shafts. And Suçarman also, in great rage, quickly pierced Yudhishthira with nine arrows, and each of his four steeds with four arrows. Then, O king, Kunti's son Bhima of quick movements, approaching Suçarman crushed his steeds. And having slain also those soldiers that protected his rear, he dragged from the car his antagonist's charioteer to the ground. And seeing the king of Trigarta's car without a driver, the defender of his car-wheels, the famous and brave Madirāksha speedily came to his aid. And thereat, leaping down from Suçarman's car, and securing the latter's mace, the powerful Virāta ran in pursuit of him. And though old, he moved on the field, mace in hand, even like a lusty youth. And beholding Suçarman fly, Bhima

addressed him, saying,—'Desist, O prince! This flight of thine is not proper! With this prowess of thine, how couldst thou wish to carry off the cattle by force? How also, forsaking thy followers, dost thou droop so amidst foes?' Thus addressed by Prithā's son, the mighty Suçarman, that lord of countless cars, saying unto Bhima,—'*Stay! Stay!*'—suddenly turned round and rushed at him. Then Bhima the son of Pāndu, leaping down from his car, as he alone could do,* rushed forward, with great coolness, desirous of taking Suçarman's life. And desirous of seizing Trigarta's king advancing towards him, the mighty Bhimasena rushed impetuously towards him, even like a lion rushing at a small deer. And advancing impetuously, the mighty-armed Bhima seized Suçarman by the hair, and lifting him up in wrath, dashed him down on the ground. And as he lay crying in agony, the mighty-armed Bhima kicked him at the head, and placing his knee on his breast dealt him severe blows. And sorely afflicted with that kicking, the king of Trigarta became senseless. And when the king of the Trigartas, deprived of his car, had thus been seized, the whole Trigarta army stricken with panic, broke and fled in all directions. And the mighty sons of Pāndu, endued with modesty and observant of vows and relying on the might of their own arms, after having vanquished Suçarman, and rescued the kine as well as other kinds of wealth, and having thus dispelled Virāta's anxiety, stood together before that monarch. And Bhimasena then said,—'This wretch given to wicked deeds doth not deserve to escape me with life. But what can I do? The king is so lenient!' And then taking Suçarman by the neck as he was lying on the ground insensible and covered with dust, and binding him fast, Prithā's son Vrikodara placed him on his car, and went to where Yudhishthira was staying in the midst of the field. And Bhima then showed Suçarman unto the monarch. And beholding Suçarman in that plight, that tiger among men, king Yudhishthira, smilingly addressed Bhi-

* The adjective *Bhima-sankācas* is explained by Nilakantha in this sense, quoting the celebrated simile of Vālmiki, "रामरावणयोर्युद्धं रामरावणयोरिव।"

ma—that ornament of battle,—saying,—'Let this worst of men be set free!' Thus addressed, Bhima spoke unto the mighty Suçarman, saying,—'If, O wretch, thou wishest to live, listen to these words of mine! Thou must say in every court and assembly of men,—*I am a slave!* On this condition only I will grant thee thy life! Verily, this is the law about the vanquished.'—Thereupon his elder brother affectionately addressed Bhima, saying,—'If thou regardest us as an authority, liberate this wicked wight! He hath already become king Virāta's slave!' And turning then to Suçarman, he said,—'Thou art freed! Go thou a free man, and never act again in this way!'"

Thus ends the thirty-third Section in the Go-harana of the Virāta Parva.

SECTION XXXIV.

(Go-harana Parva continued.)

Vaiçampāyana said.—"Thus addressed by Yudhishthira, Suçarman was overwhelmed with shame and hung down his head. And liberated (from slavery), he went to king Virāta, and having saluted the monarch, took his departure. And the Pāndavas also, relying on the might of their own arms, and endued with modesty, and observant of vows, having slain their enemies and liberated Suçarman, passed that night happily on the field of battle. And Virāta gratified those mighty warriors, the sons of Kunti, possessed of super-human prowess, with wealth and honors. And Virāta said,—'All these gems of mine are now as much mine as yours. Do ye, according to your pleasure, live here happily. And ye smiters of foes in battle, I will bestow on you damsels decked with ornaments, wealth in plenty, and other things that ye may like! Delivered from perils today by your prowess, I am now crowned with victory! Do ye all become the lords of the Matsyas!'"

Vaiçampāyana continued.—"And when the king of the Matsyas had addressed them thus, those descendants of the Kurus with Yudhishthira at their head, joining their hands, severally replied unto him, saying,—'We are well-pleased with

all that thou hast said, O monarch! We, however, have been much gratified that thou hast today been freed from thy foes!' Thus answered, that foremost of kings, Virāta the lord of the Matsyas, again addressed Yudhishthira, saying,—'Come! We will install thee in the sovereignty of the Matsyas. And we will also bestow on thee things that are rare on earth and are objects of desire, for thou deservest everything at our hands! O foremost of Brāhmanas of the *Vaiyāghra* order, I will bestow on thee gems and kine and gold and rubies and pearls. I bow unto thee! It is owing to thee that I once more behold today my sons and my kingdom! Afflicted and threatened as I had been with disaster and danger, it is through thy prowess that I have not succumbed to the foe!' Then Yudhishthira again addressed Matsya, saying,—'Well-pleased are we with the delightful words that thou hast spoken. Mayst thou be ever happy by always practising humanity towards all creatures! Let messengers now, at thy command, speedily repair into the city, in order to communicate the glad tidings to our friends, and proclaim thy victory!' Hearing these words of his, king Matsya ordered the messengers, saying,—'Do ye repair to the city and proclaim my victory in battle. And let damsels and courtezans, decked in ornaments, come out of the city with every kind of musical instruments.' Hearing this command uttered by king Matsya, the men, laying the mandate on their head, all departed with cheerful hearts. And having repaired to the city that very night, they proclaimed at the hour of sunrise the victory of the king about the city gates."

Thus ends the thirty-fourth Section in the Go-harana of the Virāta Parva.

SECTION XXXV.

(Go-harana Parva continued.)

Vaiçampāyana said.—"When the king of the Matsyas, anxious of recovering the kine, had set out in pursuit of the Trigartas, Duryodhana with his counsellors invaded the dominions of Virāta. And Bhishma, and Drona, and Karna, and Kripa acquainted with the best of weapons, and Açwa-

thāman, and Suvala's son, and Dusçāsana, O lord of men, and Vivingçati, and Vikarna, and Chitrasena endued with great energy, and Durmukha, and Dussaha,—these and many other great warriors, coming upon the Matsyas, speedily drove off the cowherds of king Virāta, and forcibly took away the kine. And the Kauravas, surrounding all sides with a multitude of cars, seized sixty thousands of kine. And loud was the yell of woe set up by the cowherds smitten by those warriors in that terrible conflict. And the chief of the cowherds, greatly affrighted, speedily mounted on a chariot and set out for the city, bewailing in affliction. And entering the city of the king, he proceeded to the palace, and speedily alighting from the chariot, got in for relating (what had happened.) And beholding the proud son of Matsya, named Bhuminjaya, he told him everything about the seizure of the royal kine. And he said,—'The Kauravas are taking away sixty thousand kine. Rise, therefore, O enhancer of the kingdom's glory, for bringing back thy cattle! O prince, if thou art desirous of achieving (the kingdom's) good, set out thyself without loss of time! Indeed, the king of the Matsyas left thee in the empty city. The king (thy father) boasteth of thee in court, saying,—*My son, equal unto me, is a hero and is the supporter of (the glory of) my race! My son is a warrior skilled in arrows and weapons and always possessed of great courage!*—Oh, let the words of that lord of men be true! O chief of herd-owners, bring thou back the kine after vanquishing the Kurus, and consume thou their troops with the terrific energy of thy arrows! Do thou, like a leader of elephants rushing at a herd, pierce the ranks of the foe with straight arrows of golden wings, discharged from thy bow! Thy bow is even like a *Vinā*. Its two ends represent the ivory pillows; its string, the main chord; its staff, the finger-board; and the arrows shot from it, musical notes. Do thou strike in the midst of the foe that *Vinā* of masculine sound.* Let thy steeds, O lord, of silvery hue,

* To understand the comparison would require in the reader a knowledge of the mechanism of the Indian *Vinā*. Briefly, the *Vinā* consists of a bamboo of about 3 cubits attached to two gourds towards its ends,

be yoked unto thy car, and let thy standard be hoisted, bearing the emblem of the golden lion. Let thy keen-edged arrows endued with wings of gold, shot by thy strong arms, obstruct the path of those kings and eclipse the very sun! Vanquishing all the Kurus in battle like unto the wielder of the thunder-bolt defeating the *Asuras*, return thou again to the city, having achieved great renown! Son of Matsya's king, thou art the sole refuge of this kingdom, as that foremost of victorious warriors, Arjuna, is of the sons of Pāndu! Even like Arjuna of his brothers, thou art, without doubt, the refuge of those dwelling within these dominions! Indeed, we, the subjects of this realm, have our protector in thee!' "

Vaicampāyana continued.—" Thus addressed by the cowherd in the presence of females, in words breathing courage, the prince indulging in self-commendation within the female apartments, spoke these words."

Thus ends the thirty-fifth Section in the Go-harana of the Virāta Parva.

SECTION XXXVI.

(Go-harana Parva continued.)

"Uttara said,—'Firm as I am in the use of the bow, I would set out this very day in the track of the kine if only some one skilled in the management of horses became my charioteer. I do not, however, know the man who may be my charioteer! Look ye, therefore, without delay, for a charioteer fit for me that am prepared for starting. My own charioteer was slain in the great battle that was fought from day to day for a whole month or at least for eight and twenty nights. As soon as I get another person conversant with the management of steeds, I will immediately set out, hoisting high my own

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Along the bamboo which serves the purpose of a finger-board, is a main chord and several thinner wires. All these pass over a number of frets, two and a half heptachords, representing the total compass of the instrument. The wires rest towards their ends on two pieces of ivory called *Upādhānas* in Sanskrit or *Swāris* in Urdu.—*T.*

standard. Penetrating into the midst of the hostile army abounding with elephants and horses and chariots, I will bring back the kine, having vanquished the Kurus who are feeble in strength and weak in weapons. Like a second wielder of the thunder-bolt terrifying the Dānavas, I will bring back the kine this very moment, affrighting in battle Duryodhana and Bhishma and Karna and Kripa and Drona with his son, and other mighty-bowmen assembled for fight. Finding none (to oppose), the Kurus are taking away the kine. What can I do when I am not there? The assembled Kurus shall witness my prowess today. And they shall say unto one another,—'Is it Arjuna himself who is opposing us?'"

Vaiçampāyana continued.—"Having heard these words spoken by the prince, Arjuna, fully acquainted with the import of everything, after a little while cheerfully spake in private unto his dear wife of faultless beauty, Krishnā the princess of Pānchāla,—Drupada's daughter of slender make sprung from the (sacrificial) fire and endued with the virtues of truthfulness and honesty and ever attentive to the good of her husbands. And the hero said,—'Do thou, O beauteous one, at my request say unto Uttara without delay,—*this Vrihannalā was formerly the accomplished and resolute charioteer of Pāndu's son (Arjuna). Tried in many a great battle, even he will be thy charioteer!*'"

Vaiçampāyana continued.—"Hearing these words uttered by the prince over and over again in the midst of the women, Pānchāli could not quietly bear those allusions to Vibhatsu. And bashfully stepping out from among the women, the poor princess of Pānchāla gently spake unto him these words,—'The handsome youth, looking like a mighty elephant, and known by the name of Vrihannalā, was formerly the charioteer of Arjuna. A disciple of that illustrious warrior, and inferior to none in use of the bow, he was known to me while I was living with the Pāndavas. It was by him that the reins were held of Arjuna's excellent steeds when Agni consumed the forest of Khāndava. It was with him as charioteer that Pārtha conquered all creatures at Khāndavaprastha. In fact, there is no charioteer equal unto him.'

"Uttara said,—'Thou knowest, O *Sairindhri*, this youth. Thou knowest what this one of the neuter sex may or may not be. I cannot, however, O blessed one, myself request Vrihannalā to hold the reins of my horses!'

"Draupadi said,—'Vrihannalā, O hero, will, without doubt, obey the words of thy younger sister*—that damsel of graceful hips! If he consent to be thy charioteer, thou wilt, without doubt, return, having vanquished the Kurus and rescued thy kine!'

"Thus addressed by the *Sairindhri*, Uttara spake unto his sister,—'Go thyself, O thou of faultless beauty, and bring Vrihannalā hither!' And despatched by her brother, she hastily repaired to the dancing-hall where that strong-armed son of Pāndu was staying in disguise!'"

Thus ends the thirty-sixth Section in the Go-harana of the Virāta Parva.

SECTION XXXVII.

(Go-harana Parva continued.)

Vaiçampāyana said.—"Thus despatched by her elder brother, the far-famed daughter of king Matsya, adorned with a golden necklace, ever obedient to her brother, and possessed of a waist slender as that of the wasp,† endued with the splendour of Lakhsmi herself,‡ decked with the plumes of the peacock, of slender make and graceful limbs, her hips encircled by a zone of

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* Some read *kaniasi* for *yaviasi*. Both words are the same, and mean the same thing.—*T.*

† *Vedi-vilagna-madhyā.*—*Vedi* in this connection means a wasp and not, as explained by Mallinātha in his commentary on the *Kumār Sambhava*, a sacrificial platform. I would remark *en passim* that many of the most poetic and striking adjectives in both the *Raghu* and the *Kumāra* of Kālidāsa are borrowed unblushingly from the *Rāmāyana* and the *Mahābhārata.*—*T.*

‡ *Padma-patrābhā-nibhā* may also mean—"of the splendour of the gem called *Marakata.*" Nilakantha, however, shows that this would militate against the adjective *Kanakojwalatwacham* below.—*T.*

pearls, her eye-lashes slightly curved, and her form endued with every grace, hastily repaired to the dancing-hall, like a flash of lightning rushing towards a mass of dark clouds.* And the faultless and auspicious daughter of Virāta, of fine teeth and slender waist, of thighs close unto each other and each like the trunk of an elephant, her person embellished with an excellent garland, sought the son of Prithā like a she-elephant seeking her mate. And like unto a precious gem or the very embodiment of the prosperity of Indra, of exceeding beauty and large eyes, that charming and adored and celebrated damsel saluted Arjuna. And saluted by her, Pārtha asked that maiden of close thighs and golden complexion, saying,—'What brings thee hither, O damsel decked in a necklace of gold! Why art thou in such a hurry, O gazelle-eyed maiden! Why is thy face, O beauteous lady, so cheerless? Tell me all this without delay!'"

Vaiçampāyana continued.—"Beholding, O king, his friend, the princess of large eyes (in that plight), her friend (Arjuna) cheerfully enquired of her (in these words) the cause of her arrival there and then. And having approached that bull among men, the princess, standing in the midst of her female attendants, and displaying proper modesty,† addressed him, saying,—'The kine of this realm, O Vrihannalā, are being driven away by the Kurus, and it is to conquer them that my brother will set out bow in hand! Not long ago his own charioteer was slain in battle, and there is none equal unto the one slain that can act as my brother's charioteer! And unto him striving to obtain a charioteer, *Sairindhri*, O Vrihannalā, hath spoken about thy skill in the management of steeds. Thou wert formerly the favorite charioteer of Arjuna, and it was with

* The princess being of the complexion of burnished gold and Arjuna dark as a mass of clouds, the comparison is exceedingly appropriate. The Vaishnava poets of Bengal never tire of this simile in speaking of Rādhā and Krishna in the groves of Vrindāvana.—*T.*

† The word in the original is *pranayam*, lit. *love*. Nilakantha, however, explains it as meaning *modesty*, *humility*. I think Nilakantha is right. The relations between Arjuna and the princess were like those between father and daughter.—*T.*

thee that that bull among the sons of Pāndu had alone subjugated the whole earth! Do thou, therefore, O Vrihannalā, act as the charioteer of my brother! (By this time) our kine have surely been driven away by the Kurus to a great distance. Requested by me if thou dost not act up to my words, I, who am asking this service of thee out of affection, will give up my life!' Thus addressed by his friend of graceful hips, that oppressor of foes, endued with immeasurable prowess, went into the prince's presence. And like unto a she-elephant running after her young one, the princess possessed of large eyes followed that hero advancing with hasty steps like unto an elephant with rent temples. And beholding him from a distance, the prince himself said,—'With thee as his charioteer, Dhananjaya the son of Kunti had gratified *Agni* at the Khāndava forest and subjugated the whole world! The *Sairindhri* hath spoken of thee to me. She knoweth the Pāndavas. Do thou, therefore, O Vrihannalā, hold, as thou didst, the reins of my steeds, desirous as I am of fighting with the Kurus and rescuing my vaccine wealth! Thou wert formerly the beloved charioteer of Arjuna, and it was with thee that that bull among the sons of Pāndu had alone subjugated the whole earth!' Thus addressed, Vrihannalā replied unto the prince, saying,—'What ability have I to act as a charioteer in the field of battle? If it is song or dance or musical instruments or such other things, I can entertain thee therewith, but where is my skill for becoming a charioteer?'

"Uttara said,—'O Vrihannalā, be thou a singer or a dancer, hold thou (for the present), without loss of time, the reins of my excellent steeds, mounting upon my car!'"

Vaiçampāyana continued.—"Although that oppressor of foes, the son of Pāndu, was acquainted with everything, yet in the presence of Uttarā, he began to make many mistakes for the sake of fun. And when he sought to put the coat of mail on his body by raising it upwards, the large-eyed maidens, beholding it, burst out into a loud laughter. And seeing him quite ignorant of putting on armour, Uttara himself equipped Vrihannalā with a costly coat of mail. And casing his own person in an excellent armour of solar effulgence, and hoisting his standard bear-

ing the figure of a lion, the prince caused Vrihannalā to become his charioteer. And with Vrihannalā to hold his reins, the hero set out, taking with him many costly bows and a large number of beautiful arrows. And his friend Uttarā and her maidens then said unto Vrihannalā,—'Do thou, O Vrihannalā, bring for our dolls, (when thou comest back) various kinds of good and fine cloths after vanquishing the Kurus assembled for battle and of whom Bhishma and Drona are the foremost!' Thus addressed, Pārtha the son of Pāndu, in a voice deep as the roar of the clouds, smilingly said unto that bevy of fair maidens,—'If this Uttara can vanquish those mighty warriors in battle, I will certainly bring excellent and beautiful cloths!' "

Vaiçampāyana continued.—"Having said these words, the heroic Arjuna urged the steeds towards the Kuru army over which floated innumerrable flags. Just, however, as they were starting, elderly dames and maidens, and Brāhmanas of rigid vows, beholding Uttara seated on his excellent car with Vrihannalā as charioteer and under that great banner hosited on high, walked round the car to bless the hero. And the women said,—'Let the victory that Arjuna treading like a bull had achieved of old on the occasion of burning the forest of Khāndava, be thine, O Vrihannalā, when thou encounterest the Kurus today with prince Uttara by thee!' "

Thus ends the thirty-seventh Section in the Go-harana of the Virāta Parva.

SECTION XXXVIII.

(Go-harana Parva continued.)

Vaiçampāyana said.—"Having issued forth from the city, the dauntless son of Virāta addressed his charioteer, saying,—'Proceed whither the Kurus are! Defeating the assembled Kurus who have come hither from desire of victory, and quickly rescuing my kine from them, I will return to the capital!' At these words of the prince, the son of Pāndu urged those excellent steeds. And endued with the speed of the wind and decked with necklaces of gold, those steeds, urged by that lion among men, seemed to fly through the air. And they

had not proceeded far when those smiters of foes, Dhananjaya and the son of Matsya, sighted the army of the powerful Kurus. And proceeding towards the cemetery, they came upon the Kurus and beheld their army arrayed in order of battle.* And that large army of theirs looked like the vasty sea or a forest of innumerable trees moving through the sky. And then was seen, O best among the Kurus, the dust raised by that moving army which reached the sky and obstructed the sight of all creatures. And beholding that mighty host abounding in elephants, horses and chariots, and protected by Karna and Duryodhana and Kripa and Cāntanu's son, and that intelligent and great bowman Drona, with his son (Açwathāman), the son of Virāta, agitated with fear and the bristles on his body standing on their ends, thus spake unto Pārtha,—'I dare not fight with the Kurus. See, the bristles on my body have stood on their ends! I am incapable of battling with this countless host of the Kurus, abounding with heroic warriors, that are extremely fierce and difficult of being vanquished even by the celestials! I do not venture to penet rate into the army of the Bhāratas consisting of terrible bowmen and abounding in horses and elephants and cars and foot-sol diers and banners. My mind is too much perturbed by the very sight of the foe on the field of battle on which stand Drona and Bhishma, and Kripa, and Karna, and Vivingçati, and Açwathāman and Vikarna, and Saumadatti, and Vāllika, and the heroic king Duryodhana also—that foremost of car-warriors, and many other splendid bowmen, all skilled in battle! My bristles have stood on their ends and I am fainting with fear at the very sight of these smiters,—the Kurus arrayed in order of battle!' "

Vaiçampāyana continued.—"And the low-minded and foolish Uttara, out of folly alone, began to bewail (his fate) in the presence of the high-spirited (Arjuna) disguised (as his

* This *sloka* is not correctly printed in any of the texts that I have seen. The Burdwan Pundits read *tat-samipe* for *tat-çamim*, This, I think, is correct, but then *āsasāda* in the singular when the other verbs are all dual seems to be incorrect. The poet must have used some other verb in the dual for *āsasāda*.—*T.*

charioteer), in these words,—'My father hath gone out to meet the Trigartas taking with him his whole army, leaving me in the empty city. There are no troops to assist me! Alone and a mere boy who hath not undergone much exercise in arms, I am unable to encounter these innumerable warriors all skilled in weapons! Do thou, therefore, O Vrihannalā, cease to advance!'

"Vrihannalā said,—'Why dost thou look so pale through fear and enhance the joy of thy foes? As yet thou hast done nothing on the field of battle with the enemy! It was thou that hadst ordered me, saying,—*Take me towards the Kauravas!* I will, therefore, take thee thither where those innumerable flags are! I will certainly take thee, O mighty-armed one, into the midst of the hostile Kurus, prepared to fight as they are for the kine like hawks for meat. I would do this even if I regarded them to have come hither for battling for a much higher stake such as the sovereignty of the earth! Having, at the time of setting out, talked before both men and women so highly of thy manliness, why wouldst thou desist from the fight? If thou shouldst return home without recapturing the kine, brave men and even women, when they meet together, will laugh at thee (in derision)! As regards myself, I cannot return to the city without having rescued the kine, applauded as I have been so highly by the *Sairindhri* in respect of my skill in driving cars! It is for those praises by the *Sairindhri* and for those words of thine also (that I have come)! Why should *I* not, therefore, give battle to the Kurus! (As regards thyself), be thou still!'"

"Uttara said,—'Let the Kurus rob the Matsyas of all their wealth! Let men and women, O Vrihannalā, laugh at me! Let my kine perish, let the city be a desert! Let me stand afeared before my father! Still there is no need of a battle!'"

Vaiçampāyana continued.—"Saying this, that much affrighted prince decked in ear-rings jumped down from his car, and throwing down his bow and arrows began to flee, sacrificing honor and pride. Vrihannalā, however, exclaimed,—'This is not the practice of the brave, this flight of a Kshatriya from the field of battle! Even death in battle is better than flight from fear!'—Having said this, Dhananjaya the son of

Kunti, coming down from that excellent car, ran after that prince thus running away, his own long braid and pure red garments fluttering in the air. And some soldiers, not knowing that it was Arjuna who was thus running with his braid fluttering in the air, burst out into laughter at the sight. And beholding him thus running, the Kurus began to argue,—'Who is this person, thus disguised like fire concealed in ashes? He is partly a man and partly a woman. Although bearing a neuter form, he yet resembleth Arjuna! His are the same head and neck, and his the same arms so like unto a couple of maces! And this one's gait also is like unto his! He can be none else than Dhananjaya! Like *Indra* among the celestials, is Dhananjaya among men! Who else in this world, than Dhananjaya, would alone come against us? Virāta left a single son of his in the empty city. He hath come out from childishness and not from true heroism. It is Uttara who must have come out of the city, having, without doubt, made as his charioteer Arjuna the son of Prithā, now living in disguise! It seems that he is now flying away in panic at sight of our army. And without doubt, Dhananjaya runneth after him to bring him back!' "

Vaiçampāyana continued.—"Beholding the disguised son of Pāndu, the Kauravas, O Bhārata, began to indulge in these surmises, but they could not come to any definite conclusion. Meanwhile, Dhananjaya, hastily pursuing the retreating Uttara, seized him by the hair within a hundred steps. And seized by Arjuna, the son of Virāta began to lament most woefuly like one in great affliction, and said,—'Listen, O good Vrihannalā, O thou of handsome waist! Turn thou quickly the course of the car! He that liveth meeteth with prosperity! I will give thee a hundred coins of pure gold, and eight *lapis lazuli* of great brightness, set with gold, and one chariot furnished with a golden flagstaff and drawn by excellent steeds, and also ten elephants of infuriate prowess. Do thou, O Vrihannalā, set me free!' "

Vaiçampāyana continued.—" Thus addressed, that tiger among men laughingly dragged Uttara towards the car who was almost deprived of his senses and who was uttering these words of lamentation. And the son of Prithā then addressed

the affrighted prince who had nearly lost his senses, saying,—'If, O chastiser of foes, thou dost not venture to fight with the enemy, come thou and hold the reins of the steeds as I fight with the foe! Protected by the might of my arms, penetrate thou yon formidable and invincible array of cars guarded by heroic and mighty warriors. Fear not, O chastiser of foes, thou art a *Kshatriya* and the foremost of royal princes! Why dost thou, O tiger among men, succumb in the midst of the foe? I shall surely fight with the Kurus and recover thy kine, penetrating into this formidable and inaccessible array of cars. Be thou my charioteer, O best of men, *I* will fight with the Kurus!' Thus speaking unto Uttara the son of Virāta, Vibhatsu, heretofore unconquered in battle, for a while comforted him. And then the son of Prithā, that foremost of smiters, raised on the car that fainting and reluctant prince stricken with fear!"

Thus ends the thirty-eighth Section in the Go-harana of the Virāta Parva.

SECTION XXXIX.

(Go-harana Parva continued.)

