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THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

Published and distributed chiefly *gratis*

BY

PROTĀP CHANDRA ROY.

UDYOGA PARVA.

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PREFACE.

The *Virāta* which constitutes the fourth of the Eighteen *Parvas* of Vyāsa's great epic has just been finished. The same Hari that took care of the distressed Pāndavas during their period of concealment, the same Vāsudeva that protected them from the wiles of Dhritarāshtra's wicked son and enabled those bulls among men to emerge from obscurity into the first dawn of returning prosperity, with the powerful ruler of the Matsyas as their ally and old Drupada at the head of his heroic sons and the lion of Madhu's race and other valiant heroes of the Vrishni, the Andhaka, and the Bhoja tribes, all ready to succour them in the impending conflict, the same Nārāyana at whose name danger flieth away, has in his kindness enabled me also to complete this portion of my self-imposed task ! Let not the reader imagine that with the completion of the *Virāta*, the progress that has been achieved is encouraging. Like the Pāndavas who, notwithstanding the allies they had in their natural friends, had to make grand preparations yet before they could achieve success on the field, I also, notwithstanding the aid I have received, shall have to make ampler preparations before success can be mine. May the princes and chiefs of India respond to my solicitations as cheerfully as did their prototypes of the *Dwāpara* age to those of Yudhishthira !

Figure apart, the *Udyoga* is an extensive *Parva*, about as large as the *Adi*. If I can complete it, about a third of the whole epic will be completed. As yet I have seen no discouraging signs. There is not a country on the face of the civilised globe where this publication is unknown. I have also been fortunate enough to win the sympathy and good wishes of many friends of literature and many eminent *savans* of both Europe and America. My countrymen also appreciate the usefulness of the undertaking. There is no reason on earth why the work, gigantic though it be, should not be completed. I believe the charity of my country to be inexhaustible, and I have never, on that account, regarded my prospective resources to be inconsiderable. With these few words I introduce the fifth *Parva*, the book which describes the preparations of both branches of the Kuru race for the grand conflict on the plains of Kurukshetra, and which abounds with other matters replete with interest for almost every class of readers.

Calcutta:
No, 367, Upper Chitpore Road.

PROTAP CHANDRA ROY,
Secy. to the Dātavya Bhārata Kāryālaya.

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THE MAHABHARATA

UDYOGA PARVA.

SECTION I.

(Sainyodyoga Parva.)

Om! 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.

Vaiçampāyana said.—"Then those valiant descendants of Kuru, who belonged to the same party (with Virāta), having joyfully celebrated the nuptials of Abhimanyu and rested themselves that night, presented themselves at dawn, well pleased, in the presence chamber of Virāta. And the presence chamber of the king of the Matsyas was full of riches, and variegated with choice gems and precious stones, with seats methodically arranged, adorned with garlands, and filled with fragrance. And those mighty monarchs of men all came to that place. And on the seats in front sat the two kings Virāta and Drupada. And the revered and aged rulers of the earth, and Valarāma and Krishna along with their father, all sat there. And close to the king of Pānchāla was seated the great hero of the race of Cini, together with the son of Rohini. And side by side with the king of the Matsyas sat Krishna and Yudhisthira, and all the sons of king Drupada, and Bhima and Arjuna, and the two sons of Mādri, and Pradyumna and Cāmba, both valiant in battle, and Abhimanyu with Virāta's sons. And those princes, the sons of Draupadi, rivalling their fathers in valour, strength, grace, and prowess, sat upon excellent seats inlaid with gold. And when those mighty heroes wearing shining ornaments and robes had sat them-

selves down, that gorgeous assembly of kings looked beautiful like the firmament spangled with resplendent stars. And those valiant men, assembled together, having conversed with one another upon various topics, remained for some time in a pensive mood, with their eyes fixed upon Krishna. And at the end of their talk, Krishna drew their attention to the affairs of the Pāndavas. And those powerful kings together listened to Krishna's speech, pregnant and lofty. And Krishna said.—'It is known to you all, how this Yudhishthira was deceitfully defeated at dice by the son of Suvala, and how he was robbed of his kingdom, and how a stipulation was made by him concerning his exile in the forest. And capable as they were of conquering the earth by force, the sons of Pāndu remained firm in their plighted faith. And accordingly for six and seven years these incomparable men accomplished the cruel task imposed upon them. And this last, the thirteenth year, was exceedingly hard for them to pass. Yet unrecognised by any one they have passed it, as known to you, suffering unendurable hardships of various kinds. This is known to you all. These illustrious men have spent the thirteenth year, employed in the menial service of others. This being so, it is for you to consider what will be for the good of both Yudhishthira and Duryodhana, and what, as regards the Kurus and the Pāndavas, will be consistent with the rules of righteousness and propriety and what will meet with the approbation of all. The virtuous king Yudhishthira would not unrighteously covet even the celestial kingdom. But righteously he would accept the rule even of a single village. How the sons of Dhritarāshtra fraudulently robbed him of his paternal kingdom, and how he hath passed a life of unendurable hardships, are known to all the kings assembled here. The sons of Dhritarāshtra are incapable of overcoming by strength Arjuna the son of Prithā. Nevertheless, king Yudhishthira and his friends have no other desire than the good of Dhritarāshtra's sons. These brave sons of Kunti, and the two sons of Mādri, ask for only what they themselves, achieving victory in battle, had won from the defeated kings. You no doubt, know full well how those enemies of the Pāndavas—with the object of possessing themselves

of the kingdom, endeavoured by various means to destroy them, when they were yet mere boys. So wicked and rancorous they were. Consider, how grasping they are and how virtuous Yudhishthira is. Consider also the relationship that exists between them. I beseech you all to consult together and also think separately. The Pāndavas have always had a regard for truth. They have fulfilled their promise to the very letter. If now treated wrongfully by the sons of Dhritarāshtra they would slay them all though banded together. They have friends who, on being informed of their unworthy treatment at the hands of others, would stand by them, engaged in fight with their persecutors, and willingly slay them even if they should lose their own lives for it. If you suppose them to be too few to be capable of winning a victory over their enemies, you must know that banded together and followed by their friends, they would, no doubt, try their utmost to destroy those enemies. What Duryodhana thinks is not exactly known, nor what he may do. When the mind of the other side is not known, what opinion can be formed by you as to what is best to be done? Therefore, let a person, virtuous and honest and of respectable birth, and wary,—an able ambassador, set out to beseech them mildly for inducing them to give half the kingdom to Yudhishthira!' Having listened to the speech of Krishna, marked by prudence and a regard for virtue and showing a pacific and impartial spirit, his elder brother then addressed the assembly, bestowing high encomiums on the words of the younger brother."

SECTION II.

"Valadeva said,—'You have all listened to the speech of him who is the elder brother of Gada, characterised as it is by a sense of virtue and prudence, and salutary alike to Yudhishthira and king Duryodhana. These valiant sons of Kunti are ready to give up half their kingdom, and they make this sacrifice for the sake of Duryodhana. The son of Dhritarāshtra, therefore, should give up half of the kingdom, and should rejoice and be exceedingly happy with us that the

quarrel can be so satisfactorily settled. These mighty persons having obtained the kingdom would, no doubt, be pacified and happy, provided the opposite party behave well. For them to be pacified will redound to the welfare of men. And I should be well pleased if somebody from here, with the view of pacifying both the Kurus and the Pāndavas, should undertake a journey and ascertain what is in the mind of Duryodhana and explain the views of Yudhishthira. Let him respectfully salute Bhishma the heroic scion of Kuru's race, and the magnanimous son of Vichitravirya, and Drona along with his son, and Vidura, and Kripa, and the king of Gāndhāra, along with the *Suta's* son. Let him also pay his respects to all the other sons of Dhritarāshtra, to all who are renowned for strength and learning, devoted to their proper duties, heroic, and conversant with the signs of the times. When all these persons are gathered together and when also the elderly citizens are assembled, let him speak words full of humility and likely to serve the interests of Yudhishthira. At all events, let them not be provoked, for they have taken possession of the kingdom with a strong hand. When Yudhishthira had his throne, he forgot himself by engaging in gambling and was dispossessed by them of his kingdom. This valiant Kuru, this descendant of Ājmida, Yudhishthira, though not skilled in dice and though dissuaded by all his friends, challenged the son of the king of Gāndhāra, an adept at dice, to the match. There were then at that place thousands of dice-players whom Yudhishthira could defeat in a match. Taking, however, no notice of any of them, he challenged Suvala's son of all men to the game, and so he lost. And although the dice constantly went against him, he would still have Cakuni alone for his opponent. Competing with Cakuni in the play, he sustained a crushing defeat. For this, no blame can attach to Cakuni. Let the messenger make use of words characterised by humility, words intended to conciliate Vichitravirya's son. The messenger may thus bring round Dhritarāshtra's son to his own views. Do not seek war with the Kurus; address Duryodhana in only a conciliatory tone. The object may possibly fail to be gained

by war, but it may be gained by conciliation, and by this means also it may be gained enduringly!' "

Vaiçampāyana continued.—"While that valiant scion of Madhu's race was even continuing his speech, the gallant son of the race of Cini suddenly rose up and indignantly condemned the words of the former by these words of his."

SECTION III.

"Sātyaki said,—'Even as a man's heart is, so doth he speak! Thou art speaking in strict conformity with the nature of thy heart. There are brave men, and likewise those that are cowards. Men may be divided into these two well-defined classes. As upon a single large tree there may be two boughs one of which beareth fruits while the other doth not, so from the self-same line of progenitors may spring persons that are imbecile as well as those that are endowed with great strength. O thou bearing the sign of a plough on thy banner, I do not, in sooth, condemn the words thou hast spoken, but I simply condemn those, O son of Madhu, who are listening to thy words! How, indeed, can he who unblushingly dares attach even the slightest blame to the virtuous king Yudhishthira be permitted to speak at all in the midst of this assembly? Persons clever in the game of dice challenged the magnanimous Yudhishthira unskilled as he is in play, and confiding in them he was defeated! Can such persons be said to have virtuously won the game? If they had come to Yudhishthira while playing in his house with his brothers and defeated him there, then what they would have won would have been righteously won. But they challenged Yudhishthira who was bound in conscience to follow the rules observed by the military caste,* and they won by a trick. What is there in this conduct of theirs that is righteous? And how can this Yudhishthira here, having performed to the utmost the stipulations entered into by

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* Every member of the Kshatriya order is bound to respond to a challenge at dice as for a single combat.—*T.*

way of stakes in the play, freed from the promise of a sojourn in the forest, and therefore entitled to his ancestral throne, humble himself ? Even if Yudhishthira coveted other people's possessions still it would not behove him to beg! How can they be said to be righteous and not intent on usurping the throne when, although the Pāndavas have lived out their sojourn of concealment unrecognised, they still say that the latter had been recognised ? They were besought by Bhishma and the magnanimous Drona, but they would not yet consent to give back to the Pāndavas the throne that belongeth to them by right of birth. The means with which I would beseech them would be sharp arrows. I shall fight and with a strong hand force them to prostrate themselves at the feet of the illustrious son of Kunti. If, however, they do not fall at the feet of the wise Yudhishthira, then they and their partisans must go to the regions of Yama. When Yuyudhāna (myself) is enraged and resolved to fight, they, to be sure, are unequal to withstand his impetus, as mountains are unable to resist that of the thunderbolt! Who can withstand Arjuna in fight, or him who hath the discus for his weapon in battle, or myself as well ? Who can withstand the unapproachable Bhima ? And who, having regard for his life, would come near the twin brothers who firmly grasp their bows and resemble the death-dealing Yama in intelligence ? Who would approach Dhrishtadyumna the son of Drupada, or these five sons of the Pāndavas who have added lustre to Draupadi's name, rivalling their fathers in valour, equal to them in every respect, and full of martial pride; or him of the powerfull bow, Subhadrā's son, irresistible by even the gods themselves; or Gada, or Pradyumna, or Cāmva, resembling Yama or the thunderbolt or fire ? We shall slay Dhritarāshtra's son and Cakuni and Karna in battle, and place the Pāndava on the throne! There is no sin in slaying them that are bent on slaying us; but to be a beggar before foes is both impious and infamous! I ask you to be diligent in doing that which is heartily desired by Yudhishthira. Let Pāndu's son get back the kingdom resigned by Dhritarāshtra! Either

Yudhishthira should get back his kingdom this very day or all our enemies shall lie down on the earth, slain by me!'"

SECTION III.