Vaiçampāyana said.—"Beholding that bull among men seated on the car in the habit of a person of the third sex, driving towards the *Çami* tree, having taken (the flying) Uttara up, all the great car-warriors of the Kurus with Bhishma and Drona at their head, became affrighted at heart, suspecting the comer to be Dhananjaya. And seeing them so dispirited, and marking also the many wonderful portents, that foremost of all wielders of arms, the preceptor Drona, son of Bharadwāja, said, —'Violent and hot are the winds that blow, showering gravels in profusion! The sky also is overcast with a gloom of ashy hue! The clouds present the strange sight of being dry and waterless. Our weapons also of various kinds are coming out of their cases. The jackals are yelling hideously affrighted at the conflagrations on all sides.* The horses too are shedding tears,

* Some texts read *Diptāsya* for *Diptāyàm.—T.*

and our banners are trembling though moved by none. Such being the inauspicious indications seen, a great danger is at hand! Stay ye with vigilance! Protect ye your own selves and array the troops in order of battle! Stand ye, expecting a terrible slaughter, and guard ye well the kine! This mighty bowman, this foremost of all wielders of weapons, this hero that hath come in the habit of a person of the third sex, is the son of Prithā! There is no doubt of this.' Then addressing Bhishma, the preceptor continued,—'O offspring of a river, apparelled as a woman, this is *Kiriti*, called after a tree, the son of the enemy of the mountains, and having on his banner the sign of the devastator of the gardens of Lankā's lord! Vanquishing us, he will surely take away the kine today!* This chastiser of foes is the valiant son of Prithā surnamed *Savyasāchin*. He doth not desist from conflict even with the gods and demons combined. Put to great hardship in the forest he cometh in wrath. Taught by even Indra himself, he is like unto Indra in battle! Therefore, ye Kauravas, I do not see any one here who can withstand him! It is said that the lord *Mahādeva* himself, disguised in the attire of a hunter, was gratified by this son of Prithā in battle on the mountains of Himavat.' Hearing these words, Karna said,—'You always censure us by speaking of the virtues of *Fālguna*. Arjuna, however, is not equal to even a full sixteenth part of myself or of Duryodhana!' And Duryodhana said,—'If this be

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* This *sloka* does not occur in every text. This is a typical illustration of the round-about way, frequently adopted by Sanskrit writers, of expressing a simple truth. The excuse in the present instance consists in Drona's unwillingness to identify the solitary hero with Arjuna, in the midst of all his hearers. *Nadija* is an exclamation referring to Bhishma, the son of the river *Gangâ*. *Lankeça-vanâri-ketu* is simply "ape-bannered," or, as rendered in the text, "having the devastator of the gardens of Lanka's lord for the sign of his banner." *Nagâhvaya* is "named after a tree," for Arjuna is the name of an Indian tree. *Nagâri-sunu* is "Indra's son,"—Indra being the foe of mountains, for formerly it was he who cut off the wings of all mountains and compelled them to be stationary. He failed only in the case of Mainăka the son of Himavat.—*T.*

Pārtha, O Rādheya, then my purpose hath already been fulfilled, for then, O king, if traced out, the Pāndavas shall have to wander for twelve years again ! Or, if this one be any other person in a eunuch's garb, I will soon prostrate him on the earth with keen-edged arrows.' "

Vaiçampāyana continued.—"The son of Dhritarāshtra, O chastiser of foes, having said this, Bhishma and Drona and Kripa and Drona's son, all applauded his manliness ! "

Thus ends the thirty-ninth Section in the Go-harana of the Virāta Parva.

SECTION XL.

(Go-harana Parva continued.)

Vaiçampāyana said.—"Having reached that *Sami* tree, and having ascertained Virāta's son to be exceedingly delicate and inexperienced in battle, Pārtha addressed him, saying,—'Enjoined by me, O Uttara, quickly take down (from this tree) some bows that are there ! For these bows of thine are unable to bear my strength, my heavy weight when I shall grind down horses and elephants, and the stretch of my arms when I seek to vanquish the foe ! Therefore, O Bhuminjaya, climb thou up this tree of thick foliage, for in this tree are tied the bows and arrows and banners and excellent coats of mail of the heroic sons of Pāndu, *viz,* Yudhishthira and Bhima and Vibhatsu and the twins ! There also is that bow of great energy, the *Gāndiva* of Arjuna, which singly is equal to many thousands of other bows and which is capable of extending the limits of a kingdom. Large like a palmyra tree, able to bear the greatest stress, the largest of all weapons, capable of obstructing the foe, handsome, and smooth, and broad, without a knot, and adorned with gold, it is stiff and beautiful in make and beareth the heaviest weight ! And the other bows also that are there, of Yudhisthira and Bhima and Vibhatsu and the twins, are equally mighty and tough !' "

Thus ends the fortieth Section in the Go-harana of the Virāta Parva.

SECTION XLI.

(Go-harana Parva continued.)

"Uttara said,—'It hath been heard by us that a corpse is tied in this tree! How can I, therefore, being a prince by birth, touch it with my hands? Born in the *Kshatriya* order, and the son of a great king, and always observant of *mantras* and vows, it is not becoming in me to touch it! Why shouldst thou, O Vrihannalā, make me a polluted and unclean bearer of corpses, by compelling me to come in contact with a corpse?'

"Vrihannalā said,—'Thou shalt, O king of kings, remain clean and unpolluted! Do not fear: there are only bows in this tree and not corpses! Heir to the king of the Matsyas, and born in a noble family, why should I, O prince, make thee do such a reproachable deed?'"

Vaiçampāyana said.—"Thus addressed by Pārtha, Virāta's son, decked in ear-rings, alighted from the car, and climbed up that *Sami* tree reluctantly. And staying on the car, Dhananjaya, that slayer of enemies, said unto him,—'Speedily bring thou down those bows from the top of the tree!' And cutting off their wrappings first and then the ropes with which they were tied, the prince beheld the *Gāndiva* there along with four other bows. And as they were untied, the splendour of those bows radiant as the sun, began to shine with great effulgence like unto that of the planets about the time of their rising. And beholding the forms of those bows, so like unto sighing snakes, he became afflicted with fear and in a moment the bristles of his body stood on their ends. And touching those large bows of great splendour, Virāta's son, O king, thus spake unto Arjuna!'"

Thus ends the forty-first Section in the Go-harana of the Virāta Parva.

SECTION XLII.

(Go-harana Parva continued.)

"Uttara said,—'To what warrior of fame doth this excellent bow belong, on which are a hundred golden bosses and which hath such radiant ends? Whose is this excellent bow of good sides and easy hold, on the staff of which shine golden elephants of such brightness? Whose is this excellent bow, adorned with three scores of *Indragopakas** of pure gold, placed on the back of the staff at proper intervals? Whose is this excellent bow, furnished with three golden suns of great effulgence, blazing forth with such brilliancy? Whose is this beautiful bow which is variegated with gold and gems, and on which are golden insects set with beautiful stones? Whose are these arrows furnished with wings around, numbering a thousand, having golden heads, and cased in golden quivers? Who owneth these large shafts, so thick, furnished with vulturine wings, whetted on stone, yellowish in hue, sharp-pointed, well-tempered, and entirely made of iron? Whose is this sable quiver† bearing five images of tigers, which holdeth shafts intermined with boar-eared arrows altogether numbering ten? Whose are these seven hundred arrows, long and thick, capable of drinking (the enemy's) blood, and looking like the crescent-shaped moon?‡ Whose are these gold-crested arrows, whetted on stone, the lower halves of which are well-furnished with wings of the hue of parrots' feathers, and the upper halves, of well-tempered steel?$ Whose is this excellent sword, irresistible, and terrible to adversaries, with the mark of a toad on it,

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* Indian insects of a particular kind.—*T.*

† Most editions read *chàpas* which is evidently wrong. The correct reading is *âvàpas*, meaning quiver. The Bardwan Pandits give this latter reading.—*T.*

‡ Some texts read *chandrârgha-darçanàs.* The correct reading is *chandrârdha-darçanàs.*—*T.*

$ Most editions read *hema-punkha* and *çilaçita* in the instrumental plural: the correct reading is their nominative plural forms.—*T.*

and pointed like a toad's head ?* Cased in a variegated sheath of tiger-skin, whose is this large sword of excellent blade and variegated with gold and furnished with tinkling bells ? Whose is this handsome scimitar of polished blade and golden hilt ? Manufactured in the country of the *Nishadhas*, irresistible, incapable of being broken, whose is this sword of polished blade cased in a scabbard of cow-skin ? Whose is this beautiful and long sword, sable in hue as the sky, mounted with gold, well-tempered, and cased in a shealth of goat-skin ? Who owneth this heavy, well-tempered, and broad sword, just longer than the breadth of thirty fingers, polished by constant clash with others' weapons, and kept in a case of gold, bright as fire ? Whose is this beautiful scimitar of sable blade, covered with golden bosses, capable of cutting through the bodies of adversaries, whose touch is as fatal as that of a venomous snake, which is irresistible and exciteth the terror of foes ! Asked by me, O Vrihannalā, do thou answer me truly ! Great is my wonder at the sight of all these excellent objects !' "

Thus ends the forty-second Section in the Go-harana of the Virāta Parva.

SECTION XLIII.

(Go-harana Parva continued.)

"Vrihannalā said,—'That about which thou hast first enquired is Arjuna's bow, of world-wide fame, called *Gāndiva*, capable of devastating hostile hosts. Embellished with gold, this *Gāndiva*, the highest and largest of all weapons, belonged to Arjuna. Alone equal unto a hundred thousand weapons, and always capable of extending the confines of kingdoms, it is with this that Pārtha vanquisheth in battle both men and celestials. Worshipped by the gods, the *Dānavas*, and the *Gandharvas*, for ever and ever, and variegated with excellent colors, this large and smooth bow is without a knot or stain anywhere. Brahmā, held it first for a thousand years. Afterwards Prajāpati held it

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* *Sâyaka* means here, as explained by Nilkantha, a sword, and not a shaft.—*T.*

for five hundred and three years. After that, Cakra, for five and eighty years. And then Soma held it for five hundred years. And after that, *Varuna* held it for a hundred years. And finally Pārtha, surnamed *Çwetavāhana*,* hath held it for five and sixty years.† Endued with great energy and of high celestial origin, this is the best of all bows. Adored among gods and men, it hath a handsome form. Pārtha obtained this beautiful bow from Varuna. This other bow of handsome sides and golden handle is Bhima's, with which that son of Prithā, that charstiser of foes, had conquered the whole of the eastern regions. This other excellent bow of beautiful shape, adorned with images of *Indragopakas*, belongeth, O Virāta's son, to king Yudhishthira! This other weapon with golden suns of blazing splendour shedding a dazzling effulgence around, belongeth to Nakula. And this bow adorned with golden images of insects and set also with gems and stones, belongeth to that son of Mādri who is called Sahadeva. These winged arrows, thousand in number, sharp as razors and destructive as the poison of snakes, belong, O Virāta's son, to Arjuna! When shooting them in battle against foes, these swift arrows blaze forth more brilliantly and become inexhaustible! And these long and thick shafts resembling the lunar crescent in shape, keen-edged and capable of thinning the enemy's ranks, belong to Bhima. And this quiver bearing five images of tigers, full of yellowish shafts whetted on stone and furnished with golden wings, belongs to Nakula. This is that quiver of the intelligent son of Mādri, with which he had conquered in battle the whole of the western regions. And these arrows, all effulgent as the sun, painted all over with various colors, and capable of destroying enemies by thousands, are those of Sahadeva. And these short and well-tempered and thick shafts, furnished with long feathers and golden heads, and consisting of three knots, belong to king Yudhishthira. And this

* From the color of his steeds.—*T.*

† Nilakantha spends much learning and ingennuity in making out that sixty five years in this connection means thirty-two years of ordinary human computation.—*T.*

sword with blade long and carved with the image of a toad and head shaped as a toad's mouth, strong and irresistible, belongeth to Arjuna. Cased in a sheath of tiger-skin, of long blade, handsome and irresistible, and terrible to adversaries, this sword belongeth to Bhimasena. Of excellent blade and cased in a well-painted sheath, and furnished with a golden hilt, this handsome sword belongeth to the wise Kaurava—Yudhishthira the just. And this sword of strong blade, irresistible and intended for various excellent modes of fight and cased in a sheath of goat-skin, belongeth to Nakula. And this huge scrimitar, cased in a sheath of cow-skin, strong and irresistible, belongeth to Sahadeva.' "

Thus ends the forty-third Section in the Go-harana of the Virāta Parva.

SECTION XLIV.

(*Go-harana Parva continued.*)

" Uttara said,—'Indeed, these weapons adorned with gold, belonging to the light-handed and high-souled Pārthas, look exceedingly beautiful ! But where are that Arjuna the son of Prithā, and Yudhishthira of the Kuru race, and Nakula and Sahadeva, and Bhima-sena, the son of Pāndu ? Having lost their kingdom at dice, the high-souled Pāndavas, capable of destroying all foes, are no longer heard of. Where also is Draupadi, the princess of *Pānchāla,* famed as the gem among women, who followed the sons of Pāndu after their defeat at dice to the forest ?'

" Arjuna said,—'I am Arjuna, called also Pārtha. Thy father's courtier is Yudhishthira, and thy father's cook Vallava is Bhimasena, the groom of horses is Nakula, and Sahadeva is in the cow-pen. And know thou that the *Sairindhri* is Draupadi, for whose sake the Kichakas have been slain !'

" Uttara said,—'I would believe all this if thou canst enumerate the ten names of Pārtha, previously heard by me !'

" Arjuna said,—'I will, O son of Virāta, tell thee my ten names. Listen thou and compare them with what thou hadst heard before. Listen to them with close attention and

concentrated mind. They are *Arjuna, Fālguna, Jishnu, Kiritin, Çwetavāhana, Vibhatsu, Vijaya, Krishna, Savyasāchin*, and *Dhananjaya.*'

"Uttara said,—'Tell me truly why art thou called Vijaya, and why Cwetavāhana! Why art thou named Kiritin, and why Arjuna and Fālguna and Jishnu and Krishna and Vibhatsu, and for what art thou Dhananjaya! I have heard before about the origin of the several names of that hero, and can put faith in thy words if thou canst tell me all about them.'

"Arjuna said,—'They called me Dhananjaya because I lived in the midst of wealth, having subjugated all the countries and taking away their treasures. They called me Vijaya because when I go out to battle with invincible kings, I never return (from the field) without vanquishing them. I am called Cwetavāhana because when battling with the foe white horses decked in golden armour are always yoked unto my car. They call me Fālguna because I was born on the breast of the Himavat on a day when the constellation *Uttara Fālguna* was on the ascendant. I am named Kiritin from a diadem, resplendent like the sun, having been placed of old on my head by Indra during my encounter with the powerful *Dānavas.* I am known as Vibhatsu among gods and men for my never having committed a detestable deed on the battle-field. And since both of my hands are capable of drawing the *Gāndiva,* I am known as Savyasāchin among gods and men. They call me Arjuna because my complexion is very rare within the four boundaries of the earth and because also my acts are always stainless. I am known among human beings and celestials by the name of Jishnu, because I am unapproachable, incapable of being kept down, a tamer of adversaries and son of the slayer of Pāka. And Krishna, my tenth appellation, was given to me by my father, out of affection towards a black-skinned boy of great purity.' "

Vaiçampāyana continued.—"The son of Virāta then, approaching nearer, saluted Pārtha and said,—'My name is Bhuminjaya, and I am also called Uttara. It is by good luck, O Pārtha, that I behold thee! Thou art welcome, O Dhananjaya! O thou with red eyes, and arms that are mighty and

each like unto the trunk of an elephant, it behoveth thee to pardon what I said unto thee from ignorance. And as wonderful and difficult have been the feats achieved by thee before, my fears have been dispelled, and indeed, the love I bear to thee is great!' "

Thus ends the forty-fourth Section in the Go-harana of the Virāta Parva.

SECTION XLV.

(Go-harana Parva continued.)

"Uttara said,—'O hero, mounting on this large car with myself as driver, which division of the (hostile) army wouldst thou penetrate? Commanded by thee, I would drive thee thither!'

"Arjuna said,—'I am pleased with thee, O tiger among men! Thou hast no cause of fear! I will rout all thy foes in battle, O great warrior! And, O thou of mighty arms, be at thy ease! Accomplishing great and terrible feats in the melee, I will fight with thy foes! Tie quickly all those quivers to my car, and take (from among those) a sword of polished blade and adorned with gold!' "

Vaiçampāyana continued.—"Hearing these words of Arjuna, Uttara cast off all inactivity. And he speedily alighted from the tree, bringing with him Arjuna's weapons. Then Arjuna addressed him, saying,—'Yes, I will fight with the Kurus and recover thy kine! Protected by me, the top of this car will be to thee as a citadel! The passages and alleys and other divisions of this car will be the streets and edifices of that fortified city. These my arms will be its ramparts and gate-ways. This treble pole and this my quiver will constitute defensive works inaccessible to the foe. This my banner—single and grand—will it not alone be equal unto those of thy city? This my bowstring will constitute the catapults and cannon for vomiting forth missiles on the besieging host. My exited wrath will make that fortress formidable, and the clatter of my car-wheels—will it not resemble the kettle-drums of thy capital? Ridden by myself wielding the *Gāndiva*, this

car will be incapable of being vanquished by the hostile host. O son of Virāta, let thy fear be dispelled !' "

"Uttara said,—'I am no longer afraid of these. I know thy steadiness in battle, which is even like unto that of Keçava or Indra himself! But reflecting on this, I am continually bewildered! Foolish as I am, I am incapable of arriving at a certain conclusion! By what distressful circumstances could *a person of such handsome limbs and auspicious signs become deprived of manhood*! Indeed, thou seemest to me to be Mahādeva, or Indra, or the chief of the Gandharvas, dwelling in the guise only of one of the third sex!' "

"Arjuna said,—'I tell thee truly that I am only observing this vow for a whole year agreeably to the behest of my elder brother. O thou of mighty arms, I am not truly one of the neuter sex, but I have adopted this vow of eunuchism from subservience to another's will and from desire of religious merit! O prince, know me now to have completed my vow!'

"Uttara said,—'Thou hast conferred a great favor on me today, for I now find that my suspicion was not altogether unfounded! Indeed, such a person as thou, O best of men, cannot be of the neuter sex! I have now an ally in battle! I can now fight with the celestials themselves! My fears have been dispelled. What shall I do? Command me now! Trained in driving cars by a learned preceptor I will, O bull among men, hold the reins of thy horses that are capable of breaking the ranks of hostile cars! Know me, O bull among men, to be as competent a charioteer as Dāruka of Vāsudeva, or Mātali of Cakra. The horse that is yoked unto the right-hand pole (of thy car) and whose hoofs as they light on the ground are scarcely visible when running, is like unto *Sugriva* of Krishna. This other handsome horse, the foremost of his race, that is yoked unto the left pole, is, I regard, equal in speed to *Meghapushpa*. This (third) beautiful horse, clad in golden mail, yoked unto the rear-pole on the left, is, I regard, *Saivya's* equal in speed but superior in strength. And this (fourth) horse, yoked to the rear-pole on the right, is regarded as superior to *Valāhaka* in both speed and strength. This car is worthy of bearing on the field of battle a bowman like thee,

and thou also art worthy of fighting on this car! This is what I think!' "

Vaiçampāyana continued.—" Then Arjuna, endued with great energy, took off the bracelets from his arms and wore on his hands a pair of beautiful gloves embroidered with gold. And he then tied his black and curling locks with a piece of white cloth. And seated on that excellent car with face turned to the east, the mighty-armed hero, purifying his body and concentrating his soul, recalled to his mind all his weapons. And all the weapons came, and addressing the royal son of Prithā, said,—'We are here, O illustrious one! We are thy servants, O son of Indra! And bowing down unto them, Pārtha received them into his hands and replied unto them, saying,—'Dwell ye all in my memory!'—And obtaining all his weapons, the hero looked cheerful. And quickly stringing his bow, the *Gāndiva*, he twanged it. And the twang of that bow was as loud as the collision of two mighty hills. And dreadful was the sound that filled the earth, and violent was the wind that blew on all sides. And thick was the shower of fallen meteors* and all sides were envoloped in gloom. And the birds began to totter in the skies, and large trees began to shake. † And loud as the burst of the thunder, the Kurus knew from that sound that it was Arjuna that drew with his hands the string of his best of bows from his car. And Uttara said,—'Thou, O best of Pāndavas, art alone! These mighty car-warriors are many! How wilt thou vanquish in battle all these that are skilled in every kind of weapons? Thou, O son of Kunti, art without a follower, while the Kauravas have many! It is for this, O thou of mighty arms, that I stay beside thee, stricken with fear!' Bursting out into loud laughter, Pārtha said unto him, 'Be not afraid! O hero, what friendly follower had I while fighting with the mighty *Gandharvas* on the occasion of the *Ghosha-yātrā*? Who was my ally while engaged in the

* Some texts read,—"*One* large meteor fell."—*T.*

† In some editions read,—*Bhrānta-dhwajam* for *Bhrānta-dwijam*, and *Mahā-hradam* for *Mahā-drumam*. The meaning would then be,—"The banners (of the hostile army) began to tremble on the sky, and large lakes were agitated."—*T.*

terrific conflict at *Khāndava* against so many celestials and *Dānavas*? Who was my ally when I fought, on behalf of the lord of the celestials, against the mighty *Nivātakavachas* and the *Paulomas*? And who was my ally, O child, while I encountered in battle innumerable kings at the *Swayamvara* of the princess of Pānchāla? Trained in arms by the preceptor Drona, by Cakra, and Vaiçravana, and Yama, and Varuna, and Agni, and Kripa, and Krishna of Madhu's race, and by the wielder of the *Pināka* (Civa), why shall I not fight with these? Drive thou my car speedily, and let thy heart's fever be dispelled!"

Thus ends the forty-fifth Section in the Go-harana of the Virāta Parva.

SECTION XLVI.

(Go-harana Parva continued.)

Vaiçampāyana said.—"Making Uttara his charioteer, and circumambulating the *Çami* tree, the son of Pāndu set out taking all his weapons with him. And that mighty car-warrior set out with Uttara as the driver of his car, having taken down that banner with the lion's figure and deposited it at the foot of the *Çami* tree. And he hoisted on that car his own golden banner bearing the figure of an ape with a lion's tail, which was a celestial illusion contrived by Viswakarman himself. For as soon, indeed, as he had thought of that gift of Agni, the latter, knowing (his wish), ordered those superhuman creatures (that usually sat there) to take their place in that banner. And furnished with a beautiful flag of handsome make, with quivers attached to it, and adorned with gold, that excellent flag-staff of celestial beauty then quickly fell from the firmament on his car.* And beholding that banner arrived on his

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* Some texts read *Mahāratham* (incorrectly) for *hiranmayam*. Indeed, *Mahāratham* would give no meaning in this connection. The incomplete edition of the Roy Press under the auspices of the Principal of the Calcutta Sanskrit College abounds with such incorrect readings and misprints.—*T.*

car, the hero circumambulated it (respectfully). And then the ape-bannered Vibhatsu, the son of Kunti, called also Cweta-vāhana, with fingers cased in leathern fences of the *Iguāna* skin, and taking up his bow and arrows, set out in a northerly direction. And that grinder of foes, possessed of great strength, then forcibly blew his large conch-shell of thundering sound, capable of making the bristles of foes to stand on their ends. And at the sound of that conch, those steeds endued with swiftness dropped down on the ground on their knees. And Uttara also, greatly affrighted, sat down on the car. And thereupon the son of Kunti took the reins himself, and raising the steeds, placed them in their proper positions. And embracing Uttara, he encouraged him also, saying,—'Fear not, O foremost of princes! Thou art, O chastiser of foes, a *Kshatriya* by birth! Why, O tiger among men, dost thou become so dispirited in the midst of foes! Thou must have heard before the blare of many conches and the note of many trumpets, and the roar also of many elephants in the midst of ranks arrayed for battle. Why art thou, therefore, so dispirited and agitated and terrified by the blare of this conch, as if thou wert an ordinary person?'

"Uttara said,—'Heard have I the blare of many a conch and many a trumpet and the roar of many of an elephant stationed in battle-array, but never have I heard before the blare of such a conch! Nor have I ever before seen a banner like this! Never before have I heard also the twang of a bow such as this! Truly, sir, with the blare of this conch, the twang of this bow, the superhuman cries of the creatures stationed on this banner, and the rattle of this car, my mind is greatly be-wildered. My perception of the directions also is confused, and my heart is painfully afflicted. The whole firmament seemeth to me to have been covered by this banner, and everything seemeth to be hidden from my view! My ears also have been deafened by the twang of the *Gāndiva!*' *

* The Roy Press edition adds here a line which looks very much like an interpolation.—T.

"Arjuna said,—'Firmly stand thou on the car, pressing thy feet on it, and tightly catch hold of the bridles, for I will blow the conch again.' "

Vaiçampāyana continued.—"Arjuna then blew his conch again, that conch which filled foes with grief and enhanced the joy of friends. And the sound was so loud that it seemed to split hills and mountains, and pierce mountain-caves and the cardinal points. And Uttara once again sat down on the car, clinging to it in fear. And with the blare of the conch and the rattle of the car-wheels, and the twang of the *Gāndiva*, the earth itself seemed to tremble. And beholding Uttara's fright, Dhananjaya began to comfort him again.' "

"Meanwhile, Drona said,—'From the rattle of this car, and from the manner in which the clouds have enveloped the sky and the earth itself trembles, this warrior can be none else than *Savyasāchin*. Our weapons do not shine, our steeds are dispirited, and our fires, though fed with fuel, do not blaze up. All this is ominous. All our animals are setting up a frightful howl, gazing towards the sun. The crows are perching on our banners. All this is ominous. Yon vultures and kites on our right portend a great danger! That jackal also, running through our ranks, waileth dismally. Lo, it hath escaped unstruck. All this portends a heavy calamity. The bristles also, of ye all, are on their ends. Surely, this forebodes a great destruction of Kshatriyas in battle. Things endued with light are all pale; beasts and birds look fierce; and there are to be witnessed many terrific portents indicative of the destruction of Kshatriyas. And these omens forebode great havoc among ourselves. O king, thy ranks seem to be confounded by these blazing meteors, and thy animals look dispirited and seem to be weeping. Vultures and kites are wheeling all around thy troops. Thou shalt have to repent upon beholding thy army afflicted by Pārtha's arrows. Indeed, our ranks seem to have been already vanquished, for none is eager to go to fight. All our warriors are pale of face, and almost deprived of their senses. Sending the kine ahead, we should stand here, ready to strike, with all our warriors arrayed in order of battle!' "

And thus ends the forty-sixth Section in the Go-harana of the Virāta Parva.

SECTION XLVII.

(Go-harana Parva continued.)

Vaiçampāyana said.—"King Duryodhana then, on the field of battle, said unto Bhishma, and unto Drona—that tiger among warriors, and unto Kripa—that mighty car-warrior, these words: 'Both myself and Karna had said this unto the preceptors.* I refer to the subject again, for I am not satisfied with having said it once. Even this was the pledge of the sons of Pāndu that if defeated (at dice) they would reside to our knowledge in countries and woods for twelve years, and one more year unknown to us. That thirteenth year, instead of being over, is yet running. Vibhatsu, therefore, who is still to live undiscovered, hath appeared before us. And if Vibhatsu hath come before the term of exile is at end, the Pāndavas shall have to pass another twelve years in the woods. Whether it is due to forgetfulness (on their part) induced by desire of dominion, or whether it is a mistake of ours, it behoveth Bhishma to calculate the shortness or excess (of the promised period). When an object of desire may or may not be attained, a doubt necessarily attaches to one of the alternatives, and what is decided in one way often ends differently.† Even moralists are puzzled in

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* The true reading is *Achārya* in the dual number, meaning the Drona and Kripa. Some texts read the word in the singular form. Nilakantha notices both these readings, but prefers the dual to the singular.—T.

† The meaning is rather doubtful. Duryodhana seems to say that "the hostile appearance of Arjuna has been an act of imprudence on his part. The Pāndavas, after the expiry of the thirteenth year, would claim their kingdom. I, Duryodhana, may or may not accede to their demand. When, therefore, it was not certain that Arjuna would be refused by me, his hostile appearance is unwise. He has come sure of victory, but he may yet be defeated.—*T.*

judging of their own acts.* As regards ourselves, we have come hither to fight with the Matsyas and to seize their kine stationed towards the north. If, meanwhile, it is Arjuna that hath come, what fault can attach to us? We have come hither to fight against the Matsyas on behalf of the Trigartas; and as numerous were the acts represented unto us of oppression committed by the Matsyas, it was for this that we promised aid to the Trigartas who were overcome with fear. And it was agreed between us that they should first seize, on the afternoon of the seventh lunar day, the enormous wealth of kine that the Matsyas have, and that we should, at sunrise of the eighth day of the moon, seize these kine when the king of the Matsyas would be pursuing those first seized. It may be that the Trigartas are now bringing away the kine, or, being defeated, are coming towards us for negotiating with the king of the Matsyas. Or, it may be, that having driven the Trigartas off, the king of the Matsyas, at the head of his people and his whole army of fierce warriors, appeareth on the scene and advanceth to make night-attacks upon us. It may be that some one leader among them, endued with mighty energy, is advancing for vanquishing us, or, it may be that the king himself of the Matsyas is come. But be it the king of the Matsyas or Vibhatsu, we must all fight him. Even this hath been our pledge. Why are all these foremost of car-warriors,—Bhishma and Drona and Kripa and Vikarna and Drona's son,—now sitting on their cars, panic-stricken? At present there is nothing better than fighting. Therefore, make up your minds. If for the cattle we have seized, an encounter takes place with

* The sense seems to be that when moralists even are puzzled in judging of the propriety or otherwise of their acts, it can easily be imagined that the Pāndavas, however virtuous, have, in the matter of this their appearance, acted wrongly, for, after all, the thirteenth year may not have really been over as believed by them. Or, it may mean, that, as regards *our* presence here, *we* have not acted imprudently when even moralists cannot always arrive at right conclusions. It seems that for this, Duryodhana proceeds to justify that presence in the following sentences.—*T.*

the divine wielder himself of the thunder-bolt or even with Yama, who is there that will be able to reach Hastināpura ?* Pierced by the shafts (of the foe), how will the foot-soldiers, in flying through the deep forest with their backs on the field, escape with life, when escape for the cavalry is doubtful ?' Hearing these words of Duryodhana, Karna said,—'Disregarding the preceptor, make all arrangements ! He knoweth well the intentions of the Pāndavas and striketh terror into our hearts ! I see that his affection for Arjuna is very great. Seeing him only coming, he chaunteth his praises. Make ye such arrangements that our troops may not break. Everything is in confusion for Drona's having only heard the neigh of (Arjuna's) steeds. Make ye such arrangements that these troops, come to a distant land in this hot season, and in the midst of this mighty forest, may not fall into confusion and be subjugated by the foe ! The Pāndavas are always the especial favourites of the preceptor. The selfish Pāndavas have stationed Drona amongst us. Indeed, he betrayeth himself by his speech. Who would ever extol a person upon hearing the neigh only of his

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* This *sloka* is really capable of many meanings. Besides the one given in the text, another meaning may be this.—"If these kine be snatched from us by even the wielder of the thunder-bolt or by Yama himself, who is there that will be able to return to Hastināpura ?" (Overwhelmed with shame none will be able to do so.) If this be correct, then "these arrows" in the next line would mean—"these *my* arrows," for Duryodhana threatens to slay all back-sliders. With his usual ingenuity Nilakantha comes forward to explain the passage in altogether a different sense. The meaning he suggests is,—"After we have brought away the kine, if it be the wielder of the thunder-bolt or Yama himself with whom our fight taketh place, who is there that will not be able to reach our city ?" (Every one shall, when we have such warriors as Bhishma and Drona, &c., amongst us.) In this case, the whole meaning lies in *ko hāstinapuram vrajet* which, grammatically, becomes *ko ha asti (yo) na puram vrajet*, *ha* being only an expletive. What Duryodhana says in the next line would then be—"If notwithstanding such assured safety, any do go away, with these *my* arrows, &c.... ..." These two *slokas* in succession are a good exercise for a student of Sanskrit having an ingenious turn of mind.—*T.*

steeds? Horses always neigh, whether walking or standing; the winds blow at all times; and Indra also always showereth rain. The roar of the clouds may frequently be heard. What hath Pārtha to do with these, and why is he to be praised for these? All this (on Drona's part), therefore, is due only to either the desire of doing good to Arjuna or to his wrath and hatred towards us. Preceptors are wise, and sinless, and very kind to all creatures. They, however, should never be consulted at times of peril. It is in luxurious palaces, and assemblies and pleasure-gardens, that learned men, capable of making speeches, seem to be in their place. Performing many wonderful things in the assembly, it is there that learned men find their place, or even there where sacrificial utensils and their proper placing and washing are needed.* In a knowledge of the lapses of others, in studying the characters of men, in the science of horses and elephants and cars, in treating the diseases of asses and camels and goats and sheep and kine, in planning buildings and gateways, and in pointing out the defects of food and drink, the learned are truly in their own sphere. Disregarding learned men that extol the heroism of the foe, make ye such arrangements that the foe may be destroyed! Placing the kine securely, array the troops in order of battle. Place guards in proper places so that we may fight the foe.'"

Thus ends the forty-seventh Section of the Go-harna of the Virāta Parva.

SECTION XLVIII.

(Go-harana Parva continued.)

"Karna said,—'I behold all these blessed ones,† looking as if alarmed and panic-struck and unresolved and unwilling to

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* *Ijyāstra*—Sacrificial utensils, and *Upasandhāna*—placing them properly and washing them clean. Thus Nilakantha.—*T.*

† The word in the text is *āyushmatâs* (in the accusative plural), literally meaning—"blessed with long life." It is a form of speech commonly used in addressing affectionately both superiors and inferiors.—*T.*

fight. If he that is come is the king of the Matsyas or Vibhatsu, even I will resist him as the bank resists the swelling sea. Shot from my bow, these straight and flying arrows, like gliding snakes, are all sure of aim! Discharged by my light hands, these keen-edged arrows furnished with golden wings shall cover Pārtha all over, like locusts shrouding a tree. Strongly pressed by these winged arrows, the bow-string will cause these my leathern fences to produce sounds that will be heard to resemble those of a couple of kettle-drums. Having been engaged in ascetic austerities for the (last) eight and five years, Vibhatsu will strike me but mildly in this conflict, and the son of Kunti having become a Brāhmana endued with good qualities, hath thus become a fit person to quietly receive shafts by thousands shot by me! This mighty bowman is, indeed, celebrated over the three worlds. I, too, am, by no means, inferior to Arjuna, that foremost of human beings. With golden arrows furnished with vulturine wings shot on all sides, let the firmament seem today to swarm with fire-flies. Slaying Arjuna in battle, I will discharge today that debt, difficult of repayment, but promised of old by me unto Dhritarāshtra's son! What man is there, even amongst all the gods and the *Asuras*, that will endure to stand in the teeth of the straight arrows shot from my bow? Let my flying arrows, winged and depressed at the middle, present the spectacle of the coursing of fire-flies through the welkin! Hard though he be as Indra's thunder-bolt and possessed of the energy of the chief of the celestials, I will surely grind Pārtha even as one afflicts an elephant by means of burning brands. A heroic and mighty car-warrior* as he is, and the foremost of all wielders of weapons, I shall seize the unresisting Pārtha, even like Gadura seizing a snake. Irresistible like fire, and fed by the fuel of swords, darts, and arrows, the blazing Pāndava fire that consumeth foes, will be extinguished even by myself who am like unto a mighty cloud incessantly dropping an arrowy shower,—the multitude of cars (I will lead) constituting its

* The word used in the text is *Atirâtham* in the accusative form, the foremost of all car-warriors, superior to even a *Mahârathas*.—*T.*

thunder, and the speed of my horses, the wind in advance! Discharged from my bow, my arrows like venomous snakes will pierce Pārtha's body, like serpents penetrating through an ant-hill. Pierced with well-tempered and straight shafts endued with golden wings and great energy, behold ye today the son of Kunti decked like a hill covered with *Karnikāra* flowers! Having obtained weapons from that best of ascetics—the son of Jamadagni, I would, relying on their energy, fight with even the celestials. Struck with my javelin, the ape stationed on his banner-top shall fall down today on the ground, uttering terrible cries. The firmament will today be filled with the cries of the (super-human) creatures stationed in the flag-staff of the foe, and afflicted by me, they will fly away in all directions! I shall today pluck up by the roots the long-existing dart in Duryodhana's heart by throwing Arjuna down from his car. The Kauravas will today behold Pārtha with his car broken, his horses killed, his valour gone, and himself sighing like a snake. Let the Kauravas, following their own will, go away taking this wealth of kine; or, if they wish, let them stay on their cars and witness my combat!'"

Thus ends the forty-eighth Section in the Go-harana of the Virāta Parva.

SECTION XLIX.

(Go-harana Parva continued.)

"Kripa said,—'O Rādheya, thy crooked heart always inclineth to war. Thou knowest not the true nature of things; nor dost thou take into account their after-consequences. There are various kinds of expedients* inferrible from the scriptures. Of these, a battle hath been regarded, by those acquainted with the past, as the most sinful. It is only when time and place are favorable that military operations can lead to success. In

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* Some texts read *Māyā* for *nayās*. The meaning then would be—"of all deceitful contrivances &c. ... ..." A battle, however, can hardly be called a *deceitful* contrivance. Hence, the more approved reading is *Nayās*.—*T.*

the present instance, however, the time being unfavorable, no good results will be derived. A display of prowess in proper time and place becometh beneficial. It is by the favorableness or otherwise (of time and place) that the opportuneness of an act is determined. Learned men can never act according to the ideas of a car-maker.* Considering all this, an encounter with Pārtha is not advisable for us.† Alone he saved the Kurus (from the *Gandharvas*) and alone he satiated Agni! Alone he led the life of a *Brahmachārin* for five years (on the breast of the Himavat). Taking up Subhadrā on his car, alone he challenged Krishna to single combat. Alone he fought with Rudra who stood before him as a forester. It was in this very forest that Pārtha rescued Krishnā while she was being taken away (by Jayadratha). It is he alone that hath, for five years, studied the science of weapons under Indra. Alone vanquishing all foes he hath spread the fame of the Kurus. Alone that chastiser of foes vanquished in battle Chitra-sena, the king of the *Gandharvas* and in a moment his invincible troops also. Alone he overthrew in battle the fierce *Nivāta-kavachas* and the *Kālakhanchas*, that were both incapable of being slain by the gods themselves. What, however, O Karna, hath been achieved by thee single-handed like any of the sons of Pāṇdu, each of whom had alone subjugated many lords of earth? Even Indra himself is unfit to encounter Pārtha in battle! He, therefore,

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* Some texts read *Bhāram* for *Bhàvam*. The meaning then would be —"Depending on (the words of a) car-maker they that are learned never engage in any act." This would be a remark in depreciation of Karna's proud speech. As another meaning, Nilkantha suggests that there may not be any depreciatory allusion to Karna, for what Kripa (according to this third interpretation) says is that—"Placing weight on the words of a car-maker, they that are learned never engage in any act, it being well-known that car-makers always extol their wares highly, saying (as Nilkantha adds)—'This is a very superior car on which you may fight the very gods.' What man is there of any sense who would take the car-maker at his word and actually go to fight with the gods?" This is an instance of Nilkantha's ingenuity and nothing else.—*T.*

† Some read *Te* for *Nas*. The latter, however, is undoubtedly the correct reading.—*T.*

that desireth to fight with Arjuna should take a sedative.* As to thyself, thou desirest to take out the fangs of an angry snake of virulent poison by streching forth thy right hand and extending thy forefinger. Or, wandering alone in the forest thou desirest to ride an infuriate elephant and go to a town without a hook in hand. Or, rubbed over with clarified butter and dressed in silken robes, thou desirest to pass through the midst of a blazing fire fed with fat and tallow and clarified butter. Who is there that would, binding his own hands and feet and tying a huge stone unto his neck, cross the ocean swimming with his bare arms? What manliness is there in such an act? O Karna, he is a fool that would, without skill in weapons and without strength, desire to fight with Pārtha who is so mighty and skilled in weapons? Dishonestly deceived by us and liberated from thirteen years' exile, will not the illustrious hero annihilate us?† Having ignorantly come to a place where Pārtha lay concealed like fire hidden in a well, we have, indeed, been exposed to a great danger. But irresistible though he be in battle, we should fight against him. Let, therefore, our troops, clad in mail, stand here arrayed in ranks and ready to strike. Let Drona and Duryodhana and Bhishma and thyself and Drona's son, and ourselves, all fight with the son of Prithā. Do not, O Karna, act so rashly as to fight alone! If we, six car-warriors, be united, we can then be a match for and fight with that son of Prithā who is resolved to fight and who is as fierce as the wielder of the thunder-bolt. Aided by our troops arrayed in ranks, ourselves—great bowmen—standing carefully will fight with Arjuna even as the *Dānavas* encounter Vāsava in battle!'"

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* The Burdwan Pundits read this line differently. For *âçamsaté* they read *âçamsasé*, and for *Kartyavyam tasya bheshajam* they read *kartumuttama tejasà*. This is evidently unpoetic, although the grammar would not be at fault for then the line would be connected with the next two. I think the Burdwan Pundits, who are generally correct, have shown very little taste in this instance.—*T.*

† Some editions read—*Sinha pàça-vinirmukta &c... ...kurishyati* for *vinirmukto &c. ... ...mahamanà.* The difference in meaning is unimportant.—*T.*

Thus ends the forty-ninth Section in the Go-harana of the Virāta Parva.

SECTION L.

(*Go-harana Parva continued.*)

"Aswathāman said,—'The kine, O Karna, have not yet been won, nor have they yet crossed the boundary (of their owner's dominions), nor have they yet reached Hāstinapura. Why dost thou, therefore, boast thyself? Having won numerous battles, and acquired enormous wealth, and vanquished hostile hosts, men of true heroism speak not a word of their prowess. Fire burneth mutely, and mutely doth the sun shine. Mutely also doth the Earth bear creatures both mobile and imobile. The Self-existent hath sanctioned such offices for the four orders that having recourse to them each may acquire wealth without being censurable. A Brāhmana, having studied the *Vedas*, should perform sacrifices himself, and officiate at the sacrifices of others. A Kshatriya, depending upon the bow, should perform sacrifices himself but should never officiate at the sacrifices of others. A Vaisya, having earned wealth, should cause the rites enjoined in the *Vedas* to be performed for himself. A Sudra should always wait upon and serve the other three orders. As regards those that live by practising the profession of fowlers and vendors of meat, thay may earn wealth by expedients fraught with deceit and fraud.* Always acting according to the dictates of the scriptures, the exalted sons of Pāndu acquired the sovereignty of the whole earth, and they always act respectfully towards their superiors even if the latter prove hostile to them. What Ksha-

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* This line is differently read in different editions. The reading I prefer is—*Vanchanā-yoga-vidhibhirvaitamsim vrittimāsthitās*—which I have accordingly rendered into English. Some read *Vandanā-yoga-vidhibhirvaitasim vrithimāsthitas.* If this be accepted, the line would then be connected with the preceding half *sloka* about the conduct of the Sudra, and would mean—"having recourse to means fraught with adulation and behaving like the cane (which never standeth erect)."—*T.*

triya is there that expresses delight at having obtained a kingdom by means of dice, like this wicked and shameless son of Dhritarāshtra? Having acquired wealth in this way by deceit and fraud like a vendor of meat, who that is wise would boast of it? In what single combat didst thou vanquish Dhananjaya, or Nakula, or Sahadeva, although thou hast robbed them of their wealth? In what battle didst thou defeat Yudhishthira, or Bhima that foremost of strong men? In what battle was Indraprastha conquered by thee? When also was that battle fought in which Krishnā was won by thee? What thou hast done, however, O thou of wicked deeds, is to drag that princess to court while she was ill and had but one raiment on! Thou hast cut the mighty root, delicate as the sandal, of the Pāndava tree!* Actuated by desire of wealth, when thou madest the Pāndavas act as slaves, rememberest thou what Vidura said? We see that men and others, even insects and ants, show forgiveness according to their powers of endurance. The son of Pāndu, however, is incapable of forgiving the sufferings of Draupadī. Surely, Dhananjaya cometh here for the destruction of the sons of Dhritarāshtra. It is true, affecting great wisdom,

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* This is rather a difficult *Sloka* to understand. The Burdwan Pundits understand it to mean that "as a covetous man cuts down a sandal tree (regardless of the fragrance that tree sheds while standing, and just for the purpose of immediate profit), so thou, O Karna, hast cut the roots of the Pāndava tree (for a very temporary object, *viz*, the satisfaction of spite or of the desire of wealth, regardless of the benefits that tree might have afforded thee and thy patron if left uninterfered with). Nilakantha proposes a different meaning and supposes that the "root" of the Pándava tree means something diffrent. In the *Adi Parva* it has been said that "Yudhishthira is like a tree... ... ...whose roots are Krishna, *Brahma*, and the Brāhmanas." Further, that learned commentator would explain *chandanam* as an adjective qualifying *mulam*, and meaning "delicate," while *Sārārthi* is connected with the succeeding half *sloka*. The remark, therefore, of Karna's having cut the delicate root of the Pandava tree alludes to the abandonment of all virtue and religion by Karna and his patron in consequence of the deceit with which they had robbed the Pāndavas of their possessions. This is very probably the correct meaning.—*T.*

thou art for making speeches, but will not Vibhatsu, that slayer of foes, exterminate us all? If it be gods, or *Gandharvas*, or *Asuras*, or *Rākshasas*, will Dhananjaya the son of Kunti desist to fight from panic? Inflamed with wrath, upon whomsoever he will fall, even him he will overthrow like a tree under the weight of Gadura! Superior to thee in prowess, in bowmanship equal unto the lord himself of the celestials, and in battle equal unto Vāsudeva himself, who is there that would not praise Pārtha? Counteracting celestial weapons with celestial, and human weapons with human, what man is a match for Arjuna? Those acquainted with the scriptures declare that a disciple is no way inferior to a son, and it is for this that the son of Pāndu is a favorite of Drona. Employ thou the means now which thou hadst adopted in the match at dice,—the same means, *viz*, by which thou hadst subjugated Indraprastha, and the same means by which thou hadst dragged Krishnā to the assembly! This thy wise uncle, fully conversant with the duties of the *Kshatriya* order—this deceitful gambler Cakuni the prince of Gāndhāra, let *him* fight now! The *Gāndiva*, however, doth not cast dice such as the *Krita* or the *Dwāpara*,* but it shooteth upon foes blazing and keen-edged shafts by myriads. The fierce arrows shot from the *Gāndiva*, endued with great energy and furnished with vulturine wings,† can pierce even mountains. The destroyer of all, named Yama, and Vāyu, and the horse-faced Agni, leave some remnant behind, but Dhananjaya inflamed with wrath never doth so.‡ As thou hadst, aided by thy uncle, played at dice in the assembly, so do thou fight in this battle protected by Suvala's son. Let the preceptor, if he chooses, fight; I shall not however, fight with Dhananjaya. We are to fight with

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* Names of *two* out of the *four* dice used in play.—*T.*

† Some texts read *açivishopamā* for *Gārdhapatrās sutejanās*. The difference of meaning is scarcely of much consequence.—*T.*

‡ There is a difference of reading here. Some texts read, *Antakas Camano Mrityus*, others (as the Burdwan edition) *Antakas Pavano Mrityus*. The reading, however, I prefer is *Antakas Camano Vāyus*. The first reading is evidently objectionable. The second is equally so for placing *Pavanas* between two words that are connected intimately.—*T.*

the king of the Matsyas if, indeed, he cometh in the track of the kine!'"

Thus ends the fiftieth Section in the Go-harana of the Virāta Parva.

SECTION LI.

(Go-harana Parva continued.)

"Bhishma said,—'Drona's son observeth well, and Kripa, too, observeth rightly. As for Karna, it is only out of regard for the duties of the Kshatriya order that he desireth to fight. No man of wisdom can blame the preceptor. I, however, am of opinion that fight we must, considering both the time and the place. Why should not that man be bewildered who hath five adversaries effulgent as five suns, who are heroic combatants and who have just emerged from adversity? Even they that are conversant with morality are bewildered in respect of their own interests. It is for this, O king, that I tell thee this, whether my words be acceptable or not! What Karna said unto thee was only for raising our (drooping) courage. As regards thyself, O preceptor's son, forgive everything! The business at hand is very grave! When the son of Kunti hath come, this is not the time for quarrel! Everything should now be forgiven by thyself and the preceptor Kripa. As light in the sun, so doth the mastery of all weapons reside in you! As beauty is never separated from *Chandramas*, so are the *Vedas* and the *Brāhma* weapon both established in you. It is often seen that the four *Vedas* dwell in one object and *Kshatriya* attributes in another. We have never heard of these two dwelling together in any other person than the preceptor of the Bharata race and his son. Even this is what I think. In the *Vendāntas*, in the *Purānas*, and in old histories, who, save Jāmadagni, O king, would be Drona's superior? A combination of the *Brāhma* weapon with the *Vedas*,—this is never to be seen anywhere else. O preceptor's son, do thou forgive! This is not the time for disunion! Let all of us, uniting, fight with Indra's son who hath come! Of all the calamities of an army that have been enumerated by men of

wisdom, the worst is disunion among the leaders!' Açwathāman said,—'O bull among men, these thy just observations need not be uttered in our presence: the preceptor, however, filled with wrath, had spoken of Arjuna's virtues.* The virtues of even an enemy should be admitted, while the faults of even one's preceptor may be pointed out: therefore, one should, to the best of his power, declare the merits of a son or a diciple!'

"Duryodhana said,—'Let the preceptor grant his forgiveness and let peace be restored! If the preceptor be at one with us, whatever should be done (in view of the present emergency) would seem to have been already done.' "†

Vaiçampāyana continued.—"Then, O Bhārata, Duryodhana assisted by Karna and Kripa, and the high-souled Bhishma pacified Drona.‡

"Drona said,—'Appeased I have already been at the words first spoken by Bhishma the son of Cāntanu! Let such arrangements be made that Pārtha may not be able to approach Duryodhana in battle. And let such arrangements be made that king Duryodhana may not be captured by the foe, in consequence either of his rashness or want of judgment.§ Arjuna hath not, to be sure, revealed himself before the expiry of the term of

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* Most of the vernacular translators have misunderstood this passage. What Açwatthâman says is—"Thou needest not, O Bhishma, tell us all this, for we are fully alive to the importance of the truths you have uttered. The fact, however, of Drona's having spoken thus of Arjuna is due to his wrath at the deceitful ways of prince Duryodhana." This, therefore, is an acknowledgment on Açwatthâman's part of the justness of Bhishma's remarks and, at the same time, an apologetic justification of Drona for the latter's praise of Arjuna at a time when such praise tended to dishearten the troops.—*T.*

† There is a difference of reading here. For *tadvrittam çeshakâritam* some texts read *na kritam çeshakāritám.* This last should be taken as an interrogative, and the sense would remain unaltered.—*T.*

‡ Some editions read the adjective "high-souled" in connection with "Kripa."—*T.*

§ The reading of the incomplete annotated Roy press edition is very faulty here. For *nopasarpati sangaré* it reads *nàyam paçyati sainikān* which gives no meaning. Then again an entire line is omitted, *viz, yatha Duryodhano raja na gaccheddwis hatám vaçam.*—*T.*

exile. Nor will he pardon this act (of ours) today, having only recovered the kine. Let such arrangements, therefore, be made that he may not succeed in attacking Dhritarāshtra's son and defeating our troops. Like myself (who am doubtful of the completion of the period of exile) Duryodhana also had said so before. Bearing it in mind, it behoveth the son of Gangā to say what is true.' "*

Thus ends the fifty-first Section in the Go-harana of the Virāta Parva.

SECTION LII.

(Go-harana Parva continued.)