"Drupada said,—'O mighty-armed one, it will, without doubt, be even as thou hast said! Never will Duryodhana give up the kingdom by peaceful means, and Dhritarāshtra, who doats on his son, will follow him in his wish. And so will Bhishma and Drona from imbecility, and Karna and Cakuni from folly. The words of Valadeva commend themselves to my judgment; the course pointed out by him should, indeed, be followed by a man who desires peaceful settlement. But Duryodhana should never be addressed in mild words. Vicious by nature, he, I believe, cannot be brought to reason by mildness. In respect of an ass, mildness is in place; but in respect of animals of the bovine species, severity should be resorted to. If any one were to speak mild words to Duryodhana, vicious by nature that wicked wight would consider the speaker to be an imbecile person. If a mild course is adopted towards him, the fool will think that he has won. Let us do even this, let us make preparations; let us send word to our friends that they may collect an army for us. Let speedy messengers go to Calya, and Dhrishtaketu, and Jayatsena, and the prince of the Kekayas. Duryodhana also, on his part, will send word to all the kings. Right-minded persons, however, respond to the request of those that first beseech them. Therefore, I ask you to make haste in first preferring your suit to these rulers of men. Meseems that a great undertaking is awaiting us. Quickly send word to Calya, and to the kings under him, and to king Bhagadatta of immeasurable valour residing on the eastern sea-coast, and to the fierce Hārdikya, and Āhuka, and the king of the Mallas of powerful understanding, and Rochamāna. Let Vrihanta be summoned and king Senāvindu, and Vāhlika and Munjakeça, and the ruler of the Chedis, and Supārçva, and Suvāhu; and that great hero, Paurava; and also the kings of the Cakas, the Pahlavas, and the Daradas, and Surāri, and Nadija, and king Karnaveshta,

and Nila, and the valiant king Viradharman ; and Durjaya, and Dantavakra, and Rukmi, and Janamejaya ; and Ashāda, and Vāyuvega, and king Purvapāli ; and Bhuritejas, and Devaka, and Ekalavya with his sons; and also the kings of the Kārusha race, and the valiant Kshemamurti, and the kings of the Kāmboja and the Richika tribes, and of the western sea-coast ; and Jayātsena, and the king of Kāshi, and the rulers of the land of the five rivers, and the proud son of Krātha, and the rulers of the mountain regions, and Jānaki, andSuçarman, and Manimān, and Potimatsyaka, and the valiant Dhrishta-ketu, and the ruler of the kingdom of Pānçu ; and Paundra, and Dandadhāra, and the brave Vrihatsena ; and Aparājita, and Nishāda and Crenimat and Vasumat ; and Vrihadvala of great strength, and Vāhu the conqueror of hostile cities ; and the warlike king Samudrasena with his son ; and Udbhava, and Kshemaka, and king Vātadhāna ; and Crutāyus, and Dridhāyus, and the gallant son of Cālwa ; and the king of the Kalingas, and Kumāra, unconquerable in battle !* Speedily send word to these. This is what recommends itself to me. And let this my priest, a learned Brāhmana, be sent, O king, to Dhritarāshtra ! Tell him the words he is to say and what Duryodhana should be told ; and how Bhishma is to be addressed, and how Drona, that best of car-warriors !' "

SECTION IV.

"Krishna said,—'These words are worthy of the chief of the Somaka tribe, and are calculated to promote the interests of Pāndu's son of immeasurable strength. As we are desirous of adopting a politic course, this is, no doubt, our first duty ; a man acting otherwise would be a great fool. But our relationship to both the Kurus and the Pāndus is equal, howsoever these two parties may behave with each other. Both you and we have been invited here on the occasion of a marriage. The marriage having now been celebrated, let us go home, well-pleased. You are the

* These names are variously given in various texts.—*T.*

foremost of kings, both in years and learning; and here we all, no doubt, are as if your pupils. Dhritarāshtra has always entertained a great respect for you; and you are also a friend of the preceptors Drona and Kripa. I, therefore, ask you to send a message (to the Kurus) in the interests of the Pāndavas. We all resolve even upon this that you should send a message (unto them). If that chief of the Kuru race should make peace on equitable terms, then the brotherly feelings between the Kurus and the Pāndus will sustain no injury. If, on the other hand, the son of Dhritarāshtra should wax haughty and from folly refuse to make peace, then, having summoned others, summon us too. The holder of *Gāndiva* then will be fired with wrath and the dull-headed and wicked Duryodhana, with his partisans and friends, will meet his fate.'"

Vaiçampāyana said.—"King Virāta, then, having honored Krishna, sent him home with his followers and relatives. And after Krishna had set out for Dwārakā, Yudhishthira and his followers, with king Virāta, began to make preparations for war. And Virāta and his relatives sent word to all the monarchs, and king Drupada also did the same. And at the request of those lions of the Kuru race, as also of the two kings of the Matsyas and the Pānchālas, many lords of the earth, possessed of great strength, came to that place with cheerful hearts. And when the sons of Dhritarāshtra heard that the Pāndavas had collected a large army, they also assembled many rulers of the earth. And, O king, at that time the whole land became thronged with the rulers of the earth who were marching to espouse the cause of either the Kurus or the Pāndavas. And the land was full of military bands composed of four kinds of forces. And from all sides the forces of those heroes began to pour in. And the goddess Earth with her mountains and forests seemed to tremble beneath their tread. And the king of the Pānchālas, having consulted the wishes of Yudhishthira, despatched to the Kurus his own priest, who was old both in years and understanding.'"

SECTION V.

"Drupada said,—'Of beings those that are endowed with life are superior. Of living beings those that are endowed with intelligence are superior. Of intelligent creatures men are superior. Of men the twice-born are superior. Of the twice-born, students of the *Veda* are superior. Of students of the *Veda* those of cultured understanding are superior. Of cultured men practical persons are superior. And finally, of practical men those knowing the Supreme Being are superior. You, it seems to me, are at the very top of those that are of cultured understanding. You are distinguished both for age and learning. You are equal in intellect to either Cukra or Vrihaspati the son of Angiras. You know what kind of man the chief of the Kuru race is, and what kind of man also is Yudhishthira the son of Kunti. It was with Dhritarāshtra's knowledge that the Pāndavas were deceived by their opponents. Though instructed by Vidura he yet follows his son! Cakuni advisedly challenged Yudhishthira to a gambling match although the latter was unskilled in gambling while the former was an adept in it! Unskilled in play, Yudhishthira was guileless and firm in following the rules of the military order. Having thus cheated the virtuous king Yudhishthira, they will, by no means, voluntarily yield up the kingdom. If you speak words of righteousness unto Dhritarāshtra, you will certainly gain the hearts of his fighting men. Vidura also will make use of those words of yours and will thus alienate the hearts of Bhishma, and Drona, and Kripa, and others. When the officers of state are alienated and the fighting men are backward, the task of the enemy will be to gain back their hearts. In the meantime the Pāndavas will, with ease and with their whole hearts, address themselves in preparing the army and in collecting stores. And when the enemy's adherents are estranged, and while you are hanging about them, they will surely not be able to make adequate preparations for war. This course seems expedient in this wise. On your meeting with Dhritarāshtra it is possible that Dhritarāshtra

may do what you say. And as you are virtuous, you, therefore, must act virtuously towards them. And to the compassionate, you must descant upon the various hardships that the Pāndavas have endured. And you must estrange the hearts of the aged persons by discoursing upon the family usages which were followed by their forefathers. I do not entertain the slightest doubt in this matter. Nor need you be apprehensive of any danger from them, for you are a Brāhmana, versed in the *Vedas*; and you are going thither as an ambassador, and more especially, you are an aged man. Therefore, I ask you to set out without delay towards the Kauravas with the object of promoting the interests of the Pāndavas, timing your departure under the (astrological) combination called *Pushyā* and at that part of the day called *Jaya*.'"

Vaiçampāyana continued.—"Thus instructed by the magnanimous Drupada, the virtuous priest set out for the city called after the elephant. And that learned man, well-versed in the principles of the science of politics, started with a following of disciples towards the Kurus for the sake of promoting the welfare of Pāndu's sons.'"

SECTION VI.

Vaiçampāyana said.—"Having despatched the priest to the city called after the elephant, they sent messengers to the kings of various countries. And having sent messengers to other places, the Kuru hero Dhananjaya, that bull among men and son of Kunti, himself set out for Dwārakā. And after Krishna, and Valadeva the descendant of Madhu, had both departed for Dwārakā with all the Vrishnis, the Andhakas, and the Bhojas, by hundreds, the royal son of Dhritarāshtra had, by sending secret emissaries, furnished himself with information of all the doings of the Pāndavas. And learning that Krishna was on his way, the prince went to the city of Dwārakā by means of fine horses possessing the speed of the wind, and taking with him a small number of troops. And on that very day the son of Kunti

and Pāndu, Dhananjaya, also speedily arrived at the beautiful city of the Ānarata land. And the two scions of the Kuru race, those tigers among men, on arriving there saw that Krishna was asleep, and drew near him as he lay down. And as Krishna was sleeping, Duryodhana entered the room, and sat down on a fine seat at the head of the bed. And after him entered that wearer of the diadem the magnanimous Arjuna. And he stood at the back of the bed, bowing and joining his hands. And when the descendant of Vrishni, Krishna, awoke, he first cast his eyes on Arjuna. And having asked them as to the safety of their journey, and having fitly bestowed his greetings upon them, the slayer of Madhu questioned them as to the occasion of their visit. Then Duryodhana addressed Krishna, with a cheerful countenance, saying,—'It behoveth you to lend me your help in the impending war. Arjuna and myself are both equally your friends. And, O descendant of Madhu, you also bear the same relationship to both of us. And today, O slayer of Madhu, I have been the first to come to you. Right-minded persons take up the cause of him who comes first to them. This is how the ancients acted. And, O Krishna, you stand at the very top of all right-minded persons in this world, and are always respected. I ask you to follow the rule of conduct observed by right-minded men!' Thereat Krishna replied,—'That you have come first, O king, I do not in the least doubt. But, O king, the son of Kunti, Dhananjaya, has been first *beheld* by me. On account of your first arrival, and on account of my having beheld him first, I shall, no doubt, lend my assistance, O Suyodhana, to both. But it is said that those who are junior in years should have the first choice. Therefore, Dhananjaya the son of Kunti, is entitled to the first choice. There is a large body of cowherds numbering ten crores, rivalling me in strength and known as the Nārāyanas, all of whom are able to fight in the thick of battle. These soldiers, irresistible in battle, shall be sent to one of you, and I alone, resolved not to fight on the field, and laying down my arms, will go to the other. You may, O son of Kunti, first select whichever of

these two commends itself to you. For, according to law, you have the right to the first choice!'"

Vaiçampāyana continued.—"Thus addressed by Krishna, Dhananjaya the son of Kunti selected Keçava who was not to fight on the battle-field, even Nārāyana himself, the slayer of foes, increate, born among men at his own will,—the foremost of all Kshatriyas and above all the gods and the *Dāṇavas*. And Duryodhana selected for himself that entire army (composed of the Nārāyanas). And, O descendant of Bharata, having obtained those troops numbering thousands upon thousands, he was exceedingly delighted, although he knew that Krishna was not on his side. And having secured that army possessed of terrible prowess, Duryodhana went to the son of Rohini, of great strength, and explained to him the object of his visit. That descendant of Cura in reply addressed the following words to Dhritarāshtra's son,—'Thou shouldst remember, O tiger among men, all that I said at the marriage ceremony celebrated by Virāta! O thou delighter of the race of Kuru, for thy sake I then contradicted Krishna and spoke against his opinions. And again and again I alluded to the equality of our relationship to both the parties. But Krishna adopted not the views I then expressed; nor can I separate myself from Krishna for even a single moment. And seeing that I cannot act against Krishna, even this is the resolution formed by me, *viz.*, that I will fight neither for Kunti's sons nor for you! And, O bull of the Bharatas, born as thou art in Bharata's race that is honored by all the kings, go and fight in accordance with the rules of propriety!'"

Vaiçampāyana continued.—"Thus addressed, Duryodhana embraced that hero wielding a plough for his weapon of battle, and although knowing that Krishna had been taken away from his side, he yet regarded Arjuna as already vanquished. And the royal son of Dhritarāshtra then went to Kritavarman. And Kritavarman gave him a body of troops numbering an *Akshauhini*. And surrounded by that military host, terrible to behold, the Kaurava marched forth delighting his friends. And after Duryodhana had departed, the Creator of the world,

Krishna, clad in yellow attire, addressed Kiritin, saying,—'For what reason is it that you have selected me who will not fight at all ?' "

"Thereupon Arjuna answered,—'I question not that you are able to slay them all. I also am alone capable of slaying them, O best of men! But you are an illustrious person in the world; and this renown will accompany you. I also am a suitor for fame; therefore, you have been selected by me. It hath been always my desire to have you for driving my car. I, therefore, ask you to fulfil my desire cherished for a long time.'

" Vasudeva's son thereupon said,—'It beseems thee well, O Kunti's son, that thou measurest thyself with me! I will act as thy charioteer; let thy wish be fulfilled.' "

Vaiçampāyana continued.—"Then with a glad heart, Kunti's son, accompanied by Krishna as well as by the flower of the Daçārha race, came back to Yudhishthira.' "

SECTION VII.

Vaiçampāyana said.—" O king, having learnt the news from the messengers, Calya, accompanied by a large body of troops and by his sons, all of whom were mighty in battle, was coming to the Pāndavas. His encampment covered an area of one and a half *Yojana*, so large was the force owned by that best of men. He was the master, O king, of an *Akshauhini* and had great prowess and valour. And there were in his army heroes bearing armour of various colors, with diverse kinds of banners and bows and ornaments and cars and animals, all wearing excellent garlands, and various robes and ornaments. And many foremost of Kshatriyas were the leaders of his troops, dressed and decorated in the manner of their native land by hundreds and thousands. And he proceeded by slow marches, giving rest to his troops, towards the place where the Pāndava was. And the creatures of the earth felt oppressed and the earth trembled under the tread of his troops. And king Duryodhana, hearing that that magnanimous and mighty hero was on his way, hastened towards him and paid him

honors, O best of the Bharata race! And he caused finely decorated palaces of entertainment to be constructed at different spots for his reception, on beautiful sites, and whither many artists were directed to entertain the guests. And those pavilions contained garlands and meat and the choicest viands and drinks, and wells of various forms, capable of refreshing the heart, and tanks of various forms, and edibles, and roomy apartments. And arriving at those pavilions, and waited upon like a very god by the servants of Duryodhana located at different spots, Calya reached another house of entertainment resplendent as a retreat of the celestials. And there, greeted with choice creature-comforts fit for beings superior to man, he deemed himself superior even to the lord himself of the gods and thought meanly of Indra as compared with himself. And that foremost of Kshatriyas, well-pleased, asked the servants, saying,—'Where are those men of Yudhishthira, who have prepared these places of refreshment? Let those men who made these be brought to me. I deem them worthy of being rewarded by me. I must reward them, let it so please the son of Kunti!' The servants, surprised, submitted the whole matter to Duryodhana. And when Calya was exceedingly pleased, and ready to grant even his life, Duryodhana, who had remained concealed, came foward and showed himself to his maternal uncle. And the king of the Madras saw him and understood that it was Duryodhana who had taken all that trouble to receive him. And Calya embraced Duryodhana and said,—'Accept something that you may desire!'