"Bhishma said,—'The wheel of time revolves with its divisions, *viz*, with *Kalās* and *Kāsthas* and *Muhartas* and days and fortnights and months and constellations and planets and seasons and years.† In consequence of their fractional excesses and the deviations also of the heavenly bodies, there is an increase of two months in every five years. It seems to me that calculating this wise, there would be an excess of five months and twelve nights in thirteen years. Everything, therefore, that the sons of Pāndu had promised, hath been exactly fulfilled by them. Knowing this to be certain, Vibhatsu hath made his appearance. All of them are high-souled and all fully conversant with the meanings of the scriptures. How would they deviate from virtue that have Yudhishthira for their guide? The sons of Kunti do not yield to temptation. They have achieved a difficult feat. If they had coveted the possession of their kingdom by unfair means, then those descendants of the Kuru race would have sought to display their prowess at the time of the match at dice. Bound in bonds of virtue,

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* It is impossible to note all the differences of reading that come under one's observation if only he keeps open before him four or five texts, for there are very few *slokas* of any text that occur in exactly the same form in another text. I have noted only the more important of the discrepancies.—*T.*

† A *kalà* is a lunar digit; a *kàsthà* is a thirtieth part of a *kàlà*, and a *muhurta* is an hour of 48 minutes.—*T.*

they did not deviate from the duties of the Kshatriya order. He that will regard them to have behaved falsely will surely meet with defeat! The sons of Prithā would prefer death to falsehood. When the time, however, comes, those bulls among men—the Pāndavas—endued with energy like that of Cakra, do not give up what is theirs even if it is defended by the wielder himself of thunderbolt. We shall have to oppose in battle the foremost of all wielders of weapons. Therefore, let such advantageous arrangements as have the sanction of the good and the honest be now made without loss of time so that our possessions may not be appropriated by the foe. O king of kings, O Kaurava, I have never seen a battle in which one of the parties could say,—*we are sure to win.* Here especially it is Dhananjaya that hath come! When a battle occurs, there must be victory or defeat, prosperity or adversity. Without doubt, a party to a battle must have either of the two. Therefore, O king of kings, whether a battle be now proper or not, consistent with virtue or not, make thy arrangements soon, for Dhananjaya is at hand!'

"Duryodhana said,—'I will not, O grandsire, give back the Pāndavas their kingdom! Let every preparation, therefore, for battle be made without delay!'

"Bhishma said,—'Listen to what I regard as proper if it pleases thee! I should always say what is for thy good, O Kaurava! Proceed thou towards the capital, without loss of time, taking with thee a fourth part of the army. And let another fourth march, escorting the kine. With half the troops we will fight the Pāndava. Myself and Drona, and Karna and Aswathāman and Kripa will resolutely withstand Vibhatsu, or the king of the Matsyas, or Indra himself, if he approach. Indeed, we will withstand any of these like the bank withstanding the surging sea!' "*

Vaiçampāyana continued,—"These words spoken by the

* I prefer to read *kritanischayâs* to *kritanischayam.* If the latter be the correct reading, which is very doubtful, it would refer to Vibhatsu, or the king of the Matsyas, or to Catakratu. In the last line also, *aham* is evidently incorrect. The true reading is *Vayam* (we) and the succeeding verb is plural and not singular as many texts read.—*T*

high-souled Bhishma were acceptable to them, and the king of the Kauravas acted accordingly without dela y. And having sent away the king and then the kine, Bhishma began to array the soldiers in order of battle. And addressing the preceptor, he said,—'O preceptor, stand thou in the centre, and let Aswathāman stand on the left, and let the wise Kripa son of Saradwata, defend the right wing, and let Karna of the *Suta* caste, clad in mail, stand in the van. I will stand in the rear of the whole army, protecting it from that point.' "

Thus ends the fifty-second Section in the Go-harana of the Virāta Parva.

SECTION LIII.

(Go-harana Parva continued.)

Vaiçampāyana said.—"After the Kauravas, O Bhārata, had taken their stand in this order, Arjuna, filling the air with the rattle and din of his car, advanced quickly towards them. And the Kurus beheld his banner-top and heard the rattle and din of his car as also the twang of the *Gāndiva* stretched repeatedly by him. And noting all this, and seeing that great car-warrior—the wielder of the *Gāndiva*—come, Drona spoke thus,—'That is the banner-top of Pārtha which shineth at a distance, and this is the noise of his car, and that is the ape that roareth frightfully.* Indeed, that ape striketh terror in the troops. And there stationed on that excellent car, the foremost of car-warriors draweth that best of bows, the *Gāndiva*, whose twang is as loud as the thunder. Behold, these two shafts coming together fall at my feet, and two others pass off barely touching my ears. Completing the period of exile and having achieved many wonderful feats, Pārtha saluteth me and whispereth in my ears. Endued with wisdom and beloved of his relatives, this Dhananjaya the son of Pāndu, is, indeed, beheld by us after a long time, blazing with beauty and grace ! Possessed of car and arrows, furnished with handsome fences and quiver and conch and banner and coat of mail,

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* Some texts read *esha ghoro rathasyàjau* for *esha ghoshas sa rathajas*. The difference of meaning is scarcely of much consequence.—*T.*

decked with diadem and scimitar and bow, the son of Pritha shineth like the blazing *(Homa)* fire surrounded with sacrificial laddles and fed with sacrificial butter!' "*

Vaiçampāyana continued,—"Beholding the Kurus ready for battle, Arjuna addressing Matsya's son in words suitable to the occasion said,—'O charioteer, restrain thou the steeds at such a point whence my arrows may reach the enemy. Meanwhile let me see where, in the midst of this army, is that vile wretch of the Kuru race! Disregarding all these, and singling out that vainest of princes, I will fall upon his head, for upon the defeat of that wretch the others will regard themselves as defeated. There standeth Drona, and there after him his son! And there are those great bowmen—Bhishma and Kripa and Karna. I do not see, however, the king here! I suspect that anxious to save his life, he retreateth by the southern road, taking away with him the kine! Leaving this array of car-warriors, proceed to the spot where Suyodhana is. There will I fight, O son of Virāta, for there the battle will not be fruitless! Defeating him I will come back, taking away the kine!' "

Vaiçampāyana continued.—"Thus addressed, that son of Virāta restrained the steeds with an effort and turning them by a pull at the bridle from the spot where those bulls of the Kuru race were, urged them on towards the place where Duryodhana was. And as Arjuna went away leaving that thick array of cars, Kripa,† guessing his intention, addressed his own comrades, saying,—'This Vibhatsu desireth not to take up his stand at a spot remote from the king. Let us quickly fall upon the flanks of the advancing hero.‡ When inflamed

* For once I find the reading of the Roy Press edition better than that of other texts and I accordingly adopt it. It reads *çikhi vritas srugbhirivâjyasiktas* for *çikhi ghritasrugbhirivâvasiktas*. *Srug* means a sacrificial laddle (for pouring clarified butter); *ghrita-srug*, therefore, is tautologicial. Then again. *âjyasiktas* is very plain, meaning "fed with butter" or, rather, "poured over with butter." But what is *ghrita-srugbhirivâvasiktas*? If it has any meaning, it is scarcely poetical.—*T.*

† Some editions read *Drona*.—T.

‡ To seize the *pârshni* of a car is, to attack it from the sides or fall upon its flanks. The adverb *javena* (quickly) may qualify *abhiyâsyatâs*. I prefer, however, to take it as qualifying *grahishyâmas*.—T.

with wrath, none else, unassisted, can encounter him in battle save the deity of a thousand eyes, or Krishna the son of Devaki!* Of what use to us would the kine be or this vast wealth also, if Duryodhana were to sink, like a boat, in the *Pārtha* sea!'† Meanwhile Vibhatsu, having proceeded towards that division of the army, announced himself speedily by name, and covered the troops with his arrows thick as locusts. And covered with those countless shafts shot by Pārtha, the hostile warriors could not see anything, the earth itself and the sky becoming overwhelmed therewith. And the soldiers who had been ready for the fight were so confounded that none could even fly from the field. And beholding the light-handedness of Pārtha they all applauded it mentally. And Arjuna then blew his conch which always made the bristles of the foe stand erect. And twanging his best of bows, he urged the creatures on his flagstaff to roar more frightfully. And at the blare of his conch and the rattle of his car-wheels, and the twang of the *Gāndiva*, and the roar of the superhuman creatures stationed on his flagstaff, the earth itself began to tremble. And shaking their upraised tails and lowing together, the kine turned back, proceeding along the southern road.' "

Thus ends the fifty-third Section in the Go-harana of the Virāta Parva.

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* A *half-sloka* is inserted here in some texts which looks like an interpolation. It is *áchàryyādvā saputràccha Bharadwājánmahàrathát* meaning "or the preceptor with his son, *viz.* that great car-warrior Bharadwāja's son." If the speaker be Drona, such self-praise would be absurd. If, again, the speaker be Kripa, it would not be in keeping with the whole tenor of his address.—T.

† Almost every edition has a reading of its own, as regards this line. The correct reading, I apprehend, is *Duryodhana Parthajale yadi nauiriva majjati.* The Roy Press edition adds two syllables to the second foot and thus forgets even metre in correcting the reading.—T.

SECTION LIV.

(Go-harana Parva continued.)

Vaiçampāyana said.—"Having disorganised the hostile host by force, and recovered the kine, that foremost of bowmen, desirous of fighting again, proceeded towards Duryodhana. And beholding the kine running wild towards the city of the Matsyas, the foremost warriors of the Kurus regarded Kiritin to have already achieved success. And all on a sudden they fell upon Arjuna who was advancing towards Duryodhana. And beholding their countless divisions firmly arrayed in order of battle with countless banners waving over them, that slayer of foes, addressing the son of the king of the Matsyas, said,—'Urge on, to the best of their speed, by this road, these white steeds decked with golden bridles! Strive thou well, for I would approach this crowd of Kuru lions.* Like an elephant desiring an encounter with another, the *Suta's* son of wicked soul eagerly desireth a battle with me. Take me, O prince, to him who hath grown so proud under the patronage of Duryodhana!' Thus addressed, the son of Virāta, by means of those large steeds endued with the speed of the wind and furnished with golden armour, broke that array of cars and took the Pāndava into the midst of the battle-field. And seeing this, those mighty car-warriors, Chitrasena and Sangrāmajit and Satrusaha and Jaya, desirous of aiding Karna, rushed, with arrows and long shafts,† towards the advancing hero of Bharata's race. Then that foremost of men, inflamed with wrath, began to consume by means of fiery arrows shot from his bow, that array of cars belonging to those bulls among the Kurus, like a tremendous conflagration consuming a forest. Then, when the battle began to rage furiously, the Kuru hero, Vikarna, mount-

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* Some editions read *āsādaye-ayam* for *āsâdyé-aham*. The latter is undoubtedly the correct reading, for the former is ungrammatical, *ayam* being a masculine pronominal adjective incapable of qualifying *Kurusinghavrindam* which is neuter.—T.

† Some texts read *Vigàdais* for *Vipàthais*. The latter seems to be preferable.—T.

ed on his car, approached that foremost of car-warriors, Pārtha the younger brother of Bhima,—showering upon him terrible shafts thick and long.* Then cutting Vikarna's bow furnished with a tough string and horns overlaid with gold, Arjuna cut off his flagstaff. And Vikarna, beholding his flagstaff cut off, speedily took to flight. And after Vikarna's flight, Satruntapa, unable to repress his ire, began to afflict Pārtha, that obstructer of foes and achiever of superhuman feats, by means of a perfect shower of arrows.† And drowned, as it were, in the midst of the Kuru-array, Arjuna, pierced by that mighty car-warrior,—king Satruntapa—pierced the latter in return with five and then slew his car-driver with ten shafts. And pierced by that bull of the Bharata race with an arrow capable of cleaving the thickest coat of mail, Satruntapa fell dead on the field of battle, like a tree from a mountain-top torn up by the wind. And those brave bulls among men, mangled in battle by that braver bull among men, began to waver and tremble like mighty forests shaken by the violence of the wind that blows at the time of the universal dissolution. And struck in battle by Pārtha the son of Vāsava, those well-dressed heroes among men—those givers of wealth endued with the energy of Vāsava—defeated and deprived of life, began to measure their lengths on the ground, like full-grown Himalyan elephants clad in mails of black steel decked with gold. And like unto a raging fire consuming a forest at the close of summer, that foremost of men, wielding the *Gāndiva*, began to range the field in all directions, slaying his foes in battle thus. And as the wind rangeth at will, scattering masses of clouds and fallen leaves in the season of spring, so did that foremost of car-warriors—Kiritin—range in that

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* Some editions read *Atiratha* making it an adjective of Vikarna. This is certainly erroneous. The correct reading is *Atiratham* qualifying *Pärtham*. Then again *Kuru-praviram* should be *Kuru-praviras*. It should evidently qualify Vikarna who fought on the Kuru side. Throughout this section Drona and Aswatthāman and Kripa and others have all been styled *Kuru-pravirās*.—T.

† Some texts read *Pārthamamrishyamana* for *kopamamrighyamâna*. The former is incorrect.—T.

battle, scattering all his foes before him. And soon slaying the red steeds yoked unto the car of Sangrāmajit the brother of Vikartana's son, that hero decked in diadem and endued with great vigor then cut off his antagonist's head by a crescent-shaped arrow. And when his brother was slain, Vikartana's son of the *Suta* caste, mustering all his prowess, rushed at Arjuna, like a huge elephant with out-stretched tusks,* or like a tiger at a mighty bull. And the son of Vikartana quickly pierced the son of Pāndu with twelve shafts and all his steeds also in every part of their bodies and Virāta's son too in his hand. And rushing impetuously against Vikartana's son who was suddenly advancing against him, Kiritin attacked him fiercely, like Gadura of variegated plumage swooping down upon a snake. And both of them were foremost of bow-men, and both were endued with great strength, and both capable of slaying foes. And seeing that an encounter was imminent between them, the Kauravas, anxious to witness it, stood aloof as lookers-on. And beholding the offender Karna, the son of Pāndu, excited to fury, and glad also at having him, soon made him, his horses, his car, and car-driver invisible by means of a frightful shower of countless arrows. And the warriors of the Bharatas headed by Bhishma, with their horses, elephants, and cars, pierced by Kiritin and rendered invisible by means of his shafts, their ranks also scattered and broken, began to wail aloud in grief. The illustrious and heroic Karna, however, counteracting with numberless arrows of his own those shafts shot by Arjuna's hand, soon burst forth in view with bow and arrows like a blazing fire. And then there arose the sound of loud clapping of hands, with the blare of conchs and trumpets and kettle-drums made by the Kurus while they applauded Vikartana's son who filled the atmosphere with the sound of his bowstring flapping against his fence. And beholding Kiritin filling the air with the twang of the *Gāndiva*, and the

* *Dantau* in the dual is explained by Nilakantha as meaning, "mountain summits," Arjuna and Uttara being compared thus. This ingenuity, however, is worthless, considering that *maharshabham* in the next breath is singular. *Pragrihya dantau*, therefore, would mean, as the Burdwan Pundits think, "stretching out(his) two tusks."—T.

upraised tail of the monkey that constituted his flag, and the terrible creatures yelling furiously from the top of his flagstaff, Karna sent forth a loud roar. And afflicting, by means of his shafts, Vikartana's son along with his steeds, car, and car-driver, Kiritin impetuously poured an arrowy shower on him, casting his eyes on the grandsire and Drona and Kripa. And Vikartana's son also poured upon Pārtha a heavy shower of arrows like a rain-charged cloud. And the diadem-decked Arjuna also covered Karna with a thick down-pour of keen-edged shafts. And the two heroes stationed on their cars, creating clouds of keen-edged arrows in a combat carried on by means of countless shafts and weapons, appeared to the spectators like the sun and the moon covered by clouds. And the light-handed Karna, unable to bear the sight of the foe, pierced the four horses of the diadem-decked hero with whetted arrows, and then struck his car-driver with three shafts, and his flag-staff also with three. Thus struck, that grinder of all adversaries in battle, that bull of the Kuru race, Jishnu wielding the *Gāndiva*, like a lion awaked from slumber, furiously attacked Karna by means of straight-going arrows. And afflicted by the arrowy shower (of Karna), that illustrious achiever of superhuman deeds soon displayed a thick shower of arrows in return. And he covered Karna's car with countless shafts like the sun covering the different worlds with his rays. And like a lion attacked by an elephant, Arjuna, taking some keen crescent-shaped arrows from out of his quiver and drawing his bow to his ear, pierced the *Suta's* son on every part of his body. And that grinder of foes pierced Karna's arms and thighs and head and forehead and neck and other principal parts of his body with whetted shafts endued with the impetuosity of the thunder-bolt and shot from the *Gāndiva* in battle. And mangled and afflicted by the arrows shot by Pārtha the son of Pāndu, Vikartana's son, quitted the van of battle, and quickly took to flight, like one elephant vanquished by another.' "

Thus ends the fifty-fourth Section in the Go-harana of the Virāta Parva.

SECTION LV.

(Go-harana Parva continued.)

Vaiçampāyana said.—"After the son of Rādhā had fled from the field, other warriors headed by Duryodhana, one after another, fell upon the son of Pāndu with their respective divisions. And like the shore withstanding the fury of the surging sea, that warrior withstood the rage of that countless host rushing towards him, arrayed in order of battle and showering clouds of arrows. And then that foremost of car-warriors, Kunti's son Vibhatsu of white steeds, rushed towards the foe, evolving celestial weapons the while. And Pārtha soon covered all the points of the horizon with countless arrows shot from the *Gāndiva*, like the sun covering the whole earth with his rays. And amongst those that fought on cars and horses and elephants, and amongst the mail-clad foot-soldiers, there was none that had on his body a space of even two fingers breadth unwounded with sharp arrows. And for his dexterity in applying celestial weapons, and for the training of the steeds and the skill of Uttara, and for the coursing of his weapons, and his prowess and light-handedness, people began to regard Arjuna as the fire that blazeth forth during the time of the universal dissolution for consuming all created things. And none amongst the foe could cast his eyes on Arjuna who shone like a blazing fire of great effulgence. And mangled by the arrows of Arjuna, the hostile ranks looked like newly-risen clouds on the breast of a hill reflecting the solar rays, or like groves of *Açoka* trees resplendant with clusters of flowers.* Indeed, afflicted by the arrows of Pārtha, the soldiers looked like these, or like a beautiful garland whose flowers gradually wither and drop away. And the all-pervading wind bore on its wings in the sky the torn flags and umbrellas of the hostile host. And afrighted at the havoc amongst their own ranks, the steeds fled in all directions, freed from their yokes by means of Pārtha's arrows

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* Some read *cchannâni vahuças çubhais* for *fullàni kusumais çubhais.*

and dragging after them broken portions of cars. And the elephants, struck on their ears and ribs and tusks and nether lips and other delicate parts of the body, began to drop down on the battle-field. And the earth, bestrewn in a short time with the corpses of elephants belonging to the Kuravas, looked like the sky overcast with masses of black clouds. And as that fire of blazing flames at the end of the *Yuga* consumeth all perishable things of the world, both mobile and immobile, so did Pārtha, O king, consume all foes in battle! And by the energy of his weapons and the twang of his bow, and the preternatural yells of the creatures stationed on his flagstaff, and the terrible roar of the monkey, and by the blast of his conch, that mighty grinder of foes, Vihbatsu, struck terror into the hearts of all the troops of Duryodhana. And the strength of every hostile warrior, seemed, as it were, to be levelled to the dust at the very sight of Arjuna. And unwilling to commit the daring act of sin of slaying them that were defenceless, Arjuna suddenly fell back and attacked the army from behind by means of clouds of keen-edged arrows proceeding towards their aims like hawks let off by fowlers. And he soon covered the entire welkin with clusters of blood-drinking arrows. And as the (infinite) rays of the powerful sun, entering a small vessel, are contracted within it for want of space, so the countless shafts of Arjuna could not find space for their expansion even within the vast welkin. Foes were able to behold Arjuna's car, when near, only once, for immediately after, they were with their horses sent to the other world. And as his arrows unobstructed by the bodies of foes always passed through them, so his car, unimpeded by hostile ranks, always passed through the latter. And, indeed, he began to toss about and agitate the hostile troops with great violence like the thousand-headed Vāsuki sporting in the great ocean. And as Kiritin incessantly shot his shafts, the noise of his bow-string, transcending every sound, was so loud that the like of it had never been heard before by created beings. And the elephants crowding the field, their bodies pierced with (blazing) arrows with small intervals between, looked like black clouds coruscated with solar rays. And ranging in all directions and shooting (arrows) right and left, Arjuna's bow

was always be seen drawn to a perfect circle. And the arrows of the wielder of the *Gāndiva* never fell upon anything except the aim, even as the eye never dwelleth on anything that is not beautiful. And as the track of a herd of elephants marching through the forest is made of itself, so was the track made of itself for the car of Kiritin. And struck and mangled by Pārtha, the hostile warriors thought that—*Verily, Indra himself, desirous of Pārtha's victory, accompanied by all the immortals is slaying us!* And they also regarded Vijaya, who was making a terrible slaughter around, to be none else than Death himself who, having assumed the form of Arjuna, was slaying all creatures. And the troops of the Kurus, struck by Pārtha, were so mangled and shattered that the scene looked like the deed of Pārtha himself and could compare with nothing else save what was observable in Pārtha's combats. And he severed the heads of foes, even as reapers cut off the tops of deciduous herbs. And the Kurus all lost their energy owing to the terror begot of Arjuna. And tossed and mangled by the Arjuna gale, the forest of Arjuna's foes reddened the earth with purple secretions. And the dust mixed with blood, uplifted by the wind, made the very rays of the sun redder still. And soon the sun-decked sky became so red that it looked very much like the evening. Indeed, the sun ceaseth to shed his rays as soon as he sets, but the son of Pāndu ceased not to shoot his shafts. And that hero of inconceivable energy overwhelmed, by means of his celestial weapons, all the great bowmen of the enemy although they were possessed of great prowess. And Arjuna then shot three and seventy arrows of sharp points at Drona, and ten at Dussaha, and eight at Drona's son, and twelve at Dusçāsana, and three at Kripa the son of Caradwat. And that slayer of foes pierced Bhishma the son of Cāntanu with six arrows, and king Duryodhana with a hundred. And, lastly, he pierced Karna in the ear with a bearded shaft. And when that great bowman Karna, skilled in all weapons, was thus pierced, and his horses and car and car-driver were all destroyed, the troops that supported him began to break. And beholding those soldiers break and give way, the son of Virāta, desirous of knowing Pārtha's purpose, addressed him on the field of

battle, and said,—'O Pārtha, standing on this beautiful car, with myself as charioteer, towards which division shall I go? For, commanded by thee, I would soon take thee thither!'

"Arjuna replied,—'O Uttara, yonder auspicious warrior whom thou seest cased in coat of tiger skin and stationed on his car furnished with a blue flag and drawn by red steeds, is Kripa! There, that is the van of Kripa's division! Take me thither! I shall show that great bowman my swift-handedness in archery. And that warrior whose flag beareth the device of an elegant water-pot worked in gold, is the preceptor Drona—that foremost of all wielders of weapons! He is always an object of regard with me as also with all bearers of arms! Do thou, therefore, circumambulate that great hero cheerfully! Let us bend our heads there, for that is eternal virtue! If Drona strike my body first, then shall I strike him, for then he will not be able to resent it. There, close to Drona, that warrior whose flag beareth the device of a bow, is the preceptor's son, the great car-warrior Açwatthāman, who is always an object of regard with me as also with every bearer of arms! Do thou, therefore, stop again and again, while thou comest by his car! There, that warrior who stayeth on his car, cased in golden mail and surrounded by a third part of the army consisting of the most efficient troops, and whose flag beareth the device of an elephant in a ground of gold, is the illustrious king Duryodhana the son of Dhritarāshtra! O hero, take before him this thy car that is capable of grinding hostile cars! This king is difficult of being vanquished in battle and is capable of grinding all foes! He is regarded as the first of all Drona's disciples in lightness of hand. I shall, in battle, show him my superior swiftness in archery! There, that warrior whose flag beareth the device of a stout chord for binding elephants, is Karna the son of Vikartana, already known to thee! When thou comest before that wicked son of Rādhā, be thou very careful, for he always challength me to an encounter! And that warrior whose flag is blue and beareth the device of five stars with a sun (in the centre), and who, endued with great energy, stayeth on his car holding a huge bow in hand and wearing excellent fences, and over whose head is an

umbrella of pure white, who standeth at the head of a multitudinous array of cars with various flags and banners, like the sun in advance of masses of black clouds, and whose mail of gold looks bright as the sun or the moon, and who with his helmet of gold striketh terror into my heart, is Bhishma the son of Cāntanu and the grandsire of us all! Entertained with regal splendour by Duryodhana, he is very partial and well-affected towards that prince. Let him be approached last of all, for he may, even now, be an obstacle to me! While fighting with him, do thou carefully guide the steeds!' Thus addressed by him, Virāta's son, O king, guided Savyasāchin's car with great alacrity towards the spot where Kripa stood anxious to fight."

Thus ends the fifty-fifth Section of the Go-harana of the Virāta Parva.

SECTION LVI.

(Go-harana Parva continued.)

Viçampāyana said.—"And the ranks of those fierce bowmen, the Kurus, looked like masses of clouds in the rainy season drifting before a gentle wind. And close (to those ranks of foot-soldiers) stood the enemey's horse ridden by terrible warriors.* And there were also elephants of terrible mien, looking resplendent in beautiful armour, ridden by skilled combatants and urged on with iron crows and hooks. And, O king, mounted on a beautiful car, Cakra came there accompanied by the celestials,—the *Vicwas*, and the *Maruts*. And crowded with gods, *Yakshas*, *Gandharvas*, and *Nagas*, the firmament looked as resplendent as it does when bespangled with the planetary constellations in a cloudless night.† And the celestials came there, each on his own car, desirous of beholding the efficacy

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* Some editions read *prahārinas* for *prahāribhis*. The grammar then would certainly be faulty. In fact, the instrumental plural is the correct reading. *Prahārin* literally means a smiter, hence a skilled or fierce combatant.—*T*,

† Some texts read *Tadeva* for *Taddeva*, which is absurd, and again *Grahānamiva mandalam* for *Grahairiva Nabhasthalam*. I have, of course, adopted the latter reading which is really poetic.—*T*.

of their weapons in human warfare, and for witnessing also the fierce and mighty combat that would take place when Bhishma and Arjuna would meet.* And embellished with gems of every kind and capable of going everywhere at the will of the rider, the heavenly car of the lord of the celestials, whose roof was upheld by a hundred thousand pillars of gold with (a central) one made entirely of jewels and gems, was conspicuous in the clear sky. And there appeared on the scene three and thirty gods with Vāsava (at their head), and (many) *Gandharvas* and *Rākshasas* and *Nāgas* and *Pitirs*, together with the great *Rishis*. And seated on the car of the lord of the celestials, appeared the effulgent persons of king Vasumanas and Valākshas and Supratarddana, and Ashtaka and Civi and Yayāti and Nahusha and Gaya, and Manu and Puru and Raghu and Bhānu and Kriçāçwa and Sagara and Nala.† And there shone in splendid array, each in its proper place, the cars of Agni and Içа and Soma and Varuna and Prajāpati and Dhātri and Vidhātri and Kuvera and Yama, and Alamvusha and Ugrasena and others, and of the *Gandharva* Tumburu. And all the celestials and the *Siddhas*, and all the foremost of sages came there to behold the encounter between Arjuna and the Kurus. And the sacred fragrance of celestial garlands filled the air like that of blossoming woods at the advent of spring. And the red and reddish umbrellas and robes and garlands and *chamaras*, of the gods as they were stationed there looked exceedingly beautiful.‡ And the dust of the earth soon disappeared and (celestial) effulgence lit up everything. And redolent of divine perfumes, the breeze began to soothe the combatants. And the firmament seemed ablaze and exceedingly beautiful, decked with already arrived and arriving cars of handsome and various make, all illumined with diverse sorts of jewels, and brought thither by the foremost of the celestials. And surrounded by the celestials, and wearing a garland of lotuses and lilies, the powerful

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* Some texts read *Kripārjuna-samāgama* for *Bhishmārjuna-samāgama*. Kripa was certainly an inferior warrior compared with Bhishma.—*T.*

† In some editions, *Kshupa* for *Puru* and *Calas* for *Nalas*.—*T.*

‡ Some texts read *Ratnāni* for *Raktāraktāni*. The latter is preferable.—*T.*

wielder of the thunder-bolt looked exceedingly beautiful on his car. And the slayer of Vala, although he steadfastly gazed at his son on the field of battle, was not satiated with such gazing."

And thus ends the fifty-sixth Section in the Go-harana of the Virāta Parva.

SECTION LVII.

(Go-harana Parva continued.)

Vaiçampāyana said.—"Beholding the army of the Kurus arrayed in order of battle, that descendant of the Kuru race, Pārtha, addressing Virāta's son, said,—'Do thou proceed to the spot where Kripa the son of Caradwat is, going by the southern side of that car whose flag is seen to bear the device of a golden altar!'"

Vaiçampayana continued.—"Hearing these words of Dhananjaya, the son of Virāta urged, without a moment's delay, those steeds of silvery hue decked in golden armour. And making them adopt, one after another, every kind of the swifter paces, he urged those fiery steeds resembling the moon in color. And versed in horse-lore, Uttara, having approached the Kuru host, turned back those steeds endued with the speed of the wind. And skilled in guiding vehicles, the prince of Matsya, sometimes wheeling about, and sometimes proceeding in circular mazes, and sometimes turning to the left, began to bewilder the Kurus. And wheeling round, the intrepid and mighty son of Virāta at last approached the car of Kripa, and stood confronting him. Then announcing his own name, Arjuna powerfully blew that best of conchs called *Devadatta*,* of loud blare. And blown on the field of battle by the mighty Jishnu, the blare of that conch was heard like the splitting of a moun-

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* Schlegel, in his version of the *Bhagavad-gitá* renders this word as "Theodotes," calling the conch of Krishna as "Gigantea," of Bhima, "Arundinea," of Yudhishthira, "Tirumphatrix," of Nakula, "Dulcisona," and lastly, of Sahadeva, "Gemmiflorea," the corresponding Sanskrit names being *Pánchajanya*, *Paundra*, *Anantavijaya*, *Sughosha* and *Manipushpaka*. Though these renderings have all been approved by Wilson, yet they look very pedantic in an English version.—*T.*

tain. And seeing that the conch did not break into a hundred fragments when blown by Arjuna, the Kurus with all their warriors began to applaud it highly. And having reached the very heavens, that sound came back and was heard even like the crash of the thunder-bolt hurled by Maghavat on the mountain breast. Thereupon that heroic and intrepid and mighty car-warrior, Çaradwat's son Kripa, endued with strength and prowess, waxing wroth at Arjuna, and unable to bear that sound, and eager for fight, took up his own sea-begotten conch and blew it vehemently. And filling the three worlds with that sound, that foremost of car-warriors took up a large bow and twanged the bow-string powerfully. And those mighty car-warriors, equal unto two suns, standing opposed to each other, shone like two masses of autumnal clouds. Then Caradwat's son quickly pierced Pārtha, that slayer of hostile heroes, with ten swift and whetted arrows capable of entering into the very vitals. And Prithā's son also, on his part, drawing that foremost of weapons, the *Gāndiva*, celebrated over the world, shot innumerable iron arrows, all capable of penetrating into the very core of the body. Thereupon Kripa, by means of whetted shafts, cut into hundreds and thousands of fragments, those blood-drinking arrows of Pārtha before they could come up. Then that mighty car-warrior, Pārtha also, in wrath, displaying various manœvres, covered all sides with a shower of arrows. And covering the entire welkin with his shafts, that mighty warrior of immeasurable soul, the son of Prithā, enveloped Kripa with hundreds of shafts. And sorely afflicted by those whetted arrows resembling flames of fire, Kripa waxed wroth, and quickly afflicting the high-souled Pārtha of immeasurable prowess with ten thousand shafts, set up on the field of battle a loud roar. Then the heroic Arjuna quickly pierced the four steeds of his adversary with four fatal arrows shot from the *Gāndiva*, sharp and straight, and furnished with golden wings.* And pierced by means of

* An entire line that is read here in some texts seems to be an interpolation. I have accordingly omitted it. It is *dhanurádáya vivyádha Pàrtham daçabhiràçugais.—T.*

those whetted arrows resembling flames of fire, those steeds suddenly reared themselves, and in consequence Kripa reeled off his place. And seeing Gautama thrown off his place, that slayer of hostile heroes, the descendant of the Kuru race, out of regard for his opponent's dignity, ceased to discharge his shafts at him. Then regaining his proper place, Gautama quickly pierced Savyasāchin with ten arrows furnished with feathers of the *Kanka* bird. Then with a crescent-shaped arrow of keen-edge, Pārtha cut off Kripa's bow and leathern fences. And soon Pārtha cut off Kripa's coat of mail also by means of arrows capable of penetrating the very vitals, but he did not wound his person. And divested of his coat of mail, his body resembled that of a serpent which hath in season cast off its slough. And as soon as his bow had been cut off by Pārtha, Gautama took up another and stringed it in a trice. And, strange to say, that bow of his was also cut off by Kunti's son, by means of straight shafts. And in this way that slayer of hostile heroes, the son of Pāndu, cut off other bows as soon as they were taken up, one after another, by Caradwat's son. And when all his bows were thus cut off, that mighty hero hurled, from his car, at Pāndu's son, a javelin like unto the blazing thunder-bolt. Thereupon, as the gold-decked javelin came whizzing through the air with the flash of a meteor, Arjuna cut it off by means of ten arrows. And beholding his dart thus cut off by the intelligent Arjuna, Kripa quickly took up another bow and almost simultaneously shot a number of crescent-shaped arrows. Pārtha, however, quickly cut them into fragments by means of ten keen-edged shafts. And endued with great energy, the son of Prithā then, inflamed with wrath on the field of battle, discharged three and ten arrows whetted on stone and resembling flames of fire. And with one of these he cut off the yoke of his adversary's car, and with four pierced his four steeds, and with the sixth he severed the head of his antagonist's car-driver from off his body. And with three that mighty car-warrior pierced, in that encounter, the tripple bamboo pole of Kripa's car, and with two his two wheels. And with the twelfth arrow he cut off Kripa's flagstaff. And with the thirteenth Fālguna,

who was like Indra himself, as if smiling in derision, pierced Kripa in the breast. Then with his bow cut off, his car broken, his steeds slain, his car-driver killed, Kripa leapt down and taking up a mace quickly hurled it at Arjuna. But that heavy and polished mace hurled by Kripa was sent back along its course, struck by means of Arjuna's arrows. And then the warriors (of Kripa's division), desirous of rescuing the wrathful son of Caradwat, encountered Pārtha from all sides and covered him with their arrows. Then the son of Virāta, turning the steeds to the left, began to perform the circuitous evolution called *Yamaka* and thus withstood all those warriors. And those illustrious bulls among men, taking Kripa with them who had been deprived of his car, led him away from the vicinity of Dhananjaya the son of Kunti."

Thus ends the fifty-seventh Section in the Go-harana of the Virāta Parva.

SECTION LVIII.

(Go-harana Parva continued.)

Vaiçampāyana said.—"After Kripa had thus been taken away, the invincible Drona of red steeds, taking up his bow to which he had already stringed an arrow, rushed towards Arjuna of white steeds. And beholding at no great distance from him the preceptor advancing on his golden car, Arjuna, that foremost of victorious warriors, addressing Uttara, said,—'Blessed be thou, O friend, carry me before that warrior on whose high banner-top is seen a golden altar resembling a long flame of fire and decked with numerous flags placed around, and whose car is drawn by steeds that are red and large, exceedingly handsome and highly trained, of face pleasant and quiet mien, and like unto corals in color and with faces of coppery hue, for that warrior is Drona with whom I desire to fight! Of long arms and endued with mighty energy, possessed of strength and beauty of person, celebrated over all the worlds for his prowess, resembling Uçanas himself in intelligence and Vrihaspati in knowledge of morality, he is conversant with the four *Vedas* and devoted to the practice

of *Brahmacharya* virtues. O friend, all the celestial weapons together with the mysteries of their withdrawal, and the entire science of weapons, always reside in him! Forgiveness, self-control, truth, abstention from injury, rectitude of conduct,—these and countless other virtues always dwell in that regenerate one. I desire to fight with that highly blessed one on the field! Therefore, take me before the preceptor and carry me thither, O Uttara!' "

Vaicampāyana continued.—" Thus addressed by Arjuna, Virāta's son urged his steeds decked with gold towards the car of Bharadwāja's son. And Drona also rushed towards the impetuously advancing Pārtha the son of Pāndu,—that foremost of car-warriors,—like an infuriate elephant rushing towards an infuriate compeer. And the son of Bharadwāja then blew his conch whose blare resembled that of a hundred trumpets. And at that sound the whole army became agitated like the sea in a tempest. And beholding those excellent steeds red in hue mingling in battle with Arjuna's steeds of swan-like whiteness endued with the speed of the mind, all the spectators were filled with wonder. And seeing on the field of battle those car-warriors—the preceptor Drona and his disciple Pārtha—both endued with prowess, both invincible, both well-trained, both possessed of great energy and great strength, engaged with each other, that mighty host of the Bharatas began to tremble frequently. And that mighty car-warrior Pārtha, possessed of great prowess and filled with joy upon reaching Drona's car on his own, saluted the preceptor. And that slayer of hostile heroes, the mighty-armed son of Kunti, then addressed Drona in an humble and sweet tone, saying,—'Having completed our exile in the woods, we are now desirous of avenging our wrongs. Ever invincible in battle, it doth not behove thee to be angry with us! O sinless one, I will not strike thee unless thou strikest me first. Even this is my intention. It behoveth thee to act as thou choosest.' Thus addressed, Drona discharged at him more than twenty arrows. But the light-handed Pārtha cut them off before they could reach him. And at this, the mighty Drona, displaying his lightness of hand in the use of weapons, covered Pārtha's car with a

thousand arrows. And desirous of angering Pārtha, that hero of immeasurable soul then covered his steeds of silvery whiteness with arrows whetted on stone and winged with the feathers of the *Kanka* bird. And when the battle between Drona and Kiritin thus commenced, both of them discharging in the encounter arrows of blazing splendour, both well-known for their achievements, both equal to the wind itself in speed, both conversant with celestial weapons, and both endued with mighty energy, began, shooting clouds of arrows, to bewilder the royal Kshatriyas. And all the warriors that were assembled there were filled with wonder at sight of all this. And they all admired Drona who quickly shot clouds of arrows, exclaiming,—*Well done! Well done! Indeed, who else, save Fālguna, is worthy of fighting with Drona in battle? Surely, the duties of a Kshatriya are stern, for Arjuna fighteth with even his own preceptor!* And it was thus that they who stood on the field of battle said unto one another. And inflamed with ire, those mighty-armed heroes standing before each other, and each incapable of overcoming the other, covered each other with arrowy showers. And Bharadwāja's son, waxing wroth, drew his large and unconquerable bow plaited on the back with gold, and pierced Fālguna with his arrows. And discharging at Arjuna's car innumerable whetted arrows possessed of solar effulgence, he entirely shrouded the light of the sun. And that great car-warrior of mighty arms, violently pierced Prithā's son with keen-edged shafts, even as the clouds shower upon a mountain. Then taking up that foremost of bows, the *Gāndiva*, destructive of foes and capable of withstanding the greatest strain, the impetuous son of Pāndu cheerfully discharged countless shafts of various kinds adorned with gold, and that powerful warrior also baffled in a moment Drona's arrowy shower by means of those shafts shot from his own bow. And at this the spectators wondered greatly. And the handsome Dhananjaya, the son of Prithā, ranging on his car, displayed his weapons on all sides at the same time. And the entire welkin, covered with his arrows, became one wide expanse of shade. And at this Drona became invisible like the sun enveloped in mist. And shrouded by

those excellent arrows on all sides, Drona looked like a mountain on fire. And beholding his own car completely enveloped by the arrows of Prithā's son, Drona, that ornament of battle, bent his terrible and foremost of bows whose noise was as loud as that of the clouds. And drawing that first of weapons, which was like unto a circle of fire, he discharged a cloud of keen-edged shafts. And then there were heard on the field loud sounds like the splitting of bamboos set on fire. And that warrior of immeasurable soul, shooting from his bow arrows furnished with golden wings, covered all sides, shrouding the very light of the sun. And those arrows with knots well peeled off,* and furnished with golden wings, looked like flocks of birds in the sky. And the arrows discharged by Drona from his bow, touching one another at the wings, appeared like one endless line in the sky. And those heroes, thus discharging their arrows decked with gold, seemed to cover the sky with showers of meteors. And furnished with feathers of the *Kanka* bird, those arrows looked like rows of cranes ranging in the autumnal sky. And the fierce and terrible encounter that took place between the illustrious Drona and Arjuna resembled that between Vritra and Vāsava of old. And discharging arrows at each other from bows drawn at their fullest stretch, they resembled two elephants assailing each other with their tusks. And those wrathful warriors—those ornaments of battle—fighting strictly according to established usage, displayed in that conflict various celestial weapons in due order. Then that foremost of victorious men, Arjuna, by means of his keen shafts resisted the whetted arrows shot by that best of preceptors. And displaying before the spectators various weapons, that hero of terrible prowess covered the sky with various kinds of arrows. And beholding that

* The arrows used in ancient warfare in India were of various kinds. Some were of iron or steel heads attached to sticks of reed or bamboo. Some consisted entirely of iron or steel. The feathers of vultures and various other birds were used for increasing their celerity. Both the reed and the bamboo consist of *parvas* or knots. If these knots were well peeled off, the stick would be straight as a roller. Hence *Nataparva* or *ānataparva* means—' with knots well-peeled off." To avoid periphrasis, I have generally rendered this word as "straight."—*T.*

tiger among men, Arjuna, endued with fierce energy and intent upon striking him, that foremost of warriors and best of preceptors (from affection) began to fight with him playfully by means of smooth and straight arrows. And Bharadwāja's son fought on with Fālguna, resisting with his own the celestial weapons shot by the former. And the fight that took place between those enraged lions among men, incapable of bearing each other, was like unto the encounter between the gods and the *Dānavas*. And the son of Pāndu repeatedly baffled with his own, the *Aindra*, the *Vāyavya*, and the *Agneya* weapons that were shot by Drona. And discharging keen shafts, those mighty bowmen, by their arrowy showers, completely covered the sky and made a wide expanse of shade. And then the arrows shot by Arjuna, falling on the bodies of hostile warriors, produced the crash of the thunder-bolt. And, O king, elephants, cars, and horses, bathed in blood, looked like *Kinçuka* trees crowned with flowers. And in that encounter between Drona and Arjuna, beholding the field covered with arms decked with bangles, and gorgeously-attired car-warriors, and coats of mail variegated with gold, and with banners lying scattered all about, and with warriors slain by means of Pārtha's arrows, the Kuru host became panic-stricken. And shaking their bows capable of bearing much strain, those combatants began to shroud and weaken each other with their shafts. And, O bull of the Bharata race, the encounter that took place between Drona and Kunti's son was dreadful in the extreme, and resembled that between Vali and Vāsava. And staking their very lives, they began to pierce each other with straight arrows shot from their fully-stretched bowstrings. And a voice was heard in the sky applauding Drona, and saying,—'Difficult is the feat performed by Drona, inasmuch as he fighteth with Arjuna,—that grinder of foes, that warrrior endued with mighty energy, of firm grasp, and invincible in battle,—that conqueror of both celestials and *Daityas*, that foremost of all car-warriors.' And beholding Pārtha's infallibility, training, fleetness of hand, and the range also of Arjuna's arrows, Drona became amazed. And, O bull of the Bharata race, lifting up his excellent bow, the *Gāndiva*, the unforbear-

ing Pārtha drew it now with one hand and now with another and shot an arrowy shower. And beholding that shower resembling a flight of locusts, the spectators wonderingly applauded him, exclaiming,—'Excellent!—'Excellent!' And so ceaselessly did he shoot his arrows that the very air was unable to penetrate the thick array. And the spectators could not perceive any interval between the taking up of the arrows, and letting them off. And in that fierce encounter characterised by lightness of hand in the discharge of weapons, Pārtha began to shoot his arrows more quickly than before. And then all at once hundreds and thousands of straight arrows fell upon Drona's car. And, O bull of the Bharata race, beholding Drona completely covered by the wielder of the *Gāndiva* with his arrows, the Kuru army set up exclamations of '*Oh!*' and '*Alas!*' And Maghavat, together with those *Gandharvas* and *Apsaras* that had come there, applauded the fleetness of Pārtha's hand. And that mighty car-warrior, the preceptor's son, then resisted the Pāndava with a mighty array of cars. And although enraged with Arjuna, yet Açwathāman mentally admired that feat of the high-souled son of Prithā. And waxing wroth, he rushed towards Pārtha, and discharged at him an arrowy shower like a heavy down-pour by the clouds. And turning his steeds towards Drona's son, Pārtha gave Drona an opportunity to leave the field. And thereupon the latter, wounded in that terrible encounter, and his mail and banner gone, sped away by the aid of swift horses."

Thus ends the fifty-eighth Section in the Go-harana of the Virāta Parva.

SECTION LIX.

(Go-harana Parva continued.)

Vaiçampāyana said.—"Then, O mighty king, Drona's son rushed to an encounter with Arjuna in battle. And beholding him rush to the conflict like a hurricane, showering shafts like a rain-charged cloud, Prithā's son received him with a cloud of arrows. And terrible was the encounter between

them, like that between the gods and the *Dānavas*. And they shot arrows at each other like Vritra and Vāsava. And the welkin being enveloped on all sides with arrows, the sun was completely hidden, and the air itself was hushed. And, O conqueror of hostile cities, as they assailed and struck each other, loud sounds arose as of bamboos on fire. And, O king, Açwathāman's horses being sorely afflicted by Arjuna, they became bewildered and could not ascertain which way to go. And as Prithā's son ranged on the field, the powerful son of Drona, finding an opportunity, cut off the string of the *Gāndiva* with an arrow furnished with a horse-shoe head. And beholding that extraordinary feat of his, the celestials applauded him highly. And exclaiming,—'Well done'—'Well done!'—Drona and Bhishma, and Karna, and that mighty warrior Kripa, all applauded that feat of his greatly. And the son of Drona, drawing his excellent bow, pierced with his shafts, furnished with the feathers of the *Kanka* bird, the breast of Pārtha, that bull among warriors. Thereupon, with a loud laughter, the mighty-armed son of Prithā attached a strong and fresh string to the *Gāndiva*. And moistening his bowstring with the sweat that stood on his forehead resembling the crescent moon,* Prithā's son advanced towards his adversary, even as an infuriate leader of a herd of elephants rusheth at another elephant. And the encounter that took place between those two matchless heroes on the field of battle was exceedingly fierce and made the bristles of the spectators stand on their ends. And as those heroes endued with mighty energy fought on, like two mighty elephants, the Kurus beheld them with wonder. And those brave bulls among men assailed each other with arrows of snaky forms and resembling blazing fires. And as the couple of quivers belonging to the Pāndava was inexhaustible, that hero was able to remain on the field immovable as a mountain. And as Açwathāman's arrows, in

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* *Ardhachandramāvrityā* is explained by Nilakantha thus. The Burdwan Pundits explain it as meaning— "half wheeling his car." It is difficult to decide which of these is correct. I choose to follow Nilakantha who is a safe guide as regards such passages.—*T.*

consequence of his ceaseless discharge in that conflict, were quickly exhausted, it was for this that Arjuna prevailed over his adversary. Then Karna, drawing his large bow with great force, twanged the bowstring. And thereupon arose loud exclamations of '*Oh!*' and '*Alas!*' And Prithā's son, casting his eyes towards the spot where that bow was twanged, beheld before him the son of Rādhā. And at that sight his wrath was greatly excited. And inflamed with ire, and desirous of slaying Karna, that bull of the Kuru race stared at him with rolling eyes. And, O king, beholding Pārtha turn away from Açwathāman's side, the Kuru warriors discharged thousands of arrows on Arjuna. And the mighty-armed Dhananjaya, that conqueror of foes, leaving Drona's son, all of a sudden rushed towards Karna. And rushing towards Karna, with eyes reddened in anger, the son of Kunti, desirous of a single combat with him, said these words!"

Thus ends the fifty-ninth Section in the Go-harana of the Virāta Parva.

SECTION LX.

(*Go-harana Parva continued.*)

"Arjuna said,—'The time, O Karna, hath now come for making good thy loquacious boast in the midst of the assembly, *viz*, that there is none equal to thee in fight! To-day, O Karna, contending with me in terrible conflict, thou shalt know thy own strength, and shalt no longer disregard others! Abandoning good breeding, thou hadst uttered many harsh words, but this that thou endeavorest to do, is, I think, exceedingly difficult. Do thou now, O Rādhā's son, contending with me in the sight of the Kurus, make good what thou hadst said before in disregard of myself!* Thou who hadst witnessed Pānchāla's princess outraged by villains in the midst of the court, do thou now reap the fruit of that act of thine! Fettered by the bonds of morality before, I desisted from

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* Some texts read *māmanāsàdya* for *màmanâdrityа*. The difference in meaning is scarcely of much consequence.—*T.*

vengeance then. Behold now, O son of Rādhā, the fruit of that wrath in the conflict at hand! O wicked wight, we have suffered much misery in the forest for full twelve years! Reap thou today the fruits of our concentrated vengeance! Come, O Karna, cope with me in battle! Let these thy Kaurava warriors witness the conflict!' Hearing these words, Karna replied,—'Do thou, O Pārtha, accomplish in deed what thou sayst in words! The world knows that thy words verily exceed thy deeds! That thou hadst foreborne formerly was owing to thy inability to do anything. If we witness thy prowess even now, we may acknowledge its truth. If thy past forbearance was due to thy having been bound by the bonds of morality, truly thou art equally bound now although thou regardest thyself free! Having, as thou sayst, passed thy exile in the woods in strict accordance with thy pledge, and being therefore weakened by practising an ascetic course of life, how canst thou desire a combat with me now! O Prithā's son, if Cakra himself fight on thy side, still I would feel no anxiety in putting forth my prowess! Thy wish, O son of Kunti, is about to be gratified! Do thou fight with me now, and behold my strength!' Hearing this, Arjuna said,—'Even now, O Rādhā's son, thou hadst fled from battle with me, and it is for this that thou livest although thy younger brother hath been slain! What other person, save thee, having beheld his younger brother slain in battle would himself fly from the field, and boast as thou dost, amid good men and true?' "

Vaiçampāyana continued.—"Having said these words unto Kārna, the invincible Vibhatsu rushed at him and charged a volley of shafts capable of penetrating through a coat of mail. But that mighty car-warrior, Karna, received with great alacrity that discharge with an arrowy shower of his own, heavy as the down-pour of the clouds. And that fierce volley of arrows covered all sides and severally pierced the steeds and arms and leathern fences of the combatants. And incapable of putting up with that assault, Arjuna cut off the strings of Karna's quiver by means of a straight and sharp arrow. Thereupon taking out from his quiver another arrow, Karna pierced the Pāndava in the hand, at which the latter's hold of

the bow was loosened. And then the mighty-armed Pārtha cut off Karna's bow into fragments. And Karna replied by hurling a dart at his adversary, but Arjuna cut it off by means of his arrows. And then the warriors that followed the son of Rādhā rushed in crowds at Arjuna, but Pārtha sent them all to the abode of Yama by means of arrows shot from the *Gāndiva*. And Vibhatsu slew the steeds of Karna by means of sharp and tough arrows shot from the bow-string drawn to the ear, and deprived of life they dropped down on the ground. And taking another sharp and blazing arrow endued with great energy, the mighty son of Kunti pierced the breast of Karna. And that arrow, cleaving through his mail, penetrated into his body. And at this, Karna's vision was obscured and his senses left him. And regaining consciousness, he felt a great pain, and leaving the combat fled in a northerly direction. And at this the mighty car-warrior Arjuna, and Uttara, both began to address him with contumely."

Thus ends the sixtieth Section in the Go-harana of the Virāta Parva.

SECTION LXI.

(Go-harana Parva continued.)