"Duryodhana thereupon said,—'O thou auspicious one, let thy word be true, grant me a boon! I ask thee to be the leader of all my army!'"

Vaiçampāyana continued.—"And hearing this, Calya said, —'Be it so! What else is to be done?' And the son of Gāndhāri repeated again and again,—'It is done!' And Calya said,—'O Duryodhana, O best of men, go to thy own city. I shall proceed to pay a visit to Yudhishthira, the subduer of foes. O king, I shall speedly come back, O ruler of men! That best of men, Pāndu's son Yudhishthira, must, by all means, be visited by me!' And hearing this, Duryodhana

said,—'O king, O ruler of the earth, having seen the Pāndava, come speedily back! I depend entirely upon thee, O king of kings! Remember the boon that thou hast granted me!' And Calya answered,—'Good betide thee! I shall come speedily back. Repair to thy own city, O protector of men!' And then those two kings, Calya and Duryodhana, embraced each other. And having thus greeted Calya, Duryodhana came back to his own city. And Calya went to inform the sons of Kunti of that proceeding of his. And having reached Upaplavya, and entered the encampment, Calya saw there all the sons of Pāndu. And the mighty-armed Calya, having met the sons of Pāndu, accepted as usual water for washing his feet, and the customary gifts of honor including a cow. And the king of the Madras, that slayer of foes, first asked them how they were, and then with great delight embraced Yudhishthira, and Bhima, and Arjuna, and the sons of his sister the two twin-brothers. And when all had sat down, Calya spoke to Yudhishthira, the son of Kunti, saying,—'O tiger among kings, O thou delighter of the race of Kuru, is it all well with thee? O best of victors, how fortunately hast thou spent the term of thy residence in the wilderness! O king, O lord of monarchs, it was an exceedingly hard task that thou hast performed by dwelling in the wilderness together with thy brothers and this noble lady here! An awfully difficult task again was that sojourn of thine,—the period of concealment,—which task also thou hast performed. O descendant of Bharata, for one pulled down from a throne it is nothing but hardship that awaits him. Where is there any happiness for him, O king! O afflicter of thy foes, in compensation for all this vast misery wrought by Dhritarāshtra's son, thou wilt attain to proportional happiness after having killed thy foes! O great king, O lord of men, the ways of the world are known to thee! Therefore, O my son, thou art never guided by avarice in any of thy dealings! O descendant of Bharata, do thou tread on the foot-prints of ancient saintly kings! My son, Yudhishthira, be steady in the path of liberality, and self-abnegation, and truth! And, O royal Yudhishthira, mercy and self-control,

and truth and universal sympathy, and everything wonderful in this world, are to be found in thee! Thou art mild, munificent, religious, and liberal, and thou regardest virtue as the highest good! O king, many are the rules of virtue that prevail amongst men, and all those are known to thee! O my son, O afflicter of foes, thou knowest in fact every thing relating to this world, O king! O best of Bharata's race, how lucky it is that thou hast come out of this difficulty of thine! How lucky, O king, O formost of monarchs, O lord, it is that I see thee, so virtuous a soul, a treasure-house of righteousness, freed with thy followers from this!'"

Vaiçampāyana continued.—"Then, O descendant of Bharata, the king spoke of his meeting with Duryodhana and gave a detailed account regarding that promise of his and that boon granted by himself. And Yudhishthira said,—'O valiant king, it has been well done by thee that being pleased at heart thou hast plighted thy truth to Duryodhana. But, good betide thee, O ruler of the earth, I ask thee to do one thing only. O king, O best of men, thou wilt have to do it solely for my sake, though it may not be proper to be done, O valiant one! Hear, what I submit to thee, O great king. Thou art equal to Krishna on the field of battle. When, O best of kings, the single combat between Karna and Arjuna will take place, I have no doubt thou wilt have to drive Karna's car. On that occasion, if thou art inclined to do good to me, thou must protect Arjuna, O king! Thou must likewise so act that the *Suta's* son Karna, may be dispirited and the victory may be ours. Improper it no doubt is; but, O my uncle, for all that thou must do it!' Calya said,—'Good betide thee! listen, O son of Pāndu! Thou tellst me to so act that the vile son of the *Suta* may be dispirited in fight. To be sure, I shall be his charioteer on the field, for he always considers me equal to Krishna. O tiger-like descendant of Kuru, I shall certainly speak to him, when desirous of fighting on the field of battle, words contradictory and fraught with harm to him, so that bereft of pride and valour, he may be easily slain by his antagonist. This I tell thee truly. Asked by thee to do it, this I am determined to do, O my son! Whatever

else I may be able to bring about, I shall do for thy good. Whatever troubles were suffered by thee together with Draupadi on the occasion of the game at dice,—the rude inhuman words uttered by the *Suta's* son, the misery inflicted by the *Asura* Jata and by Kichaka, O illustrious one, all the miseries experienced by Draupadi, like those formerly experienced by Damayanti,—will all, O hero, end in joy! Thou shouldst not be aggrieved at this; for Destiny is all-powerful in this world; and, O Yudhishthira, high-minded persons have to endure miseries of various kinds, nay, even the gods themselves, O king, have suffered misfortunes! O king, O descendant of Bharata, it is narrated that the high-minded Indra, the chief of the celestials, had to endure together with his wife very great misery, indeed!'"

SECTION VIII.

"Yudhishthira said,—'O foremest of monarchs, I wish to know how it was that great and unparalleled misery had to be endured by the illustrious Indra together with his queen.'"

"Calya said,—'Listen, O king, to me as I relate this ancient story of the events of former days,—how, O descendant of Bharata, misery befel Indra and his wife! Once Twashtri, the lord of creatures and the foremost of celestials, was engaged in practising rigid austerities. And it is said that from antipathy to Indra he created a son having three heads. And that being of universal form possessed of great lustre hankered after Indra's seat. And possessed of those three awful faces resembling the sun, the moon, and the fire, he read the *Vedas* with one mouth, drank wine with another, and looked with the third as if he would absorb all the cardinal points. And given to the practice of austerities, and mild, and self-controlled, he was intent upon a life of religious practices and austerities. And his practice of austerities, O subduer of foes, was rigid and terrible and of an exceedingly severe character. And beholding the austerities, courage, and truthfulness of this one possessed of immeasurable energy, Indra became anxious, fearing lest that being should take his place. And Indra reflected,—

How may he be made to addict himself to sensual enjoyments; how may he be made to cease his practice of such rigid austerities? For were the three-headed being to wax strong, he would absorb the whole universe!—And it was thus that Indra pondered in his mind; and, O best of Bharata's race, endued with intelligence, he ordered the celestial nymphs to tempt the son of Twashtri. And he commanded them, saying, —Be quick, and go without delay, and so tempt him that the three-headed being may plunge himself into sensual enjoyments to the utmost extent. Furnished with captivating hips, array yourselves in voluptuous attires, and decking yourselves in charming necklaces, do ye display gestures and blandishments of love. Endued with loveliness, do ye, good betide you, tempt him and alleviate my dread. I feel restless in my heart, O lovely damsels. Avert, ye ladies, this awful peril that hangs over me!—'

'Then the Nymphs said,—O Indra, O slayer of Vala, we shall so endeavour to allure him that thou wilt have to fear nothing at his hands. That very receptacle of austerities, sitting now as if scorching everything with his eyes, O god, we are going together to tempt. We shall try to bring him under our control, and to put an end to your fears.—'

"Calya continued,—'Commanded by Indra, they then went to the three-headed being. And arriving there, those lovely damsels tempted him with various gestures of love, displaying their fine figures. But engaged in the practice of exceedingly severe austerities, although he looked at them, yet he was not influenced by desire. Of subdued senses, he was like the ocean, full to the brim, in gravity. And the nymphs, after having tried their best, came back to Indra. And they all with joined hands spoke to the lord of the celestials, saying,—O lord, that unapproachable being is incapable of being disturbed by us. O highly gifted being, thou mayst do what now may seem proper to thee!—The high-minded Indra honored the nymphs and then dismissed them, reflecting, O Yudhishthira, solely upon other means of destroying his foe. And endued with intelligence, he fixed upon a contrivance for destroying the three-headed being. And he said,—Let me today hurl my thunderbolt at

him. By this means he will speedily be killed. Even a strong person should not overlook a rising foe, contemptible though he may be.—And thus reflecting upon the lessons inculcated in treatises of learning, he was firmly resolved upon slaying that being. Then Indra, enraged, hurled at the three-headed being his thunderbolt which looked like fire and was terrible to behold, and which inspired dread. And forcibly struck by that thunderbolt, he was slain and fell down as falls on the earth the loosened summit of a hill. And beholding him slain by the thunder-bolt, and lying down huge as a hill, the chief of the celestials found no peace, and felt as if scorched by the effulgent appearance of the dead; for though slain, he had a blazing and effulgent appearance and looked like one alive. And, strange to say, though lifeless, his heads seemed to be alive as they were beheld lying low on the field. And exceedingly afraid of that lustre, Indra remained plunged in thought. And at that time, O great king, bearing an axe on his shoulder, a carpenter came to the forest and approached the spot where lay that being. And Indra, the lord of Cachi, who was afraid, saw the carpenter come there by chance. And the chastiser of Pāka said unto him immediately,—Do this my behest. Quickly cut off this one's heads.—The carpenter thereupon said,—His shoulders are broad: this axe will not be able to cut them off. Nor shall I be able to do what is condemned by righteous persons.—And Indra said,—Do not fear, quickly do what I say. At my command thy axe shall equal the thunderbolt.—The carpenter said,—Whom am I to take thee to be who hast done this frightful deed today? This I wish to learn, tell me the exact truth!—And Indra said,—O carpenter, I am Indra, the chief of the gods. Let this be known to thee. Do thou act just as I have told thee. Do not hesitate, O carpenter!—The carpenter said,—O Indra, how is it that thou art not ashamed of this thy inhuman act? How is it that thou hast no dread of the sin of slaying a Brāhmana, after having slain this son of a saint?—Indra said,—I shall afterwards perform some religious ceremony of a rigorous kind to purify myself from this taint. This was a powerful enemy of mine

whom I have killed with my thunderbolt. Even now I am uneasy, O carpenter. I, indeed, dread him even now. Do thou quickly cut of his heads! I shall bestow my favor upon thee. In sacrifices, men will give thee the head of the sacrificial beast as thy share. This is the favor I confer on thee. Do thou quickly perform what I desire!—'

"Calya said,—'Hearing, this, the carpenter, at the request of the great Indra, immediately severed the heads of the three-headed being by means of his axe. And when the heads were cut off, out flew therefrom a number of birds, *viz.*, partridges, quails, and sparrows. And from the mouth wherewith he used to recite the *Vedas* and to drink the *Soma* juice, out came partridges in quick succession. And, O king, O son of Pāndu, from the mouth with which he used to look at the cardinal points as if absorbing them all, a number of quails came forth. And from that mouth of the three-headed being which used to drink wine, out flew a number of sparrows and hawks. And the heads having been cut off, Indra was freed from his trepidation, and went to heaven, glad at heart. And the carpenter also went back to his house. And the slayer of *Asuras*, having killed his foe, considered his object gained. Now when the lord of creatures, Twashtri, heard that his son had been slain by Indra, his eyes became red with ire, and he spoke the following words:—Since Indra hath killed my son who had committed no offence at all, who was constantly engaged in the practice of austerities, who was merciful, possessed of self-control, and of subdued passions, therefore, for the destruction of Indra, I will create Vritra! Let the worlds behold what power I possess, and how mighty is the practice of austerities! Let that inhuman, wicked-minded lord of the gods also witness the same!—And saying this, that enraged one, famous for his austerities, washed his mouth with water, made offerings on the fire, created the terrible Vritra, and spake to him, saying,—O destined slayer of Indra, grow in might even from the strength of my austere rites! —And that *Asura* grew in might, towering towards the firmament, and resembling the sun or fire. And he asked,—Risen like the doomsday sun, what am I to do?—Kill Indra!—

was the reply. And then he departed towards the celestial regions. And next ensued a great fight between Vritra and Indra both fired with wrath. And there took place a terrible combat, O best of Kuru's race ! And the heroic Vritra seized the celestial lord who had performed a hundred sacrifices. And filled with wrath, he whirled Indra and threw him into his mouth. And when Indra was swallowed up by Vritra, the terrified senior gods, possessed of great might, created *Jrimbhika** to kill Vritra. And as Vritra yawned and his mouth opened, the slayer of the *Asura* Vala contracted the different parts of his body, and came out from within Vritra's mouth. And thenceforth the yawn attaches itself to the living breath of animated beings in the three worlds. And the gods rejoiced at the egress of Indra. And once again commenced the terrible fight between Vritra and Indra, both full of ire. And it was waged for a long while, O best of Bharata's race. And when Vritra, inspired with the mighty spirit of Twashtri and himself endowed with strength, got the upper hand in fight, Indra turned back. And on his retreat, the gods became exceedingly distressed. And all of them together with Indra were overpowered by the might of Twashtri. And they all consulted with the saints, O descendant of Bharata. And they deliberated as to what was proper to be done, and were overwhelmed with dread. And seated on the top of the Mandara mountain, and bent on killing Vritra, they inly bethought themselves of Vishnu, the indestructible One.' "

SECTION IX.