Vaiçampāyana said.—"Having defeated Vikartana's son, Arjuna said unto the son of Virāta,—'Take me towards that division where yonder device of a golden palmyra is seen. There our grandfather, Cāntanu's son, like unto a celestial, waiteth, desirous of an encounter with me.' Thereupon, beholding that mighty host thronged with cars and horses and elephants, Uttara, sorely pierced with arrows, said,—'O hero, I am no longer able to guide thy excellent steeds! My spirits droop and my mind is exceedingly bewildered. All the directions seem to be whirling before my eyes in consequence of the energy of the celestial weapons used by thee and the Kurus. I have been deprived of my senses by the stench of fat and blood and flesh. Beholding all this, from terror my mind is, as it were, cleft in twain.* Never

* Some editions read *tava chaiva prapaçyatas* for *trāsāçhchaiva prapaçyatas*. The latter is unquestionably better.—*T.*

before had I beheld such a muster of heroes in battle. And at the flapping of fences,* and the blare of conchs, the leonine roars made by the warriors, and the shrieks of elephants, and the twang of the *Gāndiva* resembling the thunder, I have, O hero, been so stupified that I have been deprived of both hearing and memory! And, O hero, beholding thee incessantly drawing to a circle, in course of the conflict, the *Gāndiva* which resembleth a circle of fire, my sight faileth me and my heart is rent asunder.† And seeing thy fierce form in battle, like that of the wielder of the *Pināka* while inflamed with wrath, and looking also at the terrible arrows shot by thee, I am filled with fear.‡ I fail to see when thou takest up thy excellent arrows, when thou fixest them on the bow-string, and when thou lettest them off. And though all this is done before my eyes, yet, deprived of my senses, I do not see it! My spirits are drooping, and the earth itself seems to be swiming before me. I have no strength to hold the whip and the reins!' Hearing these words, Arjuna said,—'Do thou not fear! Assure thyself! Thou also hast, on the field of battle, performed, O bull among men, wonderful feats! Blessed be thou, thou art a prince and born in the illustrious line of Matsya! It behoveth thee not to feel dispirited in chastising thy foes! Therefore, O prince, stationed on my car, muster all thy fortitude and hold the reins of my steeds, O slayer of foes, when I once more engage in battle!' "

Vaiçampāyana continued.—" Having said this unto Virāta's son, that best of men and foremost of car-warriors, the mighty-armed Arjuna, again addressed the son of Virāta, saying,—'Take me without delay to the van of Bhishma's division! I will cut off his very bow-string in the battle! Thou shalt behold today the celestial weapons of blazing beauty, shot by me, look like flashes of lightning disporting amid the clouds

* The true reading is *Godhāghātena* and not *Gadāghātena* or *Gadāpātena*. *Godhâ* is the fence worn by archers, made of *Iguāna* skin.—*T.*

† For *Gândivancha prapaçyatas* some editions read *Gāndivancha prakarshatā* which is evidently wrong.—*T.*

‡ Some editions read *Vyayacchatastava bhujam* for *Vyāyacchatas çavân ghorān.* The latter is undoubtedly preferable.—*T.*

in the sky! The Kauravas shall behold the gold-decked back of my *Gāndiva* today, and assembled together the foe shall dispute, saying,—*By which hand of his, the right or the left, doth he shoot?** And I shall cause a dreadful river (of death) to flow today towards the other world with blood for its waters and cars for its eddies, and elephants for its crocodiles. I shall today, with my straight arrows, extirpate the *Kuru*-forest having hands and feet and heads and backs and arms for the branches of its trees. Alone, bow in hand, vanquishing the Kuru host, a hundred paths shall open before me like those of a forest in conflagration. Struck by me, thou shalt today behold the Kuru army moving round and round like a wheel (unable to fly off the field). I shall show thee today my excellent training in arrows and weapons! Stay thou on my car firmly, whether the ground be smooth or uneven. I can pierce with my winged arrows even the mountains of *Sumeru* that stand touching the very heavens! I slew of old, at Indra's command, hundreds and thousands of *Pāulomas* and *Kālakhanjas* in battle! I have obtained my firmness of grasp from Indra, and my lightness of hand from *Brahman*, and I have learnt various modes of fierce attack and defence amid crowds of foes from *Prajāpati*. I vanquished, on the other side of the great ocean, sixty thousands of car-warriors—all fierce archers—residing in *Hiranyapura*. Behold, now I defeat the multitudinous host of the Kurus, like a tempest scattering a heap of cotton. With my fiery arrows I shall today set the *Kuru*-forest to fire, having banners for its trees, the foot-soldiers for its shrubs, and the car-warriors for its beasts of prey. Like unto the wielder of the thunder-bolt overthrowing the *Dānavas*, alone I shall, with my straight arrows, bring down from the chambers of their cars the mighty warriors of the Kuru army stationed therein and struggling in the conflict to the best of their power. I have obtained from *Rudra* the *Raudra*, from *Varuna* the *Vāruna*, from Agni the *Agneya*,

* The correct reading is *Swidasyati*, although, as some editions read, *Swidasyatas* (in the genitive singular) would not be ungrammatical.—*T.*

from the god of Wind the *Vāyava*, and from Cakra the thunderbolt and other weapons. I shall certainly exterminate the fierce *Dhārtarāshshtra*-forest though protected by many leonine warriors.Therefore, O Virāta's son, let thy fears be dispelled!"

Vaiçampāyana continued.—"Thus assured by Savyasāchin, the son of Virāta penetrated into that fierce array of cars protected by Bhishma. The son of the river, however, of fierce deeds, cheerfully withstood the mighty-armed hero advancing from desire of vanquishing the heroes in battle. Jishnu then, confronting Bhishma, cut off his standard clean off at the roots by shooting a gold-decked arrow pierced by which it fell to the ground. And at this, four mighty warriors, Dusçāsana and Vikarna and Dussaha and Vivingçati, skilled in weapons and endued with great energy, and all decked with handsome garlands and ornaments, rushed towards that terrible bowman. And advancing towards Vibhatsu—that fierce archer, these all encompassed him around. Then the heroic Dusçāsana pierced the son of Virāta with a crescent-shaped arrow and he pierced Arjuna, with another arrow in the breast. And Jishnu, confronting Dusçāsana, cut off by means of a sharp-edged arrow furnished with vulturine wings his adversary's bow plaited with gold, and then pierced his person in the breast by means of five arrows. And afflicted by the arrows of Pārtha, Dusçāsana fled, leaving the combat. Then Vikarna, the son of Dhritarāshtra, pierced Arjuna—that slayer of hostile heroes, by means of sharp and straight arrows furnished with vulturine wings. But the son of Kunti within a moment hit him also in the forehead with straight shafts. And pierced by Arjuna, he fell down from his car. And at this, Dussah, supported by Vivingçati, covered Arjuna with a cloud of sharp arrows, impelled by the desire of rescuing his brother. Dhananjaya, however, without the least anxiety, pierced both of them almost at the same instant of time by means of a couple of keen-edged arrows and then slew the steeds of both. And thereupon both those sons of Dhritarāshtra, deprived of their steeds and their bodies mangled, were taken away by the warriors behind them who had rushed forward with other cars. Then the unvan-

quished Vibhatsu, the mighty son of Kunti, decked with diadem and sure of aim, simultaneously attacked all sides with his arrows."

Thus ends the sixty-first Section in the Go-harana of the Virāta Parva.

SECTION LXII.

(Go-harana Parva continued.)

Vaiçampāyana said.—"Then, O thou of the Bharata race, all the great car-warriors of the Kurus, united together, began to assail Arjuna to the best of their might from all sides. But that hero of immeasurable soul completely covered all those mighty car-warriors with clouds of arrows, even as the mist covereth the mountains. And the roars of huge elephants, and the neighing of steeds, and the sounds of cymbals and conchs, mingling together, produced a loud uproar.* And penetrating through the bodies of elephants† and horses as also through steel coats of mail, the arrows shot by Pārtha fell by thousands. And shooting shafts with the utmost celerity, the son of Pāndu seemed in that contest to resemble the blazing sun of an autumnal midday. And afflicted with fear, the car-warriors began to leap down from their cars and the horse-soldiers from horse-back, while the foot-soldiers began to fly in all directions. And loud was the clatter made by Arjuna's shafts as they cleft the coats of mail belonging to mighty warriors, made of steel, silver, and copper. And the field was soon covered with the corpses of warriors mounted on elephants and horses, all mangled by the shafts of Pārtha.‡

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* The Roy Press edition reads *Mahàvegais* for *Mahánāgais*. The former is simply ridiculous.—*T.*

† The same text reads *Narāçwa* &c., for *Nāgáçwa &c.* The former is evidently incorrect, for "the steel coats of mail" referred to immediately after mean coats of mail worn by the men.—*T.*

‡ The second foot of the second line of this *sloka* is variously read. Some texts read *çirobhis patitāirapi*, and others *çilâvânâttajivitás*. The correct reading, as I apprehend, is that given by the Burdwan Pundits. It is *Pârthàvānaprapiditais* qualifying *çarirais* in the first line.—*T.*

And then it seemed as if Dhananjaya, bow in hand, was dancing on the field of battle.* And sorely affrighted at the twang of the *Gāndiva* resembling the noise of the thunder, many were the combatants that fled from that terrible conflict. And the field of battle was bestrewn with severed heads decked with turbans and ear-rings and necklaces of gold. And the earth looked beautiful by being scattered all over with human trunks mangled by shafts, and arms having bows in their grasp and hands decked with ornaments. And, O bull of the Bharata race, in consequence of heads cut off by whetted shafts ceaselessly falling on the ground, it seemed as if a shower of stones fell from the sky. And that Pārtha who had passed three and ten years in seclusion, that Pāndava of formidable prowess, displaying his fierceness, now ranged the field of battle, pouring the terrible fire of his wrath upon the sons of Dhritarāshtra. And beholding the fierce prowess of Arjuna who thus scorched the hostile host, the Kuru warriors, in the very presence of Duryodhana, became dispirited and ceased to fight! And, O Bhārata, having struck terror into that host and routed those mighty car-warriors, that foremost of victors, Arjuna, ranged on the field. And the son of Pāndu then created on the field of battle a dreadful river of blood, with waving billows, like unto the river of death that is created by Time at the end of the *Yuga*, having the disheveled hair of the dead and the dying for its floating moss and straw,† with bows and arrows for its boats, fierce in the extreme, and having flesh and animal juices for its mire.‡ And coats of mail and turbans floated thick on its surface. And elephants constituted its alligators and the cars its rafts.§ And marrow and fat and blood constituted its current. And it was calculated to strike terror into the hearts of the spectators.

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* Some texts add half a line here; it is evidently an interpolation.—*T.*

† Some read *Asthi-çaivāla* &c. for *keça-caivāla* &c.—*T.*

‡ In some texts, *Keça-çaivālacādvalām* for *Māngsa-çonita-karddamām.* *çonita* here would mean animal juices of all kinds.—*T.*

§ The Burdwan Pundits read *Nāga-nakrām Rathodwipām* for *Nāga-kurmām-mahadwipām.* The former is undoubtedly better.—*T.*

And dreadful to behold, and fearful in the extreme, and resounding with the yells of ferocious beasts, keen-edged weapons constituted its crocodiles. And *Rākshasas* and other cannibals haunted it from one end to the other. And strings of pearls constituted its ripples, and various excellent ornaments, its bubbles. And having swarms of arrows for its fierce eddies and steeds for its tortoises, it was incapable of being crossed. And the mighty car-warriors constituted its large islands, and it resounded with the blare of conchs and the sound of drums. And the river of blood that Pārtha created was incapable of being crossed. Indeed, so swift-handed was Arjuna that the spectators could not perceive any interval between his taking up an arrow, and fixing it on the bow-string, and letting it off by a stretch of the *Gāndiva!*"

Thus ends the sixty-second Section of the Go-harana of the Virāta Parva.

SECTION LXIII.

(Go-harana Parva continued.)

Vaiçampāyana said.—" Then while a great havoc was being made among the Kurus, Cāntanu's son, Bhishma, the grandsire of the Bharatas, rushed at Arjuna, taking up an excellent bow adorned with gold, and many arrows also of keen points and capable of piercing into the very vitals of the foe and afflicting him sorely. And in consequence of a white umbrella being held over his head, that tiger among men looked beautiful like unto a hill at sun-rise. And the son of Gangā, blowing his conch cheered the sons of Dhritarāshtra, and wheeling along his right came upon Vibhatsu and impeded his course. And that slayer of hostile heroes, the son of Kunti, beholding him approach, received him with a glad heart, like a hill receiving a rain-charged cloud. And Bhishma, endued with great energy, pierced Pārtha's flag-staff with eight arrows of great impetuosity like unto sighing snakes. And those arrows reaching the flag-staff of Pāndu's son, struck the blazing ape and those creatures also stationed in the banner-top.

And then the son of Pāndu, with a mighty javelin of sharp edge cut off Bhishma's umbrella which instantly fell on the ground. And then the light-handed son of Kunti struck his adversary's flag-staff also with many shafts, and then his steeds and then the couple of drivers that protected Bhishma's flanks. And unable to bear this, Bhishma, though cognisant of the Pāndava's might, covered Dhananjaya with a powerful celestial weapon. And the son of Pāndu, of immeasurable soul, hurling in return a celestial weapon at Bhishma, received him like a hill receiving a deep mass of clouds. And the encounter that took place between Pārtha and Bhishma, was fierce and terrible like that between Vali and Vāsava of old. And all the Kaurava warriors with their troops stood as lookers-on. And in that conflict between Bhishma and the son of Pāndu, shafts striking against shafts shone in the air like fire-flies in the season of rains. And, O king, in consequence of Pārtha's shooting arrows with both his right and left hands, the bent *Gāndiva* seemed like a continuous circle of fire. And the son of Kunti then covered Bhishma with hundreds of sharp and keen-edged arrows, like a cloud covering the mountain-breast with its heavy down-pour. And Bhishma baffled with his own arrows that arrowy shower, like the bank resisting the swelling sea, and covered the son of Pāndu in return. And those warriors, cut into a thousand pieces in battle, fell fast in the vicinity of Fālguna's car. And then there was a down-pour, from the car of Pāndu's son, of arrows furnished with golden wings, and ranging through the sky like a flight of locusts. And Bhishma again repelled that arrowy shower with hundreds of whetted shafts shot by him. And then the Kauravas exclaimed,—'Excellent! Excellent!—Indeed, Bhishma hath performed an exceedingly difficult feat inasmuch as he hath fought with Arjuna! Dhananjaya is mighty and youthful,* and dexterous and swift of hand! Who else, save Bhishma, the son of Cāntanu, or Krishna the son of Devaki, or the mighty son of Bharadwāja, the foremost of preceptors, is able to bear the impetus of Pārtha in battle?' And repelling weapons with

* Some editions read *Tu Rana Daksha* for *Tàrunas Dâkshas* &c.—*T.*

weapons, those two bulls of the Bharata race, both endued with great might, fought on playfully and infatuated the eyes of all created beings. And those illustrious warriors ranged on the field of battle, using the celestial weapons obtained from *Prajāpati*, and *Indra*, and *Agni*, and the fierce *Rudra*, and *Kuvera*, and *Varuna*, and *Yama* and *Vāyu*, And all beings were greatly surprised, upon beholding those warriors engaged in combat. And they all exclaimed,—'*Bravo Pārtha of long arms! Bravo Bhishma! Indeed, this application of celestial weapons that is being witnessed in the combat between Bhishma and Pārtha is rare among human beings!*' "

Vaiçampāyana continued.—"Thus raged that conflict with weapons between those warriors conversant will all weapons. And when that conflict of celestial weapons ceased, then commenced a conflict with arrows. And Jishnu, approaching his opponent, cut off with an arrow sharp like a razor the gold-decked bow of Bhishma. Within the twinkling of the eye, however, Bhishma, that mighty-armed and great car-warrior, took up another bow and stringed it. And inflamed with wrath, he showered upon Dhananjaya a cloud of arrows. And Arjuna, too, endued with great energy, rained upon Bhishma innumerable sharp-pointed and keen-edged arrows. And Bhishma also shot clouds of arrows upon Pāndu's son. And conversant with celestial weapons and engaged in shooting at each other arrows of keen points, no distinction, O king, could then be perceived between those illustrious warriors. And that mighty car-warrior, Kunti's son crowned with a diadem, and the heroic son of Cāntanu, obscured the ten directions with their arrows. And the Pāndava covered Bhishma, and Bhishma also covered the Pāndava, with clouds of shafts. Ad, O king, wonderful was this combat that took place in this world of men. And the heroic warriors that protected Bhishma's car, slain by the son of Pāndu, fell prostrate, O monarch, beside the car of Kunti's son. And the feathery arrows of Cetavāhana, shot from the *Gāndiva*, fell in all directions as if with the object of making a wholesale slaught-

er of the foe. And issuing forth from his car, those blazing arrows furnished with golden wings looked like rows of swans in the sky. And all the celestials with Indra, stationed in the firmament, gazed with wonder upon another celestial weapon hurled with great force by that wonderful archer, Arjuna. And beholding that wonderful weapon of great beauty, the mighty *Gandharva*, Chitrasena, highly pleased, addressed the lord of celestials, saying,—'Behold these arrows shot by Pārtha coursing through the sky in one continuous line! Wonderful is the dexterity of Jishnu in evolving this celestial weapon! Human beings are incapable of shooting such a weapon, for it does not exist among men! How wonderful again is this concourse of mighty weapons existing from days of old! No interval can be perceived between his taking up the arrows, fixing them on the bow-string, and letting them off by stretching the *Gándiva*.. The soldiers are incapable of even looking at the son of Pāndu, who is like unto the midday sun blazing in the sky! So also none venture to look at Bhishma, the son of Gangā! Both are famous for their achievements, and both are of fierce prowess. Both are equal in feats of heroism, and both difficult of being vanquished in battle!'

'Thus addressed by the *Gandharva* about that combat between Pārtha and Bhishma, the lord of the celestials, O Bhārata, paid proper respect unto both by a shower of celestial flowers. Meanwhile Bhishma the son of Cāntanu assailed Arjuna on the left side, while that drawer of the bow with either hands was on the point of piercing him. And at this Vibhatsu, laughing aloud, cut off, with an arrow of keen edge and furnished with vulturine wings, the bow of Bhishma, that hero of solar effulgence. And then Dhananjaya the son of Kunti pierced Bhishma in the breast with ten shafts although the latter was contending with all his prowess. And sorely afflicted with pain, Gangā's son of mighty of arms and irresistible in battle, stood for a long time leaning on the pole of his car. And beholding him deprived of consciousness, the driver of his car-steeds, calling to mind the instructions about protecting the warrior when in a swoon, led him away for safety."

Thus ends the sixty-third Section in the Go-harana of the Virāta Parva.

SECTION LXIV.

(Go-harana Parva continued.)

Vaiçampāyana said.—"After Bhishma had fled, leaving the van of battle, the illustrious son of Dhritarāshtra hoisting high his flag approached Arjuna, bow in hand and setting up a loud roar.* And with a spear-headed shaft shot from his bow stretched to the ear, he pierced on the forehead that terrible bowman of fierce prowess, Dhananjaya, ranging amidst the foes. And pierced with that keen shaft† of golden point on the forehead, that hero of famous deeds looked resplendant, O king, like unto a beautiful hill with a single peak. And cut by that arrow, the warm life-blood gushed out profusely from the wound. And the blood trickling down his body shone beautifully like a wreath of golden flowers.‡ And struck by Duryodhana with the shaft, the swift-handed Arjuna of unfailing strengh, swelling with rage, pierced the king in return, taking up arrows that were endued with the energy of snakes of virulent poison. And Duryodhana of formidable energy attacked Pārtha, and Pārtha also, that foremost of heroes, attacked Duryodhana. And it was thus that those foremost of men, both born in the race of Ajamida, struck each other alike in the combat. And then (seated) on an infuriate elephant huge as a mountain and supported by four cars, Vikarna rushed against Jishnu the son of Kunti. And beholding that huge elephant advancing with speed, Dhananjaya struck him on the head between the temples with an iron arrow of great impetus shot from the bow-string stretched to the ear. And like the thunderbolt hurled by Indra splitting a mountain,

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* Some editions read *utsritya* for *ucchritya*. The former is evidently incorrect. Also *swayam vigrihya* for *Dhanurvigrihya*. The latter is undoubtedly preferable.—*T*.

† In some texts *susamhitena* for *susamçitena*. The former is incorrect. —*T*.

‡ A material difference of reading is observable in the second line of this *sloka*. I have adopted the reading of the Burdwan Pundits.—*T*.

that arrow furnished with vulturine wings, shot by Pārtha, penetrated, up to the very feathers, into the body of that elephant huge as a hill. And sorely afflicted by the shaft, that lord of the elephant species began to tremble, and deprived of strength fell down on the ground in intense anguish, like the peak of a mountain riven by thunder. And that best of elephants falling down on the earth, Vikarna suddenly alighting in great terror, ran back full eight hundred paces and ascended on the car of Vivinçati. And having slain with that thunder-like arrow that elephant huge as a mighty hill and looking like a mass of clouds, the son of Prithā smote Duryodhana in the breast with another arrow of the same kind. And both the elephant and the king having thus been wounded, and Vikarna having broken and fled along with the supporters of the king's car, the other warriors, smitten with the arrows shot from the *Gāndiva*, fled from the field in panic. And beholding the elephant slain by Pārtha, and all the other warriors running away, Duryodhana, the foremost of the Kurus, turning away his car precipitately fled in that direction where Pārtha was not. And when Duryodhana was fast running away in alarm, pierced by that arrow and vomitting forth blood, Kiritin, still eager for battle and capable of enduring every enemy, thus censured him from wrath,—'Sacrificing thy great fame and glory, why dost thou fly away, turning thy back? Why are not those trumpets sounded now, as they were when thou hadst set out from thy kingdom? Lo, I am an obedient servant of Yudhisthira, myself being the third son of Prithā, standing here for battle! Turn back, show me thy face, O son of Dhritarāshtra, and bear in thy mind the behaviour of kings! The name *Duryodhana* bestowed on thee before is rendered meaningless! When thou runnest away, leaving the battle, where is thy persistence in battle? Neither before nor behind do I behold thy body-guards, O Duryodhana! O foremost of men, fly thou away and save thy life which is dear from the hands of Pāndu's son!' "

Thus ends the sixty-fourth Section in the Go-harana of the Virāta Parva.

SECTION LXV.

(Go-harana Parva continued.)

Vaiçampāyana said.—"Thus summoned to battle by the illustrious hero, Dhritarāshtra's son turned back stung by those censures, like an infuriate and mighty elephant pricked up by a hook. And stung by those reproaches and unable to bear them, that mighty and brave car-warrior endued with great swiftness, turned back on his car, like a snake that is trampled under foot. And beholding Duryodhana turn back with his wounds, Karna, that hero among men, decked with a golden necklace, stopped the king on the way and soothing him, himself proceeded along the north of Duryodhana's car to meet Pārtha in battle. And the mighty-armed Bhishma also, the son of Cāntanu, turning back his steeds decked with gold, enormous in size and of tawny hue, rushed, bow in hand, for protecting Duryodhana from Pārtha's hands. And Drona and Kripa and Vivinçati and Dusçāsana and others also, quickly turning back, rushed forward with speed with drawn bows and arrows fixed on the bow-strings, for protecting Duryodhana. And beholding those divisions advance towards him like the swelling surges of the ocean, Dhananjaya, the son of Prithā, quicky rushed at them like a crane rushing at a descending cloud. And with celestial weapons in their hands, they completely surrounded the son of Prithā and rained on him from all sides a perfect shower of shafts, like clouds showering on the mountain-breast a heavy downpour of rain. And warding off with weapons all the weapons of those bulls among the Kurus, the wielder of the *Gāndiva* who was capable of enduring all foes, evolved another irresistible weapon obtained from Indra, called *Sanmohana.** And entirely covering the cardinal and other directions with sharp and keen-edged arrows furnished with beautiful feathers, that mighty

* A difference of reading is observable here. For *Aindram* some editions read *Aindra.* I have adopted the former reading ; if the latter be correct, it would be an adjective of *Gāndiva-dhanwan.* The weapon called *sanmohana* stupified the senses of all.—*T*

hero stupified their senses with the twang of the *Gāndiva*. And once more, taking up with both his hands that large conch of loud blare, Pārtha, that slayer of foes, blew it with force and filled the cardinal and other points, the whole earth, and the sky, with that noise. And those foremost of the Kuru heroes were all deprived of their senses by the sound of that conch blown by Pārtha. And all of them stood still, their bows, from which they were never separated, dropping down from their hands. And when the Kuru army became insensible, Pārtha calling to mind the words of Uttarā, addressed the son of the Matsya king, saying,—'O best of men, go thou among the Kurus, so long as they remain insensible, and bring away the white garments of Drona and Kripa, and the yellow and handsome ones of Karna, as also the blue ones of the king and Drona's son. Methinks, Bhishma is not stupified, for he knoweth how to counteract this weapon of mine. So, pass thou on, keeping his steeds to thy left; for those that are sensible should thus be avoided!' Hearing these words, the illustrious son of Matsya, giving up the reins of the steeds, jumped down from the car and taking off the garments of the warriors, came back to his place. And the son of Virāta then urged the four handsome steeds with flanks adorned with golden armours. And those white steeds, urged on, took Arjuna away from the midst of the battle-field and beyond the array of the infantry bearing standards in their hands. And Bhishma, beholding that best of men thus going away, struck him with arrows. And Pārtha too, having slain Bhishma's steeds, pierced him with ten shafts. And abandoning Bhishma on the field of battle, having first slain his car-driver, Arjuna with a good-looking bow in hand, came out of that multitude of cars, like the sun emerging from the clouds. And Dhritarāshtra's son, that foremost of heroes among the Kurus, recovering his senses, saw the son of Prithā standing like the lord of the celestials, alone on the battle-field. And he said in a hurry (unto Bhishma),—'How hath this one escaped from thee? Do thou afflict him in such a way that he may not escape.' And at this, Cāntanu's son, smiling, said unto him, —'Where had been this sense of thine, and where had been thy

prowess too, when thou hadst been in a state of unconsciousness, renouncing thy arrows and handsome bow? Vibhatsu is not addicted to the commission of atrocious deeds: nor is his soul inclined to sin. He renounceth not his principles even for the sake of the three worlds. It is for this only that all of us have not been slain in this battle! O thou foremost of Kuru heroes, go back to the city of the Kurus, and let Pārtha also go away, having conquered the kine. Do thou never foolishly throw away thy own good. Indeed, that which leadeth to one's welfare ought to be accomplished.' "

Vaiçampāyana continued.—" Having listened to the words of the grandsire that tended to his own welfare, the wrathful king Duryodhana, no longer eager for battle, drew a deep sigh and became silent. And reflecting that the advice of Bhishma was beneficial and seeing that the *Arjuna*-fire increasing in ferocity, the other warriors also, desirous of protecting Duryodhana, resolved to return. And beholding those foremost of Kuru heroes departing for their city, Dhananjaya the son of Prithā, with a cheerful heart followed them for a while, desirous of addressing and worshipping them.* And having worshipped the aged grandsire—the son of Cāntanu, as also the preceptor Drona, and having saluted with beautiful arrows Drona's son and Kripa and other venerable ones among the Kurus, the son of Prithā broke into fragments Duryodhana's crown decked with precious gems, with one other arrow. And having saluted all the venerable and brave warriors thus, he filled the three worlds with the twang of the *Gāndiva*, And suddenly blowing his conch called *Devadatta*, the hero pierced the hearts of all his foes. And having humbled the hostile host, he looked resplendent on his car decked with a handsome flag. And beholding the Kurus depart, Kiritin cheerfully said unto Matsya's son,—'Turn back thy steeds: thy kine have been recovered: the foe is going away and do thou also return to

* A material difference of reading is observable here. Some editions read *āvāshyamano-anunayam muhurtam vācho-avravit sampārihrityā bhuyas*. The Burdwan Pundits read *âvàshamäno-anuyâyau muhurtam sampujayanstatra Kurupravirân*. The latter seems to be preferable, although the former would not be unintelligible.—*T*.

thy city with a cheerful heart!' And the celestials also, having witnessed that most wonderful encounter between Fālguna and the Kurus, were highly delighted, and went to their respective abodes, reflecting upon Pārtha's feats."