" 'Indra said.—This whole indestructible universe, O gods, hath been pervaded by Vritra ! There is nothing that can be equal to the task of opposing him. I was capable of yore, but now I am incapable. What, good betide you, can I do ? I believe him to be unapproachable. Powerful and magnanimous, possessing immeasurable strength in fight, he would be able to swallow up all the three worlds with the gods, the

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* The *Asura* through whose influence creatures yawn.—*T.*

Asuras, and the men. Therefore, hear ye dwellers of heaven this is my resolution. Proceeding to the abode of Vishnu, in company with that high-souled Being must we consult, and ascertain the means of slaying this ruthless wretch.—'

"Calya continued.—'Indra having thus spoken, the gods with that host of *Rishis* repaired to the mighty god Vishnu to place themselves under the protection of that protecter of all. And afflicted with the dread of Vritra, they said unto the Supreme Lord of the deities,—Thou hadst in former times covered the three worlds with three steps! Thou hadst procured the ambrosial food, O Vishnu, and destroyed the *Asuras* in battle! Thou didst bind the great *Asura* Vali and hadst raised Indra to the throne of heaven! Thou art the Lord of the gods, and this entire universe is pervaded by thee. Thou art the God, the mighty Deity, saluted by all persons! Be thou the refuge of all the celestials together with Indra, O best of gods! The whole universe, O slayer of *Asuras*, hath been pervaded by Vritra!—And Vishnu said,—I am no doubt bound to do what is for your good. I shall, therefore, tell you of a contrivance whereby he may be annihilated. Do you with the *Rishis* and the *Gandharvas* repair to the place where that bearer of a universal form is, and adopt towards him a conciliatory policy. You will thus succeed in overthrowing him. By virtue of my power, victory, ye gods, will be won by Indra, for, remaining invisible, I shall enter into his thunder-bolt, that best of weapons! O foremost of gods, depart ye with the *Rishis* and the *Gandharvs!* Let there be no delay in effecting a peace between Indra and Vritra!—'

"Calya continued,—'When he had thus spoken, the *Rishis* and the celestials placed Indra at their head, and uniting together, went away. And all those mighty beings with Indra approached and beheld Vritra glowing and resplendent as if scorching the ten points, and swallowing all the three worlds, and resembling the sun or the moon. And then the *Rishis* came up to Vritra and spoke to him in conciliatory terms, saying,—O thou unconquerable being, the whole of this universe hath been pervaded by thy energy! Thou art not able however to overpower Indra, O best of mighty beings! A long period hath

now elapsed since you two began to fight. All beings, with the gods and the *Asuras*, and men, are suffering from the effects of the fight. Let there be eternal friendship between thee and Indra. Thou shalt be happy and shalt dwell eternally in Indra's regions!—And the mighty Vritra, having heard the words of the saints, bowed his head unto them. And the *Asura* (thus) spoke,—What you, O highly-gifted beings and also all these *Gandharvas*, are saying, I have heard! Ye stainless beings, hear also what I have got to say. How can there be peace between us two, Indra and myself? How can there be friendship, ye gods, between two hostile powers?—The *Rishis* said,—Friendship among righteous persons happens at a single meeting. It is a desirable object. Thereafter will happen what is fated to be. The opportunity of forming friendship with a righteous person should not be sacrificed. There fore, the frendship of the righteous should be sought. The friendship of the righteous is (like) excellent wealth, for he that is wise would give advice when it is needed. The friendship of a good person is of great use; therefore, a wise person should not desire to kill a righteous one. Indra is honored by the righteous, and is the refuge of magnanimous persons, being veracious, and unblameable, and knows what virtue is, and is possessed of a refined judgment. Let there be eternal friendship between thee and Indra, as described above. In this way, have faith (in him); let not thy heart be differently inclined.—'

"Calya said,—'Hearing these words of the great *Rishis*, the illustrious *Asura* spoke to them,—No doubt, the *Rishis*, endued with supernatural powers, are to be respected by me. Let what I am going to say, ye gods, be performed in its entirety; then I shall do everything that (these) best of Brahmanas have said to me. Ye lords of the Brāhmana race, ordain so that I may not be killed either by what is dry, or wet; either by stone, or by wood; either by a weapon fit for close fight, or by a missile; either in the day-time, or at night; either by Indra himself, or by the gods! On those terms eternal peace with Indra would be acceptable to me!—Very good!—was what the *Rishis* told him, O best of Bharata race!

Thus peace having been concluded, Vritra was very much pleased. And Indra also became pleased, though constantly occupied with the thought of killing Vritra. And the chief of the deities passed his time in search of a loophole, uneasy (in mind). And on a certain day when it was evening and the hour awful, Indra caught sight of the mighty *Asura* on the coast of the sea. And he bethought himself of the boon that was granted to the illustrious *Asura*, saying,—This is the awful evening time; it is neither day, nor night; and this Vritra, my enemy, who hath stripped me of my all, must undoubtedly be killed by me. If I do not kill Vritra, this great and mighty *Asura* of gigantic frame, even by deceit, it will not go well with me!—And as Indra thought of all this, bearing Vishnu in mind, he beheld at that instant in the sea a mass of froth as large as a hill. And he said,—This is neither dry, nor wet, nor is it a weapon; let me hurl it at Vritra. Without doubt, he will die immediately!—And he threw at Vritra that mass of froth blended with the thunderbolt. And Vishnu, having entered within that froth, put an end to the life of Vritra. And when Vritra was killed, the cardinal points were free from gloom; and there also blew a pleasant breeze; and all beings were much pleased. And the deities with the *Gandharvas*, and *Yakshas*, and *Rākshasas*, with the great snakes and saints, glorified the mighty Indra with various laudatory hymns. And saluted by all beings, Indra spoke words of encouragement to all. And his heart was glad as also that of every one of the gods, for having killed the foe. And knowing the nature of virtue, he worshipped Vishnu, the most praiseworthy of all objects in the worlds. Now when the mighty Vritra, terrible to the gods, was killed, Indra became overpowered by falsehood, and he became exceedingly sad; and he was also overpowered by the sin of Brāhmanicide on account of having killed the three-headed son of Twashtri. And he betook himself to the confines of the worlds, and became bereft of his senses and consciousness. And overpowered by his own sins, he could not be recognized. And he lay concealed in water, just like a writhing snake. And when the lord of celestials, oppressed with the dread of Brāh-

manicide, had vanished from sight, the earth looked as if a havoc had passed over it. And it became treeless, and its woods withered; and the course of rivers was interrupted; and the reservoirs lost all their water; and there was distress among animals on account of cessation of rains. And the deities and all the great *Rishis* were in exceeding fear; and the world had no king, and was overtaken by disasters. Then the deities and the divine saints in heaven, separated from the chief of the gods, became terrified, and wondered who was to be their king. And nobody had any inclination to act as the king of the gods.' "

SECTION X.

"Calya said,—'Then all the *Rishis* and the superior gods said,—Let the handsome Nahusha be crowned as king of the gods. He is powerful, and renowned, and devoted to virtue evermore!—And they all went and said to him,—O lord of the earth, be thou our king!—And Nahusha, intent on his welfare, spoke to those gods and saints accompanied by the progenitors (of mankind),—I am feeble; I am not capable of protecting you; it is a powerful person who should be king; it is Indra who hath always been possessed of strength.—And all the gods, led by the saints, spoke again to him,—Aided by the virtue of our austerities, rule thou the kingdom of heaven. There is no doubt that we have all our respective fears. Be crowned, O lord of monarchs, as the king of heaven. Whatever being may stand within thy sight, whether he be a god, an *Asura*, a *Yaksha*, a saint, a *Pitri*, or a *Gandharva*, thou shalt absorb his power and (thereby) wax strong. Always placing virtue before (all other things), be thou the ruler of the worlds. Protect also the Brāhmana saints and the gods in heaven!—Then, O lord of monarchs, Nahusha was crowned king in heaven. And placing virtue before (everything else), he became the ruler of all the worlds. And though always of a virtuous disposition, yet when he obtained that precious boon and the kingdom of heaven, Nahusha assumed a sensual turn of mind.

And when Nahusha became the king of the gods, he surrounded himself with celestial nymphs, and with damsels of celestial birth, and took to enjoyments of various kinds, in the *Nandana* groves, on mount Kailāsa, on the breast of Himavat, on Mandara, the White hill, Sahya, Mahendra, and Malaya, as also upon seas and rivers. And he listened to various divine narratives that captivated both the ear and the heart, and to the play of musical instruments of different sorts, and to sweet vocal strains. And Viswāvasu and Nārada and bevies of celestial nymphs and bands of Gandharvas and the six Seasons in living shapes, attended upon the king of the gods. And fragrant breezes, refreshingly cool, blew round him. And while that wretch was thus enjoying himself, on one occasion the goddess who was the favorite queen of Indra came in his sight. And that vicious soul, having looked at her, said to the courtiers,—Why doth not this goddess, the queen of Indra, attend upon me? I am the monarch of the gods, and also the ruler of the worlds. Let Cachi make haste and visit me in my house!—Saddened at hearing this, the goddess said to Vrihaspati,—Protect me, O Brāhmana, from this Nahusha. I come to you as my refuge. You always say, O Brāhmana, that I have got on my person all the auspicious marks, being the fovorite of the divine king; that I am chaste, devoted to my lord, and destined never to become a widow. All this about me you have said before. Let your words be made true. O possessor of great powers, O lord, you never spoke words that were vain. Therefore, O best of Brāhmanas, this that you have said ought to be true!—Then Vrihaspati said to the queen of Indra who was beside herself through fear, —What thou hast been told by me will come to be true, be sure, O goddess! Thou shalt see Indra, the lord of the gods, who will soon come back here. I tell thee truly, thou hast no fear from Nahusha: I shall soon unite thee with Indra. —Now Nahusha came to hear that Indra's queen had taken refuge with Vrihaspati, the son of Angiras. And at this, the king became highly enraged.'"

SECTION XI.

"Calya said,—'Seeing Nahusha enraged, the gods led by the saints said unto him, who was now their king of awful mien,—O king of gods, quit thy wrath. When thou art in wrath, O lord, the Universe, with its *Asuras* and *Gandharvas*, its *Kinnaras*, and great snakes, quaketh! Quit this wrath, thou righteous being! Persons like thee do not put themselves out. That goddess is another person's wife. Be pacified, O lord of gods! Turn back thy inclination from the sin of outraging another's wife. Thou art the king of gods, prosperity to thee! Protect thy subjects in all righteousness!—So addressed, he heeded not the saying, rendered senseless by lust. And the king spoke to the gods, in allusion to Indra,—Ahalyā of spotless fame, the wife of a saint, was outraged by Indra while her husband was alive. Why did ye not prevent him? Many were the deeds of inhumanity, of unrighteousness, of deceit, committed by Indra in former times. Why did ye not prevent him? Let the goddess do my pleasure; that would be her permanent good. And so the same evermore will redound to your safety, ye gods!—'

'The gods said,—We shall bring to thee the queen of Indra even as thou hast laid thy command, O lord of heaven! Quit this wrath, thou valiant soul! Be pacified, O lord of gods!—'

"Calya continued,—'Thus having spoken to him, the gods with the saints went to inform Vrihaspati and the queen of Indra of the sad news. And they said,—We know, O foremost of Brāhmanas, that the queen of Indra hath betaken herself to thy house, for protection, and that thou hast promised her protection, O best of divine saints! But we the gods and *Gandharvas* and saints, beseech thee, O thou of great lustre, to give up the queen of Indra to Nahusha. Nahusha, the king of gods, of great effulgence, is superior to Indra. Let her, that lady of choice figure and complexion, choose him as her lord!—Thus addressed, the goddess gave vent to tears; and sobbing audibly, she moaned in piteous accents.

And she spoke to Vrihaspati,—O best of divine saints, I do not desire Nahusha to be my lord. I have betaken myself to thy protection, O Brāhmana! Deliver me from this great peril!—

'Vrihaspati said,—My resolution is this,—I shall not abandon one that hath sought my protection. O thou of unblamable life, I shall not abandon thee, virtuous as thou art and of a truthful disposition! I do not desire to do an improper act, especially as I am a Brāhmana, knowing what righteousness is, having a regard for truth, and aware also of the precepts of virtue. I shall never do it. Go your ways, ye best of gods! Hear what hath formerly been sung by Brahmā with regard to the matter at hand,—He that delivereth up to a foe a person terrified and asking for protection, obtaineth no protection when he himself is in need of it. His seed doth not grow at seed-time and rain doth not come to him in the season of rains. He that delivereth up to a foe a person terrified and asking for protection, never succeedeth in anything that he undertaketh; senseless as he is, he droppeth paralysed from heaven; the gods refuse offerings made by him. His progeny die an untimely death and his forefathers always quarrel (among themselves). The gods with Indra at their head dart the thunderbolt at him.—Knowing it to be so, I shall not deliver up this Cachi here, the queen of Indra, famous in the world as his favorite consort. O ye best of gods, what may be for both her good and mine I ask you to do! Cachi I shall never deliver up!—'

"Calya continued,—'Then the gods and the Gandharvas said these words to the preceptor of the gods,—O Vrihaspati, deliberate upon something that may be conformable to sound policy!—Vrihaspati said,—Let this goddess of auspicious looks ask for time from Nahusha in order to make up her mind to his proposal. This will be for the good of Indra's queen, and of us as well. Time, ye gods, may give rise to many impediments. Time will send time onward.* Nahusha is proud and powerful by virtue of the boon granted to him!—'

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* *i. e.* we do not know what is next in the chapter of accidents.—*T.*

"Calya continued,—'Vrihaspa ti having spoken so, the gods, delighted, then said,—Well hast thou said, O Brāhmana! This is for the good of all the gods. It is no doubt so. Only, let this goddess be propitiated.—Then the assembled gods, led by *Agni*, with a view to the welfare of all the worlds, spoke to Indra's queen in a quiet way. And the gods said,—Thou art supporting the whole universe of things mobile and immobile. Thou art chaste and true; go thou to Nahusha. That vicious being, lustful after thee, will shortly fall; and Indra, O goddess, will get the sovereignty of the gods!—Ascertaining this to be the result of that deliberation, Indra's queen, for attaining her end, went bashfully to Nahusha of awful mien. The vicious Nahusha also, rendered senseless by lust, saw how youthful and lovely she was, and became highly pleased.'"