Thus ends the sixty-fifth Section in the Go-harana of the Virāta Parva.

SECTION LXVI.

(Go-harana Parva continued.)

Vaiçampāyana said,—"Having vanquished the Kurus in battle, that one with eyes like those of a bull brought back that profuse wealth of Virāta. And while the Dhārtarāshtrāns, after their rout, were going away, a large number of Kuru-soldiers issuing out of the deep forest appeared with slow steps before Pārtha, their hearts afflicted with fear. And they stood before him with joined palms and with hair dishevelled. And fatigued with hunger and thirst, arrived in a foreign land, insensible with terror, and confused in mind, they all bowed, down unto the son of Prithā and said,—'*We are thy slaves!*"*

"Arjuna said,—'Welcome, blessed be ye! Go ye away! Ye have no cause of fear. I will not take the lives of them that are afflicted! Ye have my assurance of protection!'"

Vaiçampāyana continued.—"Hearing these words of assurance, the assembled warriors greeted him with benedictions in praise of his achievements and fame and wishing him long life. And the Kuravas were unable to confront Arjuna while after routing the foe he proceeded towards the city of Virāta, like an elephant with rent temples. And having routed the whole army of the Kurus like a violent wind scattering the clouds, that slayer of foes, Pārtha, regardfully addressing the prince of Matsya, said,—'It is known to thee alone, O child, that the sons of Prithā are all living with thy father! Do not eulogise them upon entering thy city, for then the king

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* Literally,—"What are we to do?" The stereotyped expression, however, means —"we await thy commands," or "we are thy slaves.' —*T.*

of the Matsyas may hide himself in fear.* On the other hand, entering thy city, do thou proclaim in the presence of thy father that the deed is thy own, saying,—*By me hath the army of the Kurus been vanquished and by me have the kine been recovered from the foe !'*

"Uttara said,—'The feat thou hast achieved is beyond my power ! I do not possess the ability to achieve it ! I shall not, however, O Savyasāchin, discover thee to my father, as long as thou wilt not tell me to do it !' "

Vaiçampāyana continued.—"Having vanquished the hostile army and wrested the whole of that wealth from the Kurus, Jishnu returned again to the cemetery and having approached the same *Cami* tree stood there with body mangled by the arrows of the enemy. Then that terrible monkey blazing like fire ascended into the sky with those other creatures in the flag-staff. And the illusion created (by Viçwakarman) melted away and Uttara's own banner bearing the device of a lion was set up on the car again. And having replaced the arrows and quivers of those foremost of the Kuru princes, and also that other weapon the (*Gandiva*) which enhances the fierceness of a battle, the illustrious prince of Matsya set out for the city with a glad heart, having Kiritin as his charioteer. And having achieved an exceedingly mighty feat and slain the foe, Pārtha also, that slayer of foes, binding his hair into a braid as before, took the reins from Uttara's hands. And that illustrious hero entered the city of Virāta, with a cheerful heart, rehabilitating himself as Vrihannalā the car-driver of Uttara."

Vaiçampāyana continued.—"When all the Kuravas, utterly routed and vanquished, set out in a dejected mood for Hastināpura, Fālguna, on his way back, addressed Uttara, saying,—'O prince, O hero of mighty arms, seeing the kine escorted in advance of us by the cowherds, we shall enter Virāta's metropolis in the afternoon, having tended the steeds with drink and a bath. Let the cowherds, despatched by thee,

* The word used in all the texts is *Pranaçyet*, literally "lost." The sense, however, seems to be that of "hiding" or, "concealing."—*T.*

speedily repair to the city with the good news and proclaim thy victory!"

Vaiçampāyana continued.—"Agreeably to Arjuna's words, Uttara speedily ordered the messengers, saying,—'Go ye and proclaim the king's victory! The foe hath been routed, and the kine have been recovered!' And the Matsya and the Bharata princes having thus consulted together, re-approached the same *çami* tree. And gratified with the victory they had won, and arrived at the foot of the *çami* tree, they wore on their persons and took up on their car the ornaments and robes they had left there. And having vanquished the whole hostile army and recovered the whole of the wealth from the Kurus, the heroic son of Virāta returned to the city with Vrihannalā as his car-driver."

Thus ends the sixty-sixth Section in the Go-harana of the Virāta Parva.

SECTION LXVII.

(*Go-harana Parva continued.*)

Vaiçampāyana said.—"Having speedily recovered his wealth, Virāta owning a large army entered his city with a cheerful heart, accompanied by the four Pāndavas.* And having vanquished the *Trigartas* in battle and recovered all the kine, that mighty monarch, along with the sons of Prithā, looked resplendent and blazed forth in beauty. And as the brave king, that enhancer of the joys of friends, was seated on his throne, all his subjects headed by the Brāhmanas stood before him.† And worshipped by them, the king of the Matsyas, at the head of his army, saluted the Brāhmanas and his subjects in return and dismissed them cheerfully. And Virāta, the king of the Matsyas owning a large army, enquired

* In some editions *dhanancha vahu jitwâçu* for *dhananchāpi vijitwâçu.* The latter is more melodious. The difference of meaning is hardly of much consequence.—*T.*

† Some editions add a line here that looks like an interpolation. It is *Upàsanchakrire sarve sahapārthais parantapàs,* and means—"all the brave warriors along with the Pārthas began to adore him."—*T.*

after Uttara, saying,—'Where hath Uttara gone?' And the women and the maidens of the palace and the other females living in the inner apartments, joyfully* said unto him, —'Our kine having been seized by the Kurus, Bhuminjaya incensed at this and from excess of bravery hath issued forth alone, with only Vrihannalā as his second, for vanquishing the six mighty car-warriors, Bhishma the son of Cāntanu, and Kripa, and Karna, and Duryodhana, and Drona, and Drona's son who have all come with the Kuru army!†' "

Vaiçampāyana continued.—" Then king Virāta, hearing that his brave son had gone forth with only one car and with Vrihannalā as his car-driver, became filled with grief, and addressing his chief counsellors, said,—'Without doubt, the Kauravas and other lords of earth, learning the defeat of the Trigartas, will never keep their ground. Therefore, let those of my warriors that have not been wounded by the *Trigartas* go out, accompanied by a mighty force, for the protection of Uttara!' And saying this, the king speedily despatched, for the sake of his son, horses and elephants and cars and a large number of foot-soldiers, accoutred and decked with various kinds of weapons and ornaments. And it was thus that Virāta the king of the Matsyas owning a large army, quietly ordered out a large division consisting of four kinds of troops. And having done this, he said,—'Learn ye, without loss of time, whether the prince liveth still or not! I myself think that he who hath got a person of the neuter sex for his car-driver is not alive!' "

Vaiçampāyana continued.—" Then king Yudhishthira the just smilingly said unto the afflicted king Virāta,—'If, O monarch, Vrihannalā hath been his charioteer, the foe will never be able to take away thy kine today! Protected by that charioteer, thy son will be able to vanquish in battle all the lords of earth allied with the Kurus, indeed, even the gods and the *Asuras* and the *Siddhas* and the *Yakshas* together!' "

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* In some texts *tatsarvam* for *sanhrishtās*. I have adopted the latter reading.—*T*.

† For *niryâtas Prithivinjayas* some texts read *nirgatas Prithivipate*. The latter reading is evidently incorrect.—*T*.

Vaiçampāyana continued.—" Meanwhile, the swift-footed messengers despatched by Uttara, having reached Virāta's city, gave tidings of the victory. And the minister-in-chief then informed the king of everything, *viz*, the great victory that had been won, the defeat of the Kurus, and the expected arrival of Uttara. And he said,—'All the kine have been brought back, the Kurus have been defeated, and Uttara, that slayer of foes, is well with his car-driver.' Then Yudhishthira said,—'By good luck it is that the kine have been recovered and the Kurus routed. I do not, however, regard it strange that thy son should have vanquished the Kurus, for his victory is assured that hath Vrihannalā for his charioteer!' "

Vaiçampāyana continued.—" Hearing of the victory of his son possessed of immeasurable might, king Virāta became so glad that the bristles of his body stood erect. And having made presents of raiments unto the messengers, he ordered his ministers, saying,—'Be the highways decorated with flags, and let all the gods and goddesses be worshipped with flowery offerings. And let princes and brave warriors, and musicians and harlots decked in ornaments, march out to receive my son! And let the bellman, speedily riding an intoxicated elephant, proclaim my victory at places where four roads meet. And let Uttarā, too, in gorgeous attire and surrounded by virgins and chaunters of eulogies,* go forth to receive my son!' "

Vaiçampāyana continued.—"Having listened to these words of the king, all the citizens with auspicious things in hand, and many amongst them with cymbals and trumpets and conchs, and beautiful women attired in gorgeous robes, and reciters of auspicious and sacred hymns, accompanied by encomiasts and minstrels, and drummers and other kinds of muscians issued forth from the city of the mighty Virātā to welcome Uttara of immeasurable prowess! And having despatched troops and maidens and courtezans decked in ornaments, the wise king of the Matsyas cheerfully said these

* Some texts read *kumāribhirvanhibhis* and some *kumāribhirvahvibhis*. The true reading, I apprehend, is *Kumāribhirvandibhis* which I have adopted.—*T*.

words:—'O *Sairindhri*, fetch the dice! And, O Kanka, let the play commence!' The son of Pāndu replied, saying,—'We have heard it said that one whose heart is filled with joy should not play with a cunning gambler. I do not, therefore, dare gamble with thee that art so transported with joy! I am ever desirous of doing what is for thy good. Let the play, however, commence, if it pleases thee!'

"Virāta said,—'My female slaves and kine, my gold and whatsoever other wealth I have, nothing of all this shalt thou be able to protect today even if I do not gamble.' Kanka said in reply,—'O monarch, O bestower of honors, what business hast thou with gambling which is attended with numerous evils? Gambling is fraught with many evils; it should, therefore, be shunned. Thou mayst have seen or at least heard of Yudhisthira the son of Pāndu. He lost his extensive and prosperous kingdom and his god-like brothers at dice!* For this, I am averse to gambling. But if thou likest, O king, I will play!'"

Vaiçampāyana continued.—"While the play was going on, Matsya said unto the son of Pāndu,—'Lo, the Kuravas that are so formidable have been vanquished in battle by my son!' Upon this, the illustrious king Yudhisthira said,—'Why should not he conquer that hath Vrihannalā for his charioteer?'

"Thus addressed, king Matsya became angry and said unto Pāndu's son,—'Thou wretch of a Brāhmana, dost thou compare one of the neuter sex with my son! Hast thou no knowledge of what is proper and what improper for one to say? Without doubt, thou disregardst me! Why should not my son vanquish all those with Bhishma and Drona as their leaders? O Brāhmana, for friendship only I pardon thee this thy offence! Thou must not, however, say so again if thou wishest to live!'

"Yudhishthira said,—'There where Bhishma and Drona and Drona's son and the son of Vikartana and Kripa and king Duryodhana and other royal and mighty car-warriors are assembled, or there where Indra himself is surrounded by

* The word *rājyam* is repeated in some texts in the beginning of the second line. The correct reading is *dyute*.—*T.*

the Maruts, what other person than Vrihannalā can fight, encountering them all! None hath been, none will be, his equal in strength of arms! Indeed, it is Vrihannalā only whose heart is filled with joy at sight of a terrible conflict! It is he who had vanquished the celestials and the *Asuras* and human beings fighting together! With such a one for his ally, why should not thy son conquer the foe!' Virāta said,—'Repeatedly forbidden by me, thou dost not yet restrain thy tongue! If there is none to punish, no one would practise virtue!'"

Vaiçamyāyana continued.—"Saying this, the king inflamed with anger forcibly struck Yudhisthira in the face with a die, and reproached him angrily, saying,—'Let it not occur again!' And having been violently struck, blood began to flow from his nose. But the son of Prithā held it in his hands before it fell on the ground. And the virtuous Yudhishthira then glanced at Draupadi who was standing by his side. Ever obedient to the wishes of her lord, the faultless Draupadi, understanding his meaning, and bringing a golden vessel filled with water, received the blood that flowed from his nose. Meanwhile, Uttara, entertained with sweet perfumes of diverse kinds and decked with floral chaplets, slowly entered the city, received with respect by the citizens, the women, and the people of the provinces. And approaching the gate of palace he sent the news of his arrival to his father. And the porter then, approaching the king, said,—'Thy son Uttara waiteth at the gate with Vrihannalā as his companion!' And the Matsya king, with a cheerful heart, said unto him,—'Do thou usher both, as I am very anxious to see them?' Then Yudhishthira, the king of the Kurus, gently whispered unto the ears of the warder,—'Let Uttara enter alone; Vrihannalā must not come in. Such is the vow of that hero of mighty arms that whoever causeth a wound on my person or sheddeth my blood except in battle, shall not live! Inflamed with rage he will never bear patiently to see me bleeding, but will slay Virāta even now with his counsellors and troops and steeds.'"

Thus ends the sixty-seventh Section of the Go-harana of the Virāta Parva.

SECTION LXVIII.

(Go-harana Parva continued.)

Vaiçampāyana said.—" Then Bhuminjaya, the eldest son of the king, entered, and having worshipped the feet of his father, approached Kanka. And he beheld Kanka covered with blood, and seated on the ground at one end of the court, and waited upon by the *Sairindhri*. And seeing this, Uttara asked his father in a hurry, saying,—'By whom, O king, hath this one been struck ? By whom hath this sinful act been perpetrated ?'

" Virāta said,—'This crooked Brāhmana hath been struck by me. He deserveth even more than this. When I was praising thee, he praised that person of the third sex.'

" Uttara said,—'Thou hast, O king, committed an improper act ! Do thou speedily propitiate him so that the virulent poison of a Brāhmana's curse may not consume thee to thy roots !'

Vaiçampāyana continued.—" Having heard the words of his son, Virāta, that enhancer of the limits of his kingdom, began to soothe Kunti's son, who was like unto a fire hid in ashes, for obtaining his forgiveness. And unto the king desirous of obtaining his pardon the Pāndava replied,—'O king, I have long ago forgiven it ! Anger I have none. Had this blood from my nostrils fallen on the ground, then, without doubt, thou, O monarch, wouldst have been destroyed with thy kingdom ! I do not, however, blame thee, O king, for having struck an innocent person ! For, O king, they that are powerful generally act with unreasoning severity !' "

Vaiçampāyana continued.—"When the bleeding had stopped, Vrihannalā entered (the council-room) and having saluted both Virāta and Kanka, stood silent. And the king, having appeased the chief of the Kurus, began to praise in Savyasāchin's hearing, Uttara who had returned from the battle. And the king said,—'O enhancer of the joys of Kekaya's princess, in thee have I truly a son ! I never had nor shall have, a son that is equal to thee ! How, indeed, couldst thou, O child, encounter that Karna who leaveth not a single mark unhit amongst even a thousand that he may aim at all at once ! How

couldst thou, O child, encounter that Bhishma who hath no equal in the whole world of men? How also couldst thou, O child, encounter Drona, that foremost of all wielders of weapons, that preceptor of the Vrishnis and the Kauravas twice-born one who may be regarded as the preceptor of all the Kshatriyas? How couldst thou meet in battle the celebrated Açwathāman? How couldst thou, O child, encounter that Duryodhana, that prince who is capable of piercing even a mountain with his mighty arrows? My foes have all been thrashed! A delicious breeze seems to blow around me! And since thou hast recovered in battle the whole of my wealth that had been seized by the Kurus, it seems that all those mighty warriors were struck with panic. Without doubt, thou, O bull amongst men, hast routed the foe and snatched away from them my wealth of kine, like his prey from a tiger.' "

Thus ends the sixty-eighth Section in the Go-harana of the Virāta Parva.

SECTION LXIX.

(Go-harana Parva continued.)

"Uttara said,—'The kine have not been recovered by me, nor have the foe been vanquished by me! All that hath been accomplished by the son of a deity. Capable of striking like a thunder-bolt, that youth of celestial origin, beholding me running away in fear, stopped me and himself mounted on my car. It was by him that the kine have been recovered and the Kauravas vanquished! The deed, O father, is that hero's and not mine! It was he that repulsed with arrows Kripa and Drona, and Drona's son of powerful energy,* and the

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* Many texts most erroneously read *shadrathān* for *viryavān*. The Burdwan Pundits adopt the latter reading. That the first is incorrect may be seen from the fact that Kripa, Drona, Drona's son, Karna, and Bhishma make *five* and not *six*. If Duryodhana in the next line be included to make up the number, the grammar would be faulty. Then again these very texts read *Duryodhanam Vikarnancha* &c., thus making the number *seven*.—*T*.

Suta's son and Bhishma. That mighty hero then spoke unto the affrighted prince Duryodhana* who was running away like the leader of a herd of elephants, these words.—'O prince of the Kuru race, I do not see that thou art safe by any means even at Hastināpura! Protect thy life by putting forth thy might! Thou shalt not escape me by flight! Therefore, make up thy mind for fight! If victorious, the sovereignty of the earth will be thine, or, if slain, heaven itself will be thine!' Thus addressed, king Duryodhana—that tiger among men,—sighing on his car like a snake turned back, surrounded by his counsellors, and showering arrows endued with the speed and force of thunderbolts. Beholding all this, venerable sire, my thighs began to quake. Then that celestial youth pierced with his arrows the Kuru army consisting of leonine warriors. And having pierced and afflicted that crowd of cars, that youth, stout as the lion, laughed at them and robbed them of their clothes and attires. Indeed, the six great car-warriors of the Kurus were vanquished by that hero alone, even like herds of animals ranging in the forest by a single tiger in rage.'

"Virāta said,—'Where is that mighty-armed and famous youth of celestial origin,—that hero who recovered in battle my wealth that had been seized by the Kurus? I am anxious to behold and worship that mighty warrior of celestial origin who hath saved thee and my kine also!'

"Uttara replied,—'That mighty son of a deity disappeared there and then. I think, however, that he will show himself either to-morrow or the day after!' "

Vaiçampāyana continued.—" Virāta, that owner of a large army, remained ignorant of the son of Pāndu who was thus described unto him by Uttara, and who was living in the palace in disguise. And permitted by the high-souled Virāta, Pārtha presented with his own hands the garments he had brought, unto Virāta's daughter. And the beautiful Uttarā,

* The reading *Duryodhanam Vikarnancha* &c. is erroneous. The Burdwan Pundits read very correctly *Duryodhanancha samare* &c. I have adopted the latter reading.—*T.*

obtaining those new and costly clothes of diverse kinds, became highly glad, along with the son of the Matsya king."

Thus ends the sixty-ninth Section in the Go-harana of Virāta Parva.

SECTION LXX.

(Vaivāhika Parva.)

Vaiçampāyana said.—"Then, on the third day, attired in white robes after a bath, and decked in ornaments of all kinds, those great car-warriors, the five Pāndava brothers, having accomplished their vow, and with Yudhishthira at their head, looked resplendent as they entered the palace-gate like five intoxicated elephants. And having entered the council-hall of Virāta, they took their seats on the thrones reserved for kings, and shone brilliantly like fires on the sacrificial altar. And after the Pāndavas had taken their seats, Virāta, that lord of earth, came there for holding his council and discharging other royal offices. And beholding the illustrious Pāndavas blazing like fires, the king reflected for a moment. And then, filled with wrath, the Matsya king spoke unto Kanka seated there like a celestial and looking like the lord of the celestials surrounded by the Maruts. And he said,—'A player at dice, thou wert employed by me as a courtier! How couldst thou occupy the royal seat, thus attired in handsome robes and ornaments ?' "

Vaiçampāyana continued.—"Hearing these words of Virātā, O king, and desirous of jesting with him, Arjuna smilingly said in reply,—'This person, O king, deserveth to occupy the same seat with Indra himself! Devoted to the Brāhmanas, acquainted with the *Vedas*, indifferent to luxury and carnal enjoyments, habitually performing sacrifices, steady in vows, this one, indeed, is the very embodiment of virtue! The foremost of all persons endued with energy and superior to every body on earth in intelligence, devoted to asceticism, he is conversant with various weapons. No other person among the mobile and immobile creatures of the three worlds possesseth or will ever possess such knowledge of weapons. And there is

none even amongst the gods, or *Asuras*, or men, or *Rākshasas*, or *Gandharvas*, or *Yaksha* chiefs, or *Kinnaras*—or mighty *Uragas*, who is like him! Endued with great foresight and energy, beloved by the citizens and inhabitants of the provinces, he is the mightiest of car-warriors amongst the sons of Pāndu. A performer of sacrifices, devoted to morality, and of subdued passions, like unto a great *Rishi*, this royal sage is celebrated over all the worlds! Possessed of great strength and great intelligence, able, and truthful, he hath all his senses under complete control. Equal unto Indra in wealth and Kuvera in hoarding, he is the protector of the worlds like unto *Manu* himself of mighty prowess! Endued with great might, he is even such! Kind unto all creatures he is no other than the bull of the Kuru race, king Yudhishthira the just! The achievements of this king resemble the sun himself of blazing effulgence. And his fame hath travelled in all directions like the rays of that luminary. And like the rays following the risen sun of blazing effulgence, ten thousand swift elephants followed him, O king, when he dwelt among the Kurus! And, O king, thirty thousand cars decked in gold and drawn by the best steeds, also used to follow him then! And full eight hundred bards adorned with ear-rings set with shining gems, and accompanied by minstrels, recited his praises in those days, like the *Rishis* adoring Indra! And, O king, the Kuravas and other lords of earth always waited upon him like slaves, as the celestials upon Kuvera! This eminent king, resembling the bright-rayed sun, made all lords of earth pay-tribute unto him like persons of the agricultural class.* And eighty-eight thousands of high-souled *Snātakas* depended for their subsistence upon this king practising excellent vows.†

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* The line beginning with *Vaiçyāniva &c.* is read variously. The reading I have adopted is *Mahābhàgo vivaswāniva raçmimàn.* The Burdwan text reads for these words *Mahārājo vivaçân swavaçânapi.* If the latter reading be adopted, the meaning would be,—" this great king made all the lords of earth, weak or strong, pay *&c.*, &c. "—*T.*

† Some texts read *sucharitavratas* for *sucharitavratam.* If the former be adopted, it would qualify *Rājānam.*—*T.*

This illustrious lord protected the aged and the helpless, the maimed and the blind, as his sons. And he ruled over his subjects virtuously. Steady in morality and self-control, capable of restraining his anger, bountiful, devoted to the Brāhmanas, and truthful, this one is the son of Pāndu! The prosperity and prowess of this one afflict king Suyodhana with his followers including Karna and Suvala's son. And, O lord of men, the virtues of this one are incapable of being enumerated! This son of Pāndu is devoted to morality and always abstains from injury! Possessed of such attributes, doth not this bull among kings, this son of Pāndu, deserve, O monarch, to occupy a royal seat?' "

Thus ends the seventieth Section in the Vaivāhika of the Virāta Parva.

SECTION LXXI.

(Vaivāhika Parva continued.)

"Virāta said,—'If this one, indeed, be the Kuru king Yudhisthira the son of Kunti, which amongst these is his brother Arjuna, and which, the mighty Bhima? Which of these is Nakula, and which Sahadeva, and where is the celebrated Draupadi? After their defeat at dice, the sons of Prithā have not been heard of by any one!' "

"Arjuna said,—'Even this one, O king, who is called Vallava and is thy cook, is that Bhima of mighty arms and terrible prowess and furious impetus. It was he who slew the furious *Rākshasas* on the mountains of *Gandhamādana* and procured for Krishnā celestial flowers of great fragrance. Even he is that *Gandharva*, who slew the Kichakas of wicked soul, and it was he who killed tigers and bears and boars in the inner apartments of thy palace. He who had been the keeper of thy horse is that slayer of foes called Nakula, and this one is Sahadeva, the keeper of thy kine! Both these sons of Mādri are great car-warriors. Possessed of great fame and beauty of person, these two bulls of the Bharata race, attired in handsome robes and decked in excellent ornaments, are a match for a thousand great car-warriors! And even this lady of

eyes like lotus petals and slender waist and sweet smiles is Drupada's daughter, thy wife's *Sairindhri*, for whose sake, O king, the Kichakas were slain! I am, O king, Arjuna who, it is evident thou hast heard, is that son of Prithā, who is Bhima's junior and the senior of the twins! We have, O king, happily passed in thy abode the period of non-discovery, like infants in the womb!' "

Vaiçampāyana continued.—"After Arjuna had pointed out those heroes—the five Pāndavas, the son of Virāta then spoke of Arjuna's prowess. And Uttara once again identified the sons of Prithā. And the prince said,—'That one whose complexion is bright like that of pure gold, who is stout like a full-grown lion, whose nose is so prominent, whose eyes are large and expansive, and whose face is broad and of coppery hue, is the king of the Kurus! And behold, that one whose tread is like that of an infuriate elephant, whose complexion is like that of heated gold, whose shoulders are broad and expanded, and whose arms are long and thick, is Vrikodara! And he who stands by his side, that youth of darkish hue, who is like unto a leader of a herd of elephants, whose shoulders are broad like those of a lion, whose tread is like that of a mighty elephant, and whose eyes are large and expansive like lotus-leaves, is Arjuna, that foremost of bowmen! And lo, close to the king, are those foremost of men, the twins, like unto Vishnu and Indra, and who have no equals, in the world of men, in beauty, might, and behaviour! And close by them, behold, standeth Krishnā, beautiful as gold, like unto the very embodiment of light, possessing the complexion of the blue lotus, like unto a celestial damsel, and resembling the living embodiment of *Lakshmi* herself!' "

Vaiçampāpana continued.—"Then Virāta's son began to describe the prowess of Arjuna, saying,—'Even this one is he that slew the foe, like unto a lion devastating a flock of deer! Even he ranged through crowds of hostile cars, slaying their best of car-warriors! By him was slain a huge, infuriate, elephant by means of a single arrow! Pierced by him, that huge beast having its flanks adorned with an armour of gold, fell down piercing the earth with his tusks! By him have the

kine been recovered and the Kauravas vanquished in battle! My ears have been deafened by the blare of his conch! It was by this hero of fierce deeds that Bhishma and Drona, along with Duryodhana, were vanquished. That achievement is his, and not mine!' "*

Vaiçampāyana continued.—" Hearing these words of his, the mighty king of the Matsyas, considering himself guilty of having offended Yudhishthira, said unto Uttara in reply,—'I think the time hath come for me to propitiate the son of Pāndu. And, if thou likest, I shall bestow my daughter Uttarā upon Arjuna!'

" Uttara said,—'Worthy of our adorations and worship and respect, the time hath come for worshipping the illustrious sons of Pāndu who deserve to be worshipped by us!'

" Virāta said,—'When brought under the foe's subjection in battle, it was Bhimasena that rescued me! My kine also have been recovered by Arjuna! It is through the might of their arms that we have obtained victory in battle! Such being the case, all of us, with our counsellors, shall propitiate Yudhishthira the son of Kunti! Blessed be thou, with all thy brothers, O bull among the sons of Pāndu! If, O king, we have ever said or done anything in ignorance to offend thee, it behoveth thee to forgive us! The son of Pāndu is virtuous!' "

Vaiçampāyana continued.—"Then the high-souled Virāta, delighted greatly, approached king Yudhishthira and made an alliance with him, and offered him his whole kingdom together with the sceptre and treasury and metropolis. And addressing all the Pāndavas, and especially Dhananjaya, the mighty king of the Matsyas repeatedly said,—'By good luck it is that I see you!' And having again and again embraced Yudhishthira and Bhima and the sons of Mādri, and smelt their heads, Virāta, that owner of a large army, was not satiated with gazing at them. And being highly pleased, he said unto king Yudhishthira,—'By good luck it is that I see

* The Burdwan Pundits exclude this *sloka* although it bears all the marks of genuineness. Without it, the speech of Uttara would be incomplete.—*T.*

you safe from woods! By good luck it is that ye have accomplished with difficulty the period of exile, undiscovered by those wicked wights! I make over my entire kingdom to the sons of Prithā, and what else I have. Let the sons of Pāndu accept these without the slightest hesitation! And let Dhananjaya, called also Savyasāchin, accept the hand of Uttarā; for that best of men is fit to be her lord!' Thus addressed, king Yudhishthira the just cast a look upon Dhananjaya the son of Prithā. And looked at by his brother, Arjuna said unto the Matsya king,—'O monarch, I accept thy daughter as my daughter-in-law! An alliance of this kind between the Matsyas and the Bharatas is, indeed, desirable!'"

Thus ends the seventy-first Section in the Vaivāhika of the Virāta Parva.

SECTION LXXII.

(Vaivāhika Parva continued.)

"Virāta said,—'Why, O best among the Pāndavas, dost thou not wish to accept as wife this my daughter that I bestow upon thee?'

"Arjuna said,—'Residing in thy inner appartments, I had occasion always to behold thy daughter, and she too, alone or in company, trusted me as her father. Well versed in singing and dancing, I was liked and regarded by her, and, indeed, thy daughter always regardeth me as her protector! O king, I lived for one whole year with her though she had attained the age of puberty! Under these circumstances, thyself or other men may, not without reason, entertain suspicions against her or me! Therefore, O king, myself who am pure, and have my senses under control, beg of thee, O monarch, thy daughter for my daughter-in-law! Thus do I attest her purity! There is no difference between a daughter-in-law and a daughter, as also between a son and one's own self. By adopting this course, therefore, her purity will be proved. I am afraid of slanderous and false accusations! I accept, therefore, O king, thy daughter Uttarā for my daughter-in-law! Surpassing all in knowledge of weapons, resembling a celestial

youth in beauty, my son, the mighty-armed Abhimanyu, is the favorite nephew of Vāsudeva the wielder of the discus! He, O king, is fit to be thy son-in-law and the husband of thy daughter!'

"Virāta said,—'It behoveth that best of the Kuru, Dhananjaya the son of Kunti, who is so virtuous and wise, to say this! O son of Prithā, do thou carry out what thou thinkest should be done after this! He that hath Arjuna for the father of his son-in-law, hath all his desires gratified!'"

Vaiçampāyana continued.—"The monarch having said this, Yudhishthira the son of Kunti gave his assent to what was thus agreed upon between the Matsya king and Arjuna. And O Bhārata, the son of Kunti sent invitations to Vāsudeva and to all his friends and relatives, and Virāta also did the same. And then, after the expiry of the thirteenth year, the five Pāndavas took up their abode in one of Virāta's towns called *Upaplavya*. And Vibhatsu, the son of Pāndu, brought over Abhimanyu and Janārddana, and also many people of the Daçārha race from the Ānarta country. And the king of Kāçi, and also Saivya, being very friendly to Yudhisthira, arrived there, each accompanied by an *Akshauhini* of troops. And the mighty Yagnasena also, with the heroic sons of Draupadi and the unvanquished Cikhandi, and that foremost of all wielder of weapons, the invincible Dhrishtadyumna came there with another *Akshauhini* of troops. And all the kings that came were not only lords of *Akshauhinies*, but performers of sacrifices with gifts in profusion to Brāhmanas, conversant with the *Vedas*, endued with heroism, and ready to die in battle! And beholding them arrived, that foremost of virtuous men, the king of the Matsyas, adored them duly, and entertained their troops and servants and carriers of burdens. And he was highly pleased to bestow his daughter upon Abhimanyu. And after the kings had come there from different parts of the country, there came Vāsudeva decked in floral garlands, and Halāyudha, and Kritavarman the son of Hridikā, and Yuyudhāna the son of Satyaka, and Anādhristi and Akrura, and Cāmva and Niçatha. And these repressers of foes came there bringing with them Abhimanyu and his mother. And Indrasena and others, having lived at Dwārikā for one whole year, came

there, bringing with them the well-adorned cars of the Pāndavas. And there came also ten thousand elephants and ten thousand cars, and hundred millions of horse and hundred billions of foot soldiers, and innumerable Vrishni and Andhaka and Bhoja warriors of great energy, in the train of that tiger among the Vrishnis, Vāsudeva of great effulgence. And Krishna gave unto each of the illustrious sons of Pāndu numerous female slaves, and gems and robes. And then the nuptial festival set in between the families of the Matsya king and the Pāndavas. And then conchs and cymbals and horns and drums and other musical instruments, appointed by the Pāndavas, began to play in the palace of Virāta. And deer of various kinds and clean animals by hundreds were slain. And wines of various kinds and intoxicating juices of trees were profusely collected. And mimes and bards and encomiasts and ministrels, versed in singing and legendary lore, waited upon the kings, and chaunted their praises and genealogies. And the matrons of the Matsyas of symmetrical bodies and limbs, and wearing ear-rings of pearls and gems, headed by Sudeshnā, came to the place where the marriage knot was to be tied. And amongst those beautiful females of fair complexions and excellent ornaments, Krishnā was the foremost in beauty and fame and splendour. And they all came there, leading forth the princess Uttarā decked in every ornament and resembling the daughter of the great Indra himself. And then Dhananjaya the son of Kunti accepted Virāta's daughter of faultless limbs on behalf of his son by Subhadrā. And that great king, Yudhishthira the son of Kunti, who stood there like Indra, also accepted her as his daughter-in-law. And having accepted her, the son of Prithā, with Janārddana before him, caused the nuptial ceremonies to be performed of the illustrious son of Subhadrā. And Virāta then gave him (as dowry) seven thousand steeds endued with the speed of the wind and two hundred elephants of the best kind and much wealth also. And duly pouring libations of clarified butter on the blazing fire, and paid homage unto the twice-born ones, Virāta offered to the Pāndavas his kingdom, army, treasury, and his own self. And after the marriage had taken place, Yudhishthira the son of Dharma gave away unto the Brāhm-

ānas all the wealth that had been brought by Krishna of unfading glory. And he also gave away thousands of kine, and diverse kinds of robes, and various excellent ornaments, and vehicles, and beds, and delicious viands of various kinds, and cordial drinks of diverse species. And the king also made gifts of land unto the Brāhmanas with due rites, and also cattle by thousands. And he also gave away thousands of steeds and much gold and much wealth of other kinds, unto persons of all ages. And, O bull of the Bharata race, the city of the Matsya king, thronged with men cheerful and well-fed, shone brightly like a great festival!"

Thus ends the seventy-second Section in the Vaivāhika of the Virāta Parva.

FINIS VIRATA PARVA.

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

Published and distributed chiefly *gratis*

BY

PROTAP CHANDRA ROY.

VIRATA PARVA.

(SECTION XXX—LVIII.)

CALCUTTA :

BHARATA PRESS.

No. 367, UPPER CHITPORE ROAD.

1886.

THE MAHABHARATA.—We have to acknowledge with thanks the first instalment of the *Virata Parva*, the fourth book of the Mahabharata, of which three books have been already published in English by that indefatigable Calcutta gentleman, Baboo Protap Chandra Roy. The task which that gentleman has set before him, and which he has partially accomplished, is as noble as it is stupendous, and we are glad to find that the people, the princes, and the Government of India have not hitherto been slow in giving him aid and encouragement. We have from time to time recorded with pleasure donations, private and Governmental, which have been given in aid of the publication in English of our great national epic, the most acceptable of them having been a handsome sum from the Nizam of Hyderabad. But it is evident that if the publication of the book is to be continued, further support must be given to the publisher, and hope we shall not appeal in vain to the liberality of our countrymen for such support. It would be a black, national misfortune if the work has to be given up for want of funds.—*The Indian Chronicle, July 26, 1886.*

THE TRANSLATION OF THE MAHABHARATA, published for almost gratuitous circulation by an East India Society, the *Datavya Bharata Kàryalaya*, has now reached its twentieth number, each number holding about 72 pages in octavo. The motive genius of the undertaking is Protap Chandra Roy, whose wonderful enthusiasm in translating that epic poem of the third century before Christ from Sanscrit into English prose is not deterred by the enormous extent of the original. The Iliad and Odyssey contain together about 30,000 verses, but the Mahabharata consists of 220,000 lines spread over eighteen Parvas or divisions; and in addition to that there is a supplement, called the Harivansa, of 16,374 slokas or distichs (couplets), more in fact than the two great Homeric poems put together. When this prodigious amount of translation is finished, Mr. Protap intends to publish in the same manner the Ramāyana.—*American Antiquarian, May, 1886.*

THE MAHABHARATA OF KRISHNA-DWAIPAYANA VYASA; Translated into English Prose. Published by PROTAP CHANDRA ROY; Bharata Press, Calcutta.

The last instalment that has been issued of this extremely useful work is Part XXII., carrying us down to the commencement of Section 295 of the *Vana Parva.* The translation has now attracted much favourable notice by the Press, both in this country and in Europe; and it is almost impossible to say too much in support of an undertaking which, in addition to making the contents of this interesting Epic available to students unacquainted with Sanskrit, is of the greatest practical use to Sanskrit scholars also, who, unable to find time to search the original text for passages that they require to look up, have now a quickly progressing means of ready reference being provided for them. The under taking is one that involves a very heavy expenditure on the supporters of it, the Dātavya Bhārata Kāryálaya, or Society for the Presentation of the Bhārata; since, like all its other works, this translation is distributed almost entirely *gratis*, and it is therefore a pleasure to note, from the cover of Part XXI., that such munificent pecuniary support has recently been given by His Highness the Nizam, H. H. the Maharāja Gaikwar of Baroda, H. H. the Maharāja Holkar, and their Highness the Maharājas of Faridkote, Jeypore, Dhar, and Rewah. With such examples as these before them, we may confidently hope that the work is in no chance of languishing from want of recognition by the leading Native representatives of the country, whose ancient legendary history is thus being made so practically available for the researches of general readers all over the world. And we are glad to take this opportunity of recommending the general work of the Society to the support of patrons of literature in Europe and other countries.—*The Indian Antiquary, July, 1886.*

MAHABHARATA,—traduction du Sanskrit en anglais par PROTAP CHANDRA ROY.—L'auteur a complété la traduction des parties *Adhi Sabha* et *Vana*,-et commence la *Virata*, dont nous avons reçu le premier fascicule. Il adress de nouveau un pressant appel à l'Inde pour aider le *Datavya Bharata Karyalaya* dans l'œuvre gigantesque qu'il a entrepris pour faire revire l'antique littérature indienne eu en traduisant les œuvres dans la langue moderne de l'empire indien-l'anglais, et la mettre ainsi á la portée de tous. Mais il a besoin d'être aidè; aux libéralités desprinces indiens, du Viceroi, des divers gouvernement de l'Inde, des amis de l'Inde, il fait encore appel pour continuer l'œuvre commencée et si bien conduite juqu'à ce jour. Il faut espérer que cet appel sera entendu, et que le babou Protap Chandra Roy pourra mettre la dernière main à l'œuvre auquel son nom est intimément lié.—*Le Petit Bengali, 2 Aout, 1886.*

THE MAHABHARATA.

THE ENGLISH TRANSLATION of this ancient Sanskrit epic, about which we have been from time to time writing in these columns, is progressing apace, thanks to the untiring energy of its publisher, Mr. Protap Chandra Roy of Calcutta. This eminent man, for we regard as eminent any individual who works successfully with all his might for the benefit of humanity in the difficult field of literature, has been able to complete the first three Parvas or Books of the Bharata, and the part before us (the 24) contains the translation of the first 28 sections of the 4th Parva, viz, the *Virata*. Readers of the Bharata need not be told that the 1st or the *Adi Parva* and that third or the *Vana Parva* are the longest of the 18 books of which the gignatic poem consists. Mr. Protap Chandra Roy has, therefore, got through nearly a third of the whole work, and we congratulate him upon his success thus far, as well as upon the excellence of the translation he has been able to present to his readers. But Mr. Protap Chandra Roy sadly needs more funds, to enable him to complete the work he has undertaken, notwithstanding that sums amounting to Rs. 16,500 have been up to date granted by the different Local Governments in India as well as by the Secretary of State, and handsome contributions have been likewise received from several native princes and chiefs. It is not an easy thing even for a man of princely wealth to undertake the translation and publication of a vast, ancient, classical work like the Mahabharata. Such being the case, a private individual like Mr. Protap Chandra must fail utterly in his self-imposed task. if he is not assisted liberally far and wide by prince and peasant, by his own countrymen as well as by enlightened foreigners. We, therefore, lift up our feeble voice and call upon one and all of our readers of every rank to strengthen Mr. Protap Chandra Roy's hands by sending some pecuniary contribution in proportion to their means to his address as Secretary, *Datavya Bharata Karyalaya*, at No. 367, Upper Chitpore Road, Calcutta. We conclude with quoting the following from his "Appeal to India on the Rescue of Ancient Indian Literature &c.," so that Mr. Protap Chandra may speak to our readers in his own words on the work he has done and is doing :— * * * *The People's Friend, Saturday Evening, July 31, 1886.*

Printed and published by Protap Chandra Roy,
at 367, Upper Chitpore Road, Calcutta.

Our beloved countryman,

We, the students of the Senior B. A. class, Central College, have raised subscriptions among ourselves (as mentioned below).

We have sent you today the amount of Rs 10 in the form of a money order in the name of our class-mate, T. M. Ramiah. We beg you to be kind enough to accept it as our humble help towards the cost of your patriotic undertaking *i. e.* the English translation you are publishing of the noblest of our national Epics, the *Mahabharata* of Vyasa. From the bottom of our hearts we pray to God to enable you to succeed in your sacred task.

9 August, 1886.
BANGALORE.

We are
Yours faithfully
the Students of the Senior B. A. class,
Central College, *Bangalore.*

	Rs.	Ans.		Rs.	Ans.
Mr. Dasanna	1	"	Mr. C. Chokkannah	1	"
" L. Jaya Rao	"	8	" B. N. Nanjundiah	"	8
" N. V. Narasinha Iyengar		8	" K. Anantha Iyengar	"	8
" K. Srinivasa Rao	"	8	" B. Subba Rao	"	8
" T. Ramaswamy Iyengar	"	4	" P. T. Krishnaswamy Naidu		4
" Duggappiah S. N.	"	4	" M. S. Rama Chariar	"	4
" M. Lakshmana Sastry	"	4	" S. Seetha Ramiah	"	4
" M. C. Nununda Rao	"	4	" M. Keçaviah	"	4
" M. Keçava Rao	"	4	" M. Kristna Rao	"	4
" Ahobala Bharti	"	4	" D. Bhujanga Rao	"	4
" Balaji Rao	"	2	" C. Srinivasa Rao	"	2
" Venkatesa Iyengar	"	2	" N. Kristna Iyengar	"	2
" C. M. Vijaya Raghava Char		2	" Srinivasa Char	"	2
" N. T. Gopala Iyengar	"	2	" Venkatesiah	"	1
" N. R. Venkata Rao	"	1	" D. Saka Ram Rao	"	4
" Thatha Iyengar	"	4	" T. Ramiah	"	8

Babu Protap Chandra Roy, &c. *&c.* *&c.*

The above letter will speak for itself. I have accepted the donation most thankfully. I admire the feeling that prompted it. While engaged in bringing out the second edition of the Bengalee *Mahábhárata* (the first of the series for gratuitous distribution), I issued an appeal for pecuniary aid. That appeal was answered, and promptly answered, by even some of the ladies of Bengal. The sums I received were never large, the circumstances of the donors not being very favorable. But these

small donations were to me more encouraging than the larger contributions I received. Altogether they amounted to a very respectable sum, and but for them I could never have completed what I had begun. The power of small subscriptions in a country like India is very great. I have on several occasions experienced it in connection with my enterprise.

Although I have thanked the students of the Central College, Bangalore, while acknowledging their contribution, I repeat those thanks publicly. The entire costs of two such editions of the English translation of the *Mahābhārata* may be got together if the example set by these students of Bangalore be followed generally by my countrymen. Nay, the funds necessary for giving stability to the *Bhârata Kāryālaya* itself and make it a permanent instrument for diffusing the treasures of old Aryan thought, may easily be raised in India only by such a method, and nobody feel the poorer for it.

PROTAP CHANDRA ROY.

The departure of the Hon'ble C. P. Ilbert from these shores has been definitely announced, and although every native of India is rejoiced at the thought of the prospects that await Mr. Ilbert in the land of his birth, for he leaves the Law-membership of the Viceregal Council for the office of Junior Parliamentary Counsel, yet there is nothing but sadness and sorrow in every native heart at the thought of the severance of India's connection with a person of his stamp. In him India loses a true friend, an official of broad sympathies, an able lawyer, a thorough gentleman whose influence was distinctly felt in society, and above all, an Englishman of the noblest type. Great, however, as the loss is to India, that to this poor Institution is still greater, for in him the Karyalaya loses one of its kindest patrons. While passing his days in England amid the smiling faces of friends and relatives and amid the pleasant associations of earlier years, may he still continue to take an interest in the affairs of this poor country! The native papers have truly given voice to the national sentiment in desiring to do something for perpetuating his memory in this country. India would be ungrateful if she did otherwise.

P. C. ROY.

Printed and published by Protap Chandra Roy,
at 367, Upper Chitpore Road, Calcutta.

THE MAHABHARATA

OF

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PROTĀP CHANDRA ROY.

UDYOGA PARVA.

(SECTIONS VIII—XXXII.)

CALCUTTA :

BHĀRATA PRESS.

NO. 367, UPPER CHITPORE ROAD.

1886.

From the *American Bookseller*, New York, *August 15th, 1886.*

"We have received from Mr. Wm. Emmette Coleman, a copy of an *Appeal* issued by Babu Roy, a learned Indian scholar, to obtain funds for an issue of a faithful English translation of the *Mahâbhârata*, the great Sanskrit epic. The Babu is an enthusiast in regard to this great religious work ; he has already issued a prose translation in Bengali, and finally resolved to establish a permanent society for distributing gratuitously the great works of ancient India. This society has distributed nearly 18,000 copies of the Bengali version. Encouraged by this success, the Babu now is anxious to publish an English version, of which a number of copies will be sold to deserving students at 25 Rupees a copy, and also to raise a fund to make the society for diffusion of Indian literature as permanent as the Bible societies. It must not be for a moment supposed that this scheme has anything to do with the nonsense which the Olcotts and Blavatskys call Buddhism, esoteric or exoteric, nor even with Buddhism in its truer aspect, as in *The Light of Asia*. The *Mahābhārata* represents the thoughts of men who extirpated Buddhism from the peninsula, and reflects the philosophy and morality of the golden days of India. "The time will come," writes Max Muller, "when every educated native will be as proud of the *Mahâbhârata* as the Greeks are of *Homer*." The circular issued by the Babu is well worth reading, and will be a revelation to many of the extent to which the great Indian poems are printed and gratuitously circulated by the princes and chiefs of India."

From the *Riligio-Philosophical Journal*, Chicago, Illinois, *August 21st, 1886.*

" * * * * * * *

It is believed that nothing approximating a complete translation of the *Mahâbhârata* exists in any European language, except the defective French version of M. Fauche ; the importance, therefore, of a faithful English translation of this great epic can scarcely be over-estimated. As the native Hindus—princes, scholars, and people—have contributed so liberally in aid of the accomplishment of the gigantic task of publishing—mostly for gratuitous distribution—an English version of their greatest epic, it has been deemed not unlikely that the Orientalists of America and Europe would gladly avail themselves of the opportunity of rendering, to their Aryan brethren in India, such measure of assistance as may be in their power, in furtherance of the *magnum opus* which they have so zealously undertaken."

VIJAYA.

Another year has passed over our heads, and with it a year of our life. The mighty Goddess Doorgā came and hath gone, gladdening for a while every Hindu home in the country. The day of the Goddess' departure was, in pursuance of time-honored custom, availed of by her worshippers for exchanging friendly greetings and loving embraces. It was, as usual, the day for burying the animosities of the year. Hindus ourselves, we avail of this opportunity to give the compliments of the season to the patrons, friends, admirers, and well-wishers of the *Kāryâlaya*, expressing our gratitude to those that befriended the institution and took an interest in its labors. Since we offered our last *Vijayâ* greetings, two of the reigning princes of India have passed away. India still mourns the loss of both Holkar and Scindiah. Both of them had won great fame by their administrative abilities, and it is only to be hoped that their successors will try to imitate their virtues. Though, however, there is still sorrow in the country, it is not without a mixture of joy so far as Bengal at least is concerned. The nomination of Sir Steuart Bayley to the *guddee* of Belvedere has given satisfaction to all Bengal. The Goddess Doorgā having gone back in a palanqueen instead of on horse or elephant, the land "has burst into earlier flowers," promising a double harvest. May peace and contentment reign in the country during the administration of the Lieutenant-Governor elect as much as during that of him who is to succeed ! May he earn the esteem and affection of his people, and may Sir Rivers Thomson also, after he quits these shores, enjoy amid happy faces in his native land that rest and peace which he has richly earned ! Whatever the differences of opinion about merits of his rule, he has been uniformly kind to this institution.

The last year has been to some extent a propitious one for the *Kāryālaya*. It has added more names to its list of patrons. It has seen the completion of the Bengali translation of the *Bhāgavat*. Great progress has been made in the English and the Bengali translations of the *Mahābhārata*, and in the publication also of the original Sanskrit text. The Sanskrit *Rāmayana* also was completed towards the early part of the year. Our prayer to the Goddess Mahāmāyā is that she may continue to bless the *Kāryālaya* ! May victory and joy, through the grace of the victory-and-joy-giving consort of Civa, ever attend on Her Gracious Majesty the Queen-Empress of India ! May the Goddess grant Her Majesty health and years to complete a reign which promises to be the longest in the annals of the British Empire and which is destined to stand unique in the pages of history as one of love and peace, joy and happiness ! May her revered name be a household word in every part of her vast Empire, associated with everything that is noble and righteous ! May success always attend the noble statesman who now presides over the destinies of this country ! May the Goddess vouchsafe peace and happiness unto the different provincial Governors of the realm !

May the adorable *Cakti* grant the princes and chiefs of India energy and wisdom to carry on the government of their respective states to the happiness of their subjects! May the chiefs of Indore and Gwalior, Baroda and Hyderabad, Mysore and Travancore, Jeypore and Ulwar, Dhar and Rewa, and all others who have befriended the *Kāryàlaya*, be themselves happy in the happiness of their subjects! May the Goddess shower her choicest blessings on the eminent *savants* in different parts of the world who have taken an interest in my work,—on Dr. Rost, the learned Librarian of the India Office who is kindness' self to me and my poor labors,—on Professor Max Muller who first encouraged me to take up the English translation of the *Mahābhārata*,—on Mr. W. E. Coleman, Professor Jacobi, Professor Lanman, and others, all of whom have befriended me in many ways! May the Marquis and Marchioness of Ripon, who have endeared themselves to the people of this country, live in peace and happiness! May the accomplished lady Miss Mary Scott, who has been more than a mother to me in offering me sympathy amid my difficulties, receive the blessings of mother Doorgā! May those noblemen of England who have evinced an interest in my work, take still greater interest in it, and in all matters of Indian administration! May the various Government officials in India, such as our illustrious finance Minister Sir Auckland Colvin, Sir Charles Aitchison who after winning the heartfelt gratitude of a whole nation committed to his care succeeds Sir Steuart Bayley in the Supreme Council, General the Hon'ble Chesney, and others, who have always lent such hearty support to the *Kàryàlaya*, continue to earn even greater distinctions by their unwearied attention to the weal of the people of this land! May the landed gentry of Bengal work in harmony among themselves for the amelioration of their own condition and that of their tenantry at large! May the Incarnation of *Cakti*—give them the inspiration and opportunity to strive for securing the well-being of their country! May the Goddess stimulate them to noble deeds! May the blessed *Bhagavati* inspire the Press of India,—Native and English—to which my obligations are due, with noble sentiments, impartial views, and catholic ideas! And last, though not least, may the supreme Goddess vouchsafe health and means, peace and prosperity, joy and happiness, to the two hundred and fifty millions of India's inhabitants, and may these remain faithful to the benign rule of Her Majesty the Queen-Empress! These are my prayers to the Goddess, and with these words I beg to offer my sincere greetings to my patrons and the public for the manifold marks of kindness I have received at their hands!

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