SECTION XII.

Calya said,—'Now then Nahusha, the king of the gods, looked at her and said,—O thou of sweet smiles, I am the Indra of all the three worlds. O thou of beautiful thighs and fair complexion, accept me as thy lord!—That chaste goddess, thus addressed by Nahusha, was terrified and quaked like a plantain-stalk at a breezy spot. She bowed her head to Brahmā, and joining her hands spoke to Nahusha, the king of the gods, of awful mien,—O lord of the deities, I desire to obtain time. It is not known what hath become of Indra, or where he is. Having enquired into the truth regarding him, if, O lord, I obtain no news of him, then I shall visit thee; this I tell thee for truth!—Thus addressed by Indra's queen, Nahusha was pleased. And Nahusha said,—Let it be so, O lady of lovely hips, even as thou art telling me. Thou wilt come, after having ascertained the news. I hope thou wilt remember thy plighted truth!—Dismissed by Nahusha, she of auspicious looks stepped out; and that famous lady went to the abode of Vrihaspati. And, O best of kings, the gods with *Agni* at their head, when they heard her words, deliberated, intent upon what would promote the interests of Indra. And they then joined the powerful Vishnu, the God of gods. And skilled in making

speeches, the uneasy gods spoke the following words to him,—Indra, the lord all of the gods, hath been overpowered by the sin of Brāhmanicide. Thou, O lord of the gods, art the first-born, the ruler of the universe, and our refuge! Thou hadst assumed the form of Vishnu for the protection of all beings. When Vritra was killed through thy energy, Indra was overwhelmed by the sin of Brāhmanicide. O best of all the gods, prescribe the means of setting him free! —Having heard these words of the gods, Vishnu said,—Let Indra offer sacrifice to me. Even I shall purify the holder of the thunderbolt. The chastiser of Pāka, having performed the holy horse-sacrifice, will fearlessly regain his dignity as lord of the gods. And the wicked-minded Nahusha will be led to destruction by his evil deeds. For a certain period, ye gods, ye must be patient, being vigilant at the same time!—Having heard these words of Vishnu, words that were true, and pleasant like ambrosia to their ears, the gods, with their preceptor, and with the *Rishis*, proceeded to that spot where Indra was, uneasy with fear. And there, O king, was performed a great horse-sacrifice, capable of removing the sin of Brāhmanicide, for the purification of the high-minded and great Indra. And the lord of the gods, O Yudhishthira, divided the sin of Brāhmanicide among trees and rivers and mountains and the earth and women. And having distributed it thus among those beings, and parted with it, Indra was free from fever. And rid of his sin, he came to himself. And at that place, the slayer of the *Asura* Vala, quaked when he looked at Nahusha, before whom all animated beings felt cowed, and who was unapproachable by virtue of the boon the *Rishis* had granted to him. And the divine husband of Cachi vanished from sight once again. And invisible to all beings, he wandered biding his time. And Indra having disappeared, Cachi, fell into grief. And exceedingly miserable, she bewailed,—Alas! O Indra! If ever I have made a gift, or made offerings to the gods, or have propitiated my spiritual guides, if there is any truth in me, then I pray that my chastity may remain inviolate. I bow myself to this goddess Night, holy, pure, running her course during this the northern

journey of the sun,* let my desire be fulfilled!—Saying this, she, in a purified condition of body and soul, worshipped the goddess Night. And in the name of her chastity and truth she had recourse to divination.† And she asked,—Show me the place where the king of the gods is. Let truth be verified by truth!—And it was thus that she addressed the goddess of Divination.' "

SECTION XIII.

"Calya said,—'Then the goddess of Divination stood near that chaste and beautiful lady. And having beheld that goddess, youthful and lovely, standing before her, Indra's queen, glad at heart, paid respects to her and then said,—I desire to know who thou art, O thou of lovely face!—And Divination said,—I am Divination, O goddess, come near thee. Since thou art truthful, therefore, O high-minded lady, do I appear in thy sight. Since thou art devoted to thy lord, employed in controlling thyself, and engaged in the practice of religious rites, I shall show thee the god Indra, the slayer of Vritra. Quickly come after me, so may good betide thee! Thou shalt see that best of gods!—Then Divination proceeded and the divine queen of Indra went after her. And she crossed the heavenly groves, and many mountains; and then having crossed the Himavat mountains, she came to its northern side. And having reached the sea, extending over many *yojanas*, she came upon a large island covered with various trees and plants. And there she saw a beautiful lake, of heavenly appearance, covered with birds, eight hundred miles in length, and as many in breadth. And upon it, O descendant of Bharata, were full-blown lotuses of heavenly appearance, of five colours, hummed round by bees, and counting by thousands. And in the middle of that lake, there was a large and beautiful assemblage of lotuses having in its midst a large white lotus standing

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* *i. e.* passage of the sun from the winter to the summer solstice.—*T.*

† Divination was practised by reference to the stars in the might.—*T.*

on a lofty stalk. And penetrating into the lotus-stalk, along with Cachi, she saw Indra there who had entered into its fibres. And seeing her lord lying there in a minute form, Cachi also assumed a minute form, as did the goddess of Divination too. And Indra's queen began to glorify him by reciting his celebrated deeds of yore. And thus glorified, the divine Purandara spoke to Cachi,—For what purpose hast thou come? How also have I been found out?—Then the goddess spoke of the acts of Nahusha. And she said,—O performer of a hundred sacrifices, having obtained the sovereignty of the three worlds, powerful and haughty and of a vicious soul, he hath commanded me to visit him, and the cruel wretch hath even assigned me a definite time. If thou wilt not protect me, O lord, he will bring me under his power. For this reason, O Indra, have I come to thee in alarm. O thou of powerful arms, slay the terrible Nahusha of vicious soul! Discover thyself, O slayer of *Daityas* and *Dānavas*! O lord, assume thy own strength and rule the celestial kingdom!—'"

SECTION XIV.

"Calya said,—'Thus addressed by Cachi, the illustrious god said to her again,—This is not the time for putting forth valour. Nahusha is stronger than I am. O beautiful lady, he hath been strengthened by the *Rishis* with the merits of offerings to the gods and the *Pitris*. I shall have recourse to policy now. Thou wilt have to carry it out, O goddess! O lady, thou must do it secretly and must not disclose it to any person. O lady of a beautiful waist, going to Nahusha in private, tell him,—O lord of the Universe, thou must visit me mounted on a nice vehicle borne by *Rishis*. In that case I shall be pleased and shall place myself at thy disposal!—This shouldst thou tell him!—And thus addressed by the king of the gods, his lotus-eyed consort expressed her consent and went to Nahusha. And Nahusha, having seen her, smilingly addressed her, saying,—I welcome thee, O lady of lovely thighs! What is thy pleasure, O thou of sweet

smiles! Accept me, O lady of propitious looks, me who am devoted to thee! What is thy will, O spirited dame! I shall do thy wish, O lady of propitious looks and slender waist! Nor needst thou be bashful, O thou of lovely hips! Have trust in me. In the name of truth I swear, O goddess, that I shall do thy bidding!—'

'Cachi said,—O lord of the Universe, I want the time that thou hast assigned to me. Thereafter, O lord of the gods, thou shalt be my husband. I have a wish. Attend and hear, O king of the gods! What it is I shall say, O king, so that thou mayst do what I like. This is an indulgence that I ask from thy love for me. If thou grantest it, I shall be at thy disposal. Indra had horses for carrying him, and elephants, and cars. I want thee to have, O king of the gods, a novel vehicle, such as never belonged to Vishnu, or Rudra, or the *Asuras*, or the *Rākshasas*, O lord! Let a number of highly dignified *Rishis*, united together, bear thee in a palanquin! This is what commends itself to me. Thou shouldst not liken thyself to the *Asuras* or the gods! Thou absorbest the strength of all by thy own strength as soon as they look at thee! There is none so strong as to be able to stand before thee!—'

"Calya continued,—'Thus addressed, Nahusha was very much pleased. And the lord of the deities said to that lady of faultless features,—O lady of the fairest complexion, thou hast spoken of a vehicle never heard of before. I like it exceedingly, O goddess! I am in thy power, O thou of lovely face! He cannot be a feeble person who employeth *Rishis* for bearing him. I have practised austerities, and am mighty. I am the lord of the past, the present, and the future. The Universe would be no more if I were in a rage. The whole Universe is established in me. O thou of sweet smiles, the gods, and *Asuras*, and *Gandharvas*, and *Kinnaras*, and snakes, and *Rākshasas*, are together unable to cope with me when I am in a rage. Whomsoever I gaze upon I divest him of his energy. Therefore, thy request I shall no doubt fulfil, O goddess! The seven *Rishis*, and also the regenerate *Rishis*, shall carry me. See our greatness and splendour, O lady of lovely complexion!—'

"Calya continued,—'Having thus addressed that goddess of lovely face, and having dismissed her thus, he harnessed to his heavenly car a number of saints devoted to the practice of austerities. A disregarder of Brāhmanas, endued with power, and intoxicated with pride, capricious, and of vicious soul, he employed those saints to carry him. Meanwhile dismissed by Nahusha, Cachi went to Vrihaspati and said,—But little remaineth of the term assigned by Nahusha to me. Be compassionate unto me who respect thee so, and quickly find out Indra!—'

'The illustrious Vrihaspati then said to her,—Very good; thou needst not, O goddess, fear Nahusha of vicious soul! Surely, he shall not long retain his power. The wretch, in fact, is already gone, being regardless of virtue and because, O lovely dame, of his employing the great saints to carry him! And I shall perform a sacrifice for the destruction of this vicious wretch, and I shall find out Indra. Thou needst not fear. Fare thee well!—And Vrihaspati of great power then kindled a fire in the prescribed form, and put the very best offerings upon it in order to ascertain where the king of the gods was. And having put his offerings, O king, he said to the fire,—Search out Indra!—And thereupon that revered god, the eater of burnt offerings, assumed of his own accord a wonderful feminine form and vanished from sight at that very spot. And endued with the speed of the mind, he scarched everywhere, mountains and forests, earth and sky, and came back to Vrihaspati within the twinkling of the eye. And Agni said,—O Vrihaspati, nowhere in these places do I find the king of the gods. The waters alone remain to be searched. I am always backward to enter the waters. I have no ingress therein, O Brāhmana! What am I to do for thee?—The preceptor of the gods then said to him,—O illustrious god, do thou enter the waters!—'

'Agni said,—I cannot enter the waters. Therein it is extinction that awaits me. I place myself in thy hand, O thou of great effulgence! Mayst thou fare well! Fire rose from water, the military caste rose from the priestly caste; and iron had its origin in stone. The power of these, which can penetrate

all other things, hath no operation upon the sources from which they sprang!—' "

SECTION XV.

" 'Vrihaspati said.—'Thou art the mouth, O Agni, of all the gods! Thou art the carrier of sacred offerings. Thou, like a witness, hast access to the inner souls of all creatures. The poets call thee single, and again, three-fold. O eater of burnt offerings, abandoned by thee the Universe would forthwith cease to be. The Brāhmanas bowing to thee, win with their wives and sons an eternal region, the reward of their own meritorious deeds. O Agni, it is thou who art the bearer of sacred offerings. Thou, O Agni, art thyself the best offering. In a sacrificial ceremony of the supreme order, it is thee that they worship with incessant gifts and offerings. O bearer of offerings, having created the three worlds, thou, when the hour cometh, consumeth them in thy enkindled form. Thou art the mother of the whole Universe; and thou again, O Agni, its termination. The wise call thee identical with the clouds and with the lightning; flames issuing from thee, support all creatures. All the waters are deposited in thee; so is this entire world. To thee, O purifier, nothing is unknown in the three worlds. Every body taketh kindly to his progenitor; do thou enter the waters without fear. I shall render thee strong with the eternal hymns of the *Veda*!—Thus glorified, the bearer of burnt offerings, that best of poets, well-pleased, spoke laudable words to Vrihaspati. And he said,—I shall show Indra to thee! This I tell thee for truth!—'

" Calya continued,—'Then Agni entered the waters, including seas and tiny ponds, and came to that reservoir where, O best of Bharata's race, while searchiug the lotus flowers, he saw the king of the gods lying within the fibres of a lotus-stalk. And soon coming back, he informed Vrihaspati how Indra had taken refuge in the fibres of a lotus-stalk, having assumed a minute form. Then Vrihaspati, accompanied by the gods, the saints, and the *Gandharvas*, went and glorified the slayer of

Vala by referring to his former deeds. And he said,—O Indra, the great *Asura* Namuchi was killed by thee; and those two *Asuras* also of terrible strength, *viz*, Camvara and Vala! Wax strong, O performer of a hundred sacrifices, and slay all thy foes! Rise, O Indra! Behold, here are assembled the gods and the saints! O great Indra, O lord, by slaying *Asuras*, thou hast delivered the worlds. Having got the froth of waters, strengthened with Vishnu's energy, thou formerly slew Vritra. Thou art the refuge of all creatures and art adorable. There is no being equal to thee. All the creatures, O Indra, are supported by thee. Thou didst build the greatness of the gods. Deliver all, together with the worlds, and assume thy strength, O great Indra!—And thus glorified, Indra increased little by little; and having assumed his native form, he waxed strong and spoke to the preceptor Vrihaspati standing before. And he said,—What business of yours yet remaineth; the great *Asura*, son of Twashtri, hath been killed; and Vritra also, whose form was exceedingly big and who destroyed the worlds!—'

'Vrihaspati said,—The human Nahusha, a king, having obtained the throne of heaven by virtue of the power of the divine saints, is giving us exceeding trouble!—'

'Indra said,—How hath Nahusha obtained the throne of heaven, difficult to get? What austerities did he practise? How great is his power, O Vrihaspati!—'

'Vrihaspati said,—The gods having been frightened, wished for a king of heaven, for thou hadst given up the high dignity of heaven's ruler. Then the gods, the *Pitris* of the universe, the saints, and the principal *Gandharvas*, all met together, O Indra, and went to Nahusha and said,—Be thou our king, and the defender of the Universe!—To them said Nahusha,—I am not able; fill me with your power and with the virtue of your austerities!—So told, the deities strengthened him, O king of the gods! And thereupon Nahusha became a person of terrible strength, And becoming thus the ruler of the three worlds, he hath put the great saints in harness, and the wretch is thus journeying from world to world. Mayst thou never see Nahusha who is terrible! He emitteth poison from his eyes, and

absorbeth the energy of all. All the gods are exceedingly frightened; they go about concealed and do not cast a glance at him !—'

"Calya continued,—'While that best of Angiras's race was thus speaking, there came that guardian of the world, Kuvera, and also Yama the son of Surya, and the old god Soma, and Varuna. And arrived there they said to the great Indra,—How lucky that the son of Twashtri hath been killed, and Vritra also! How lucky, O Indra, that we are beholding thee safe and sound, while all thy enemies have been killed!—Indra received all those guardians of the worlds, and with a glad heart greeted them in proper form with a view to request them in connection with Nahusha. And he said,—Nahusha of terrible mien is the king of the gods; therein lend me your assistance!—They replied,—Nahusha is of awful mien; his sight is poison; we are afraid of him, O god! If thou overthrowest Nahusha, then we should be entitled to our shares of sacrificial offerings, O Indra!—Indra said,—Let it be so. You, and the ruler of the waters, and Yama, and Kuvera, shall this day be crowned along with me! Aided by all the gods, let us overthrow the foe Nahusha of terrible gaze!—Then Agni also said to Indra,—Give me a share in sacrificial offerings. I also shall lend you my assistance! —Indra said to him,—O Agni, thou also shalt get a share in great sacrifices,—there will be a single share (in such) for both Indra and Agni!—'

"Calya continued,—'Thus did the illustrious lord Indra, the chastiser of Pāka, the giver of boons, bestow, after deliberation, upon Kuvera the sovereignty over the Yakshas, and all the wealth of the world; upon Yama, the sovereignty over the *Pitris*; and upon Varuna, that over the waters.'"

SECTION XVI.

"Calya said,—'Now when the great Indra, the intelligent chief of the gods, was deliberating with the guardians of the world and other deities upon the means of slaying Nahusha, there appeared at that spot the venerable ascetic

Agastya. And Agastya honored the lord of the gods and said,—How fortunate that thou art flourishing after the destruction of that being of universal form, as also that of Vritra! And how fortunate, O Purandara, that Nahusha hath been hurled from the throne of heaven! How fortunate, O slayer of Vala, that I behold thee with all thy enemies killed!—'

'Indra said,—Hath thy journey hither been pleasant, O great saint! I am delighted to see thee! Accept from me water for washing thy feet and face, as also the *Arghya* and the cow!—'

"Calya continued,—'Indra, well-pleased, began to question that best of saints and greatest of Brāhmanas when he was seated on a seat after receiving due honors, thus,—O revered saint, O best of Brāmhanas, I wish to have it recited by thee how Nahusha of vicious soul was hurled from heaven!—'

'Agastya said,—Listen, O Indra, to the pleasant narrative how the wicked and vicious Nahusha, intoxicated with pride of strength, hath been hurled from heaven. The pure-spirited Brāhmanas and celestial saints, while carrying him, weary with toil, questioned that vicious one, O best of victors, saying,—O Indra, there are certain hymns of the *Vedas*, directed to be recited while sprinkling the cows. Are they authentic or not?—Nahusha, who had lost his senses by the operation of the dark principle,* told them that they were not authentic. The saints then said,—Thou art tending towards unrighteousness; thou takest not to the righteous path. The great saints have formerly said that they are authentic:—Agastya continued,—Then he began to wrangle with the saints, O Indra! And incited by his vicious soul, he touched me on my head with his foot. At this, O lord of Cachi, he became divested of power and of good looks. Then, as the was agitated and overpowered with fear, I spoke to him,—Since thou hast pronounced as spurious the unexceptionable hymns of the *Veda* which have been recited by Brāhmana saints, and since thou hast touched my head with thy foot, and since thou, O ignorant wretch, hast turned these unapproachable saints, equal

* *Tamasa.—T.*

to Brahmā, into animals for carrying thee, therefore, O wretch, be divested of thy lustre, and hurled headlong, fall thou from heaven, the effect of all thy good deeds being exhausted! For ten thousand years, thou shalt, in the form of an enormous snake, roam over the earth! When that period is full, thou mayst come back to heaven!—Thus hath that wretch been hurled from the throne of heaven, O represser of foes! How fortunate, O Indra, that we are flourishing now! That thorn of the Brāhmanas hath been killed. O lord of Cachi, repair thou to heaven, protect the worlds, subdue thy senses, subdue thy foes, and be glorified by the great saints!—'

"Calya continned,—'Then, O ruler of men, the gods, and the bands of great saints were exceedingly pleased. And so also were the *Pitris*, the *Yakshas*, the snakes, the *Rakshasas*, the *Gandharvas*, and all the bands of celestial nymphs. And the tanks, the rivers, the mountains, and the seas also were highly pleased. And all came up and said,—How fortunate, O slayer of foes, that thou art flourishing! How fortunate that the intelligent Agastya hath killed the vicious Nahusha! How fortunate that that vile individual hath been turned into a snake to roam over the earth!—' "

SECTION XVII

"Calya said,—'Then Indra, glorified by the bands of *Gandharvas* and celestial nymphs, mounted on Airāvata, the king of elephants, characterised by auspicious marks. And the illustrious Agni, and the great saint Vrihaspati, and Yama, and Varuna, and Kuvera the lord of riches, accompanied him. And the lord Cakra, the slayer of Vritra, then went to the three worlds surrounded by the gods together with the *Gandharvas* and the celestial nymphs. And the performer of a hundred sacrifices, the king of the deities, was thus united with his queen. And he began to protect the worlds with exceeding gladness. And the great lord Indra became satisfied and granted a boon to the Atharvāngiras Vrihaspati. And Indra said,—There will be a name in the *Veda*, of *Atharvāngiras*; for this is an example; thou wilt also get a share in sacri-

fices.—And having honored Atharvāngiras thus, the great lord Indra, the performer of a hundred sacrifices, parted with him, O great king! And he honored all the deities and all the saints endued with wealth of asceticism. And, O king, Indra, well-pleased, governed the people virtuously. Thus was misery endured by Indra with his wife. And with the view of slaying his foes, even he had to pa[illegible] concealment. Thou shouldst not take it to heart that thou, O king of kings, hast suffered with Draupadi as also with thy high-minded brothers in the great forest. O king of kings, O descendant of Bharata, O delighter of Kuru's race, thou wilt get back thy kingdom in the same way as Indra got his, after having killed Vritra. The vicious Nahusha, that enemy of Brāhmanas, of vile mind, was overthrown by the curse of Agastya, and reduced to nothing for endless years. Similarly, O slayer of foes, thy enemies, Karna and Duryodhana and others, of vicious souls, will quickly be destroyed. Then, O hero, thou wilt enjoy the whole of this earth, as far as the sea, with thy brothers and this Draupadi. This story of the victory of Indra, equal to the *Veda* in its sacred character, should be listened to by a king desirous of victory and when his forces have been arrayed in order of battle. Therefore, O best of victors, I am reciting it to thee for thy victory, O Yudhishthira! High-souled persons attain prosperity when they are glorified. O Yudhishthira, the destruction of high-souled *Kshatriyas* is at hand by reason of the crimes of Duryodhana, and through the might also of Bhima and Arjuna. He who readeth this story of Indra's victory with a heart full of religious faith, is cleansed of his sins, attaineth a region of bliss, and obtaineth joy both in this world and the next. He hath no fear of his foes; he never becometh a sonless man; never encountereth any peril whatever, and enjoyeth long life. Everywhere victory declareth for him, and he knoweth not what defeat is!'"

Vaiçampāyana continued.—"O best of Bharata's race, the king, that best of righteous men, thus encouraged by Calya, honored him in proper form. And Yudhishthira the son of Kunti, of powerful arms, having heard the words of Calya,

spoke to the king of the Madras the following words:—'There is no doubt that thou wilt act as the charioteer of Karna. Thou must damp the spirits of Karna then by recounting the praises of Arjuna!'

"Calya said.—'Let it be so! I shall do just as thou tellest me. And I shall do for thee anything else that I may be able to do.' "

Vaiçampāyana continued.—"Then Calya, the king of the Madras, bade farewell to the sons of Kunti. And that handsome man then went with his army to Duryodhana, O represser of foes!"

SECTION XVIII.

Vaiçampāyana said.—" Then Yuyudhāna, the great hero of the Sātwata race, came to Yudhishthira with a large army of foot, and horse, and cars, and elephants. And his soldiers of great valour, come from various lands, bore various weapons of war, and heroic in look, they beautified the Pāndava army. And that army looked splendid by reason of battle-axes, and missiles, and spears, and lances, and mallets, and clubs, and staves, and cords, and stainless swords, and daggers, and arrows of various kinds, all of the best temper. And the army, beautified by those weapons, and resembling in colour the cloudy sky, assumed an appearance like to a mass of clouds with lightning-flashes in its midst. And the army counted an *Akshauhini* of troops. And when absorbed in the troops of Yudhishthira, it entirely disappeared, as doth a small river when it enters the sea. And similarly, the powerful chief of the Chedis, Dhrishtaketu, accompanied by an *Akshauhini*, came to the sons of Pāndu of immeasurable strength. And the king of Magadha, Jayatsena of great strength, brought with him for Yudhishthira an *Akshauhini* of troops. And similarly Pandya, accompanied by troops of various kinds who dwelt on the coast-land near the sea, came to Yudhishthira the king of kings. And, O king, when all these troops had assembled, his army, finely dressed and exceedingly

strong, assumed an appearance pleasant to the eye. And the army of Drupada also was beautified by valiant soldiers who had come from various lands, and also by his mighty sons. And similarly Virāta, the king of the Matsyas, a leader of troops, accompanied by the king of the hilly regions, came to Pāndu's sons. And for the high-souled sons of Pāndu there were thus assembled from various directions, seven *Akshauhinis* of trooops, bristling with banners of various forms. And eager to fight with the Kurus, they gladdened the hearts of the Pāndavas. And in the same way king Bhagadatta, gladdening the heart of Dhritarāshtra's son, gave an *Akshauhini* of troops to him. And the unassailable mass of his troops, crowded with Chins and Kirātas, all looking like figures of gold, assumed a beauty like to that of a forest of *Karnikāra* trees. And so the valiant Bhuriçravas, and Calya, O son of Kuru, came to Duryodhana, with an *Akshauhini* of troops each. And Kritavarman, the son of Hridika, accompanied by the Bhojas, the Andhas, and the Kukuras, came to Duryodhana with an *Akshauhini* of troops. And the body of his troops composed of those mighty soldiers, who wore on their persons garlands of many-coloured flowers, loooked as graceful as a number of sportive elephants that have passed through a wood. And others led by Jayadratha, the dwellers of the land of Sindhusauvira, came in such force that the hills seemed to tremble under their tread. And their force, counting an *Akshauhini*, looked like a mass of clouds moved by the wind. And Sudakshina, the king of the Kāmbojas, O ruler of men, accompanied by the Yavanas and Cakas, came to the Kuru chief with an *Akshauhini* of troops. And the body of his troops that looked like a flight of locusts, meeting with the Kuru force, was absorbed and disappeared in it. And similarly came king Nila, the resident of the city of Māhishmati, with mighty soldiers from the southern country, who carried weapons of a pretty make. And the two kings of Avanti, accompanied by a mighty force, brought to Duryodhana, each a separate *Akshauhini* of troops. And those tigers among men, the five royal brothers, the princes of Kekaya, hastened to Duryodhana with

an *Akshauhini* of troops, and gladdened his heart. And from the illustrious kings of other quarters there came, O best of Bharata's race, three large divisions of troops. And thus Duryodhana had a force which numbered eleven *Akshauhinis* all eager to fight with the sons of Kunti, and bristling with banners of various forms. And, O descendant of Bharata, there was no space in the city of Hastināpura even for the principal leaders of Duryodhana's army. And for this reason the land of the five rivers, and the whole of the region called *Kurujāngala*, and the forest of *Rohitaka* which was uniformly wild, and *Ahichlatrā*, and *Kālakuta*, and the banks of the Gangā, and Varaṇā, and Vātadhāna, and the Yāmuna hill—the whole of this extensive tract—full of abundant corn and wealth, was entirely overspread with the army of the Kauravas. And that army, so arranged, was beheld by the priest who had been sent by the king of the Pānchālas to the Kurus."

SECTION XIX.

(Sanjaya-yāna Parva.)

Vaiçampāyana said,—"Then Drupada's priest, having approached the Kaurava chief, was honored by Dhritarāshtra as also by Bhishma and Vidura. And having first told the news of the welfare of the Pāndavas, he enquired about the welfare of the Kauravas. And he spoke the following words in the midst of all the leaders of Duryodhana's army,—'The eternal duties of kings are known to you all! But though known, I shall yet recite them as an introduction to what I am going to say. Both Dhritarāshtra and Pāndu are known to be sons of the same father. There is no doubt that the share of each to the paternal wealth should be equal. The sons of Dhritarāshtra obtained the paternal wealth. Why did not the sons of Pāndu at all receive their paternal portion? Ye are aware how formerly the sons of Pāndu did not receive their paternal property which was all usurped by Dhritarāshtra's sons. The latter endeavoured in various ways to remove the sons of Pāndu from their path by employment even of murderous contrivances; but as their destined

terms of life had not wholly run out, the sons of Pāndu could not be sent to the abode of Yama. Then again, when those high-souled princes had carved out a kingdom by their own strength, the mean-minded sons of Dhritarāshtra, aided by Suvala's son, robbed them of it by deceit. This Dhritarāshtra gave his sanction even to that act as hath been usual with him. And for thirteen years they were then sent to sojourn in the great wilderness. In the council-hall, they had also been subjected to indignities of various kinds, along with their wife, valiant though they were. And great also were the sufferings that they had to endure in the woods. Those virtuous princes had also to endure unspeakable woes in the city of Virāta,—such as are endured only by vicious men when their souls transmigrate into the forms of inferior beings. Ye best of Kuru's race, overlooking all these injuries of yore they desire nothing but a peaceful settlement with the Kurus! Remembering their behaviour, and that of Duryodhana also, the latter's friends should entreat him to consent to peace! The heroic sons of Pāndu are not eager for war with the Kurus. They desire to get back their own without involving the world in ruin. If Dhritarāshtra's son assigns a reason in favor of war, that can never be a proper reason. The sons of Pandu are more powerful. Seven *Akshauhinis* of troops have been collected on behalf of Yudhisthira, all eager to fight with the Kurus, and they are now awaiting his word of command. Others there are, tigers among men, equal in might to a thousand *Akshauhinis*, such as Sātyaki and Bhimasena, and the twin brothers of mighty strength. It is true that these eleven divisions of troops are arrayed on one side. But these are balanced on the other by the mighty-armed Dhananjaya of manifold form. And as Kiritin exceeds in strength even all these troops together, so also doth Vasudeva's son of great effulgence and powerful intellect. Who is there that would fight, in view of the magnitude of the opposing force, the valour of Arjuna, and the wisdom of Krishna? Therefore, I ask you to give back what should be given, as dictated by morality and compact! Do not let the opportunity pass!'"

SECTION XX.

Vaiçampāyana said.—"Having heard his words, Bhishma, senior in wisdom, and endued with great effulgence, paid honors to him, and then spoke words suitable to the occasion. And he said,—'How fortunate that they are all well, with Krishna! How fortunate that they have procured aid, and that they are inclined to a virtuous course! How fortunate that those scions of Kuru's race desire peace with their cousins. There is no doubt that what thou hast said is true. Thy words, however, are exceedingly shrap,—the reason, I suppose, being that thou art a Brāhmana. No doubt, the sons of Pāndu were much harassed both here and in the woods. No doubt, by law they are entitled to get all the property of their father. Arjuna, the son of Prithā, is strong, trained in weapons, and is a great car-warrior. Who, in sooth, can withstand in battle Dhananjaya the son of Pāndu? Even the wielder himself of the thunderbolt cannot,—other bowmen are hardly worth mention. My belief is that he is a match for all the three worlds!' And while Bhishma was thus speaking, Karna wrathfully and insolently interrupted his words, and looking at Duryodhana, said,—'There is no creature in the world, O Brāhmana, who is not informed of all these facts. What is the good of repeating them again and again? On behalf of Duryodhana, Cakuni formerly won in a game of dice. Yudhishthira the son of Pāndu went to the woods according to a stipulation. He is now paying no regard to that stipulation, but confident of aid from the Matsyas and the Pānchālas, he wisheth to get back his ancestral throne. O learned man, Duryodhana would not yield even a single foot of land if thou appealest to his fears, but if justice requires, he would give up the whole earth even to a foe! If they wish to get back their ancestral throne, they should pass the specified period of time in the forest as had been stipulated. Afterwards let them live as the dependants of Duryodhana, safe and sound. From dull-headedness, however,

let them not turn their mind towards an absolutely unrighteous course. If, nevertheless, abandoning the path of virtue, they desire war, then when they encounter in battle these praiseworthy Kurus, they will remember these my words!'

"Bhishma said,—'What is the use of thy talking, O Rādhā's son! Thou shouldst remember that occasion when Prithā's son, single-handed, overpowered in battle six car-warriors! If we do not act as this Brāhmana hath said, to be sure, we shall be slain by him in battle!' "

Vaiçampāyana continued.—"Then Dhritarāshtra pacified Bhishma with words of entreaty, rebuked the son of Rādhā, and spoke the following words,—'What Bhishma, Cāntanu's son, hath said is salutary for us as also for the Pāndavas, and likewise for the whole Universe! I shall, however, after deliberation, send Sanjaya to the sons of Pāndu. So thou needst not wait. Go thou to the son of Pāndu this very day.' The Kaurava chief then honored Drupada's priest and sent him back to the Pāndavas. And summoning Sanjaya to the council-hall, he addressed him in the following words."

SECTION XXI.

"Dhritarāshtra said,—'They say, O Sanjaya, that the Pāndavas have arrived at Upaplavya. Go thou and enquire after them. Thou must greet Ajātaçatru in the following words, —By good luck it is that (emerged from the woods) thou hast reached such a city!—And to all of them thou must say, O Sanjaya, these words,—Are ye well, having spent that harassing period of sojourn, ye who were unworthy of such harassment?—In no time will they be appeased towards us, for though treated treacherously (by foes), yet are they righteous and good. In no case, O Sanjaya, have I ever met with any untruthfulness on the part of the Pāndavas. For by their own valour they had won all their prosperity, and (yet) were ever dutiful to me! Though I scrutinized their conduct, I could never find fault with them,—no, not even a single fault for which we might blame them! They always act mindful of virtue and wealth; they never give way to love of sensual

enjoyments, or cold, or hunger, or thirst; they subdue sleep and laziness and wrath and joy and heedlessness. The sons of Prithā, mindful of both virtue and wealth, are ever pleasant to all. On proper occasions they part with their wealth to friends. Friendship with them never loses its ardour on account of length of time; for they bestow honors and wealth on every one according to his deserts. Not a soul in the race of Ājamida ever entertains hatred for them excepting this vile, capricious, dull-headed Duryodhana, and excepting also the still more mean-minded Karna. These two always enhance the energy of those high-souled ones who have been divested of both friends and happiness. Enterprising, and brought up in every indulgence, Duryodhana reckons all that to be well done. It is childish on Duryodhana's part to think that it is possible to rob the Pāndavas of their just share so long as they are alive. It is wise to yield his due to him, before the war,—to him whose steps are followed by Arjuna and Krishna and Bhima and Sātyaki and the two sons of Mādri and the warriors of the Srinjaya race. That wielder of the *Gāndiva*, Savyasāchin, seated on his car, would alone be able to devastate the whole world. And likewise the victorious and high-souled Krishna, the lord of the three worlds, incapable of defeat, is able to do the same. What mortal would stand before him who is the one worthiest person in all the worlds and who sows about his multitude of arrows that roar like the clouds, covering all sides, like flights of swiftly coursing locusts? Alone on his car, holding the *Gāndiva*, he had conquered the Northern region as also the Kurus of the North, and brought away with him all their wealth. He converted the men of the Drāvida land into a portion of his own army. It was Fālguna, the wielder of the *Gāndiva*, who defeating in the *Khāndava* woods, all the gods together with Indra, made offerings to Agni, enhancing the honor and fame of the Pāndavas. Of all wielders again of the mace, there is none equal to Bhima; and there is none also who is so skilful a rider of elephants. On car, they say, he yields not to even Arjuna; and as to might of arms, he is equal to ten thousand elephants. Well-trained and active, he who hath

again been rendered bitterly hostile, would in anger consume the Dhārtarāshtras in no time. Always wrathful, and strong of arms, he is not capable of being subdued in battle by even Indra himself. Of great heart, and strong, and endued with great lightness of hand, the two (twin) brothers, sons of Mādri, carefully trained by Arjuna, would leave not a foe alive, like to a pair of hawks preying upon large flocks of birds. This our army, so full, to tell thee the truth, will be nowhere when it will encounter them. In their midst will be Dhrishtadyumna, endued with great activity,—one who is regarded as one of the Pāndavas themselves. The chief of the Somaka tribe, with his followers, is, I have heard, so devoted to the cause of the Pāndavas that he is ready to lay down his very life for them. Who would be able to withstand Yudhishthira who hath the best of the Vrishni tribe (Krishna) for his leader? I have heard that Virāta the chief of the Matsyas, with whom the Pāndavas had lived for some time and whose wishes were fulfilled by them, old in years, is devoted, along with his sons, to the Pāndava cause, and hath become an adherent of Yudhishthira. Deposed from the throne of the Kekaya land, and desirous of being reinstated thereon, the five mighty brothers from that land, wielding mighty bows, are now following the sons of Prithā with a view to fight. All who are valiant among the lords of the earth have been brought together and are devoted to the Pāndava cause. I hear that they are all bold, worthy, and respectful,—they who have allied themselves to the virtuous king Yudhishthira from feelings of attachment to him. And many warriors dwelling on hills and inaccessible fastnesses, and many that are high in lineage and old in years, and many *Mleccha* tribes also wielding weapons of various kinds, have been assembled together and are devoted to the cause of the Pāndavas. And there hath come Pandya also, who, hardly inferior to Indra on the field of battle, is followed when he fights by numberless warriors of great courage. Remarkably heroic and endued with prowess and energy that have no parallel, he is devoted to the Pāndava cause. That same Sātyaki who, I have heard, obtained weapons from Drona and Arjuna

and Krishna and Kripa and Bhishma, and who is said to be equal to the son of Krishna,* is devotedly attached to the Pāndava cause. And the assembled kings of the Chedi and the Kārusha tribes have all taken the part of the Pāndavas with all their resources. That one in their midst who, having been endued with blazing beauty, shone like the sun, whom all persons deemed unassailable in battle and the very best of all drawers of the bow on earth, was slain by Krishna in a trice, by help of his own great might, and counting for naught the bold spirit of all the Kshatriya kings. Keçava cast his eye on that Ciçupāla and smote him, enhancing the fame and honor of the sons of Pāndu. It was the same Ciçupāla who was highly honored by those kings at whose head stood the king of the Kārusha tribe. Then the other kings, deeming Krishna unassailable when seated on his car drawn by *Sugriva* and other steeds, left the chief of the Chedis and ran away like small animals at sight of a lion. And it was thus that he who from audacity had sought to oppose and encounter Krishna in a combat hand to hand, was slain by Krishna and lay down lifeless, resembling a *Karnikāra* tree uprooted by a gale. O Sanjaya, O son of Gavalgana, what they have told me of the activity of Krishna in the cause of Pāndu's sons, and what I remember of his past achievements, leave me no peace of mind! No foe whatsoever is capable of withstanding them, who are under the lead of that lion of the Vrishni tribe. My heart is trembling with fear upon learning that the two Krishnas,† are seated on the self-same car! If my dull-headed son forbear to fight with those two, then may he fare well,—else those two will consume the race of Kuru as Indra and Upendra consume the *Daitya* hosts! Dhananjaya is, I conceive, equal to Indra, and the greatest of the Vrishni race, Krishna, is the Eternal Vishnu himself! The son of Kunti and Pāndu, Yudhishthira, is virtuous and brave and eschews deeds that bring on shame. Endued with

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* The great hero Praddyumna the son of Krishna by Rukmini.—*T.*

† Both Arjuna and Vāsudeva were so called on account of the complexion of their skins.—*T.*

great energy, he hath been wronged by Duryodhana. If he were not high-minded, he would in wrath burn the Dhārtarāshtras. I do not so much dread Arjuna or Bhima or Krishna or the twin brothers as I dread the wrath of the king, O *Suta*, when his wrath is excited! His austerities are great; he is devoted to *Brahmacharya* practices. His heart's wishes will certainly be fulfilled. When I think of his wrath, O Sanjaya, and consider how just it is, I am filled with alarm! Go thou speedily on a car, despatched by me, where the troops of the king of the Panchālas are encamped. Thou wilt ask Yudhishthira about his welfare. Thou wilt repeatedly address him in affectionate terms. Thou wilt also meet Krishna, O child, him who is the chief of all brave men and who is endued with a magnanimous soul! Him also thou wilt ask on my part as to his welfare, and tell him that Dhritarāshtra is desirous of peace with Pandu's sons! O *Suta*, there is nothing that Yudhishthira the son of Kunti would not do at the bidding of Krishna. Keçava is as dear to them as their own selves. Possessed of great learning, he is ever devoted to their cause. Thou wilt also enquire about the welfare of all the assembled sons of Pāndu and the Srinjayas and Sātyaki and Virāta and all the five sons of Draupadi, professing to be a messenger from me. And whatsoever also thou mayst deem to be opportune, and beneficial for the Bharata race, all that, O Sanjaya, thou must say in the midst of those kings,—everything, in sooth, that may not be unpalatable or provocative of war!"

SECTION XXII.

Vaiçampāyana said.—"Having heard these words of king Dhritarāshtra, Sanjaya went to Upaplavya to see the Pāndavas of immeasurable strength. And having approached king Yudhishthira the son of Kunti, he made obeisance to him first and then spoke. And the son of Gavalgana, by name Sanjaya and by caste a *Suta*, cheerfully spoke unto Ajātaçatru,—'How lucky, O king, that I see you hale, attended by friends, and little inferior to the great Indra. The aged and wise

king Dhritarāshtra the son of Ambikā, hath enquired about your welfare. I hope Bhimasena is well, and that Dhananjaya, that foremost of the Pāndavas, and these two sons of Mādri, are well. I hope the princess Krishnā also, the daughter of Drupada, is well,—she who never swerves from the path of truth, that lady of great energy, that wife of heroes! I hope she is well with her sons,—she in whom are centered all your dearest joys and whose welfare you constantly pray for!'

"Yudhishthira said,—'O Sanjaya, son of Gavalgana, hath thy journey here been safe? We are pleased with thy sight. I ask thee in return how thou art. I am, O learned man, in excellent health with my younger brothers. O *Suta*, after a long while do I now receive news of the aged king of the Kurus, that descendant of Bharata! Having seen thee, O Sanjaya, I feel as if I have seen the king himself, so pleased I am! Our aged grandsire endued with great energy and the highest wisdom and always devoted to the practices of his own order, is that same Bhishma, the descendant of Kuru, O sire, in health? I hope he still retains all his former habits. I hope the high-souled king Dhritarāshtra the son of Vichitravirya is in health with his sons. I hope the great king Vāhlika the son of Prātipa, endued with great learnning, is also in health. I hope, O sire, that Somadatta is in health, and Bhuriçravās, and Satyasandha, and Cala, and Drona with his son, and the Brāhmana Kripa. I hope all those mighty bowmen are free from disease. O Sanjaya, all those greatest and best of bow-men, endued with the highest intelligence and versed in letters, and occupying the very top of those who wield weapons, have attached themselves to the Kurus. I hope those bowmen receive their honors due. I hope they are free from disease. How happy are they in whose kingdom dwells the mighty and handsome bowman, the well-behaved son of Drona! I hope Yuyutsu, the highly intelligent son of Dhritarāshtra by his *Vaisyā* wife is in health. I hope, O sire, the adviser Karna, whose counsels are followed by the dull-headed Suyodhana, is in health. I hope the aged ladies, the mothers of the Bharata race, and the kitchen-maidens, the bondmaids, the daughters-in-law, the

boys, the sisters' sons and the sisters, and the daughters'-sons, of Dhristarāshtra's house are all free from trouble. O sire, I hope the king still allows their former subsistence to the Brāhmanas. I hope, O Sanjaya, Dhritarāshtra's son hath not seized those gifts to the Brāhmanas that I had made. I hope Dhritarāshtra with his sons meets in a spirit of forbearance any overbearing conduct on the part of the Brāhmanas. I hope he never neglects to make provision for them,—*that* being the sole highway to heaven. For this is the excellent and clear light that hath been provided by the Creator in this world of living beings. If like dull-headed persons, the sons of Kuru do not treat the Brāhmanas in a forbearing spirit, wholesale destruction will overtake them. I hope king Dhritarāshtra and his son try to provide for the functionaries of state. I hope there are no enemies of theirs who, disguised as friends, are conspiring for their ruin. O sire, I hope none of these Kurus talk of our having committed any crimes? I hope Drona and his son and the heroic Kripa do not talk of our having been guilty in any way? I hope all the Kurus look up to king Dhritarāshtra and his sons as the protectors of their tribe. I hope when they see a horde of robbers, they remember the deed of Arjuna, the leader in all fields of battle. I hope they remember the arrows shot from the *Gāndiva*, which course through the air in a straight path, impelled onwards by the stretched bowstring in contact with the fingers of his hand, and making a noise loud as that of the thunder! I have not seen the warrior that excels or even rivals Arjuna who can shoot by a single effort of his hand sixty-one whetted and keen-edged shafts furnished with excellent feathers. Do they remember Bhima also, who, endued with great activity, causeth hostile hosts arrayed in battle to tremble in dread, like an elephant with rent temples agitating a forest of reeds? Do they remember the mighty Sahadeva the son of Mādri, who in Dantakura conquered the Kalingas, shooting arrows by both the left and the right hand? Do they remember Nakula, who, O Sanjaya, was sent, under your eye, to conquer the Sivis and the Trigartas, and who brought the Western region under

my power? The disgrace that was theirs when under evil counsels they came to the woods of *Dwaitāvana* on pretence of taking the tale of their cattle and where those wicked ones having been overpowered by their enemies were afterwards liberated by Bhimasena and Arjuna, myself protecting the rear of Arjuna (in the fight that ensued) and Bhima protecting the rear of the sons of Mādri, and the wielder of the *Gāndiva* coming out unharmed from the press of battle having made a great slaughter of the hostile host,—do they remember *that?* It is not by a single good deed, O Sanjaya, that happiness can here be attained, when by all our endeavours we are unable to win over the son of Dhritarāshtra!' "

SECTION XXIII.

"Sanjaya said,—'It is even so as thou hast said, O son of Pāndu! Dost thou enquire about the welfare of the Kurus and the foremost ones among them? Free from illness of every kind and in the possession of excellent spirits are those foremost ones among the Kurus about whom, O son of Prithā, thou enquirest! Know, O son of Pāndu, that about Dhritarāshtra's son, there are certainly righteous and aged men, as also men that are sinful and wicked. Dhritarāshtra's son would make gifts even to his enemies; it is not likely, therefore, that he should withdraw the donations made to the Brāhmanas. It is customary with you, Kshatriyas, to follow a rule fit for butchers, that leads you to do harm to those that bear no ill-will to you; but the practice is not good. Dhritarāshtra with his sons would be guilty of the sin of intestine dissension were he, like a bad man, to bear ill-will towards you who are righteous. He does not approve (this injury done to you); he is exceedingly sorry for it; he grieves at his heart—the old man—O Yudhishthira,—for, having communicated with the Brāhmanas, he hath learnt that provoking intestine dissensions is the greatest of all sins. O king of men, they remember thy prowess on the field, and that of Arjuna who taketh the lead in the field of battle. They remember Bhima wielding his mace when the sound of the

conch-shell and the drum rises to the highest pitch. They remember those mighty car-warriors, the two sons of Mādri, who on the field of battle career in all directions, shooting incessant showers of shafts on hostile hosts, and who know not what it is to tremble in fight. I believe, O king, that that which Futurity hath in store for a particular person cannot be known, since thou, O son of Pāndu, who art endowed with all the virtues, hast had to suffer trouble of such unendurable kind! All this, no doubt, O Yudhishthira, thou wilt again make up by help of your intelligence. The sons of Pāndu, all equal to Indra, would never abandon virtue for the sake of pleasure. Thou, O Yudhishthira, wilt so make it up by thy intelligence that they all, *viz*, the sons of Dhritarāshtra and Pāndu, and the Srinjayas, and all the kings who have been assembled here, will attain peace! O Yudhishthira, hear what thy sire Dhritarāshtra, having consulted with his ministers and sons, hath spoken to me! Be attentive to the same!'"

SECTION XXIV.

"Yudhishthira said,—'Here are met the Pāndavas and the Srinjayas, and Krishna, and Yuyudhāna and Virāta. O son of the *Suta* Gavalgana, tell us all that Dhritarāshtra hath directed thee to say!'

"Sanjaya said,—'I greet Yudhishthira, and Vrikodara, and Dhananjaya, and the two sons of Mādri, and Vāsudeva the descendant of Cura, and Sātyaki, and the aged ruler of the Pānchālas, and Dhrishtadyumna the son of Prishata! Let all listen to the words I say from a desire for the welfare of the Kurus! King Dhritarāshtra, eagerly welcoming the chance of peace, hastened the preparation of my car for this journey here. Let it be acceptable to king Yudhishthira with his brothers and sons and relations! Let the son of Pāndu prefer peace! The sons of Prithā are endowed with every virtue, with steadiness and mildness and candour. Born in a high family, they are humane, liberal, and loath to do any act which would bring on shame. They know what is proper to be

done. A base deed is not befitting you, for you are so high-minded, and have such a terrible following of troops! If you committed a sinful act, it would be a blot on your fair name, as a drop of collyrium on a white cloth. Who would knowingly be ever guilty of an act, which would result in universal slaughter, which would be sinful and lead to hell,—an act consisting in the destruction (of men),—an act the result of which, whether it be victory or defeat, is of the self-same value? Blessed are they that have served their relative's cause! They are the true sons and friends and relatives (of Kuru's race) who would lay down life, life which is liable to be abused by misdeeds, inorder to ensure the welfare of the Kurus! If you, ye sons of Prithā, chastise the Kurus, by defeating and slaying all your foes,—that subsequent life of yours would be equivalent to death, for what, in sooth, is life after having killed all your kinsfolk? Who, even if he were Indra himself with all the gods on his side, would be able to defeat you who are aided by Keçava and Chekitāna, and Sātyaki, and are protected by Dhrishtadyumna's arms? Who again, O king, can defeat in battle the Kurus who are protected by Drona and Bhishma, and Açwathāman, and Calya, and Kripa and Karna with a host of Kshatriya kings? Who, without loss to himself, is able to slay the vast force assembled by Dhritarāshtra's son? Therefore it is, that I do not see any good either in victory or in defeat. How can the sons of Prithā, like base persons of low lineage, commit an act of unrighteousness? Therefore, I appease, I prostrate myself before, Krishna and the aged king of the Pānchālas. I betake myself to you as my refuge, with joined hands, so that both the Kurus and the Srinjayas may be benefited. It is not likely that either Krishna or Dhananjaya will not act up to these my words. Either of them would lay down his life, if besought (to do so)! Therefore, I say this for the success of my mission. This is the desire of the king and his counsellor, Bhishma, that there may be confirmed peace between you (and the Kurus)!' "

SECTION XXV.

"Yudhishthira said,—'What words from me, O Sanjaya, hast thou heard, indicative of war, that thou apprehendest war? O sire, peace is preferable to war. Who, O charioteer, having got the other alternative, would wish to fight? It is known to me, O Sanjaya, that if a man can have every wish of his heart without having to do anything, he would hardly like to do anything even though it might be of the least troublesome kind, far less would he engage in war. Why should a man ever go to war? Who is so cursed by the gods that he would elect war? The sons of Prithā, no doubt, desire their own happiness, but their conduct is ever marked by righteousness and conducive to the good of the world. They desire only that happiness which results from righteousness. He that fondly followeth the lead of his senses, and is desirous of obtaining happiness and avoiding misery, betaketh himself to action which in its essence is nothing but misery. He that hankers after pleasure causeth his body to suffer; one free from such hankering knoweth not what misery is.* As an enkindled fire, if more fuel be put upon it, blazeth forth again with augmented force, so desire is never satiated with the acquisition of its object but gaineth force like enkindled fire when clarified butter is poured upon it. Compare all this abundant fund of enjoyment which king Dhritarāshtra hath with what we possess! He that is unfortunate never winneth victories. He that is unfortunate enjoyeth not the voice of music. He that is unfortunate doth not enjoy garlands and scents; nor can one that is unfortunate enjoy cool and fragrant unguents; and finally he that is unfortunate weareth not fine clothes. If this were not so, we would never have been driven from the Kurus! Although, however, all this is true, yet none but an unwise person would cherish desire, for desire when

* The Burdwan Pundits give a different reading that does not seem to be correct. For *yathā pramukto na karoti duskham* they read *yathā prayuktonukaroti duskham.* The latter is not certainly so neat as the former.—*T.*

cherished torments the heart. The king being himself in trouble seeketh protection in the might of others. This is not wise. Let him, however, receive from others the same behaviour that he displays towards them. The man who casteth a burning fire at mid-day in the season of spring in a forest of dense underwood, hath certainly, when that fire blazeth forth by aid of the wind, to grieve for his lot if he wisheth to escape. O Sanjaya, why doth king Dhritarāshtra now bewail, although he hath all this prosperity? It is because he had followed at first the counsels of his wicked son of vicious soul, addicted to crooked ways and confirmed in folly! Duryodhana disregarded the words of Vidura, the best of his well-wishers, as if the latter were hostile to him. King Dhritarāshtra desirous solely of satisfying his sons, would knowingly enter upon an unrighteous course. Indeed, on account of his fondness for his son, he would not pay heed to Vidura who, out of all the Kurus, is the wisest and best of all his well-wishers,, possessing vast learning, clever in speech, and righteous in act. King Dhritarāshtra is desirous of satisfying his son who, while himself seeking honors from others, is envious and wrathful, who transgresses the rules for the acquisition of virtue and wealth, whose tongue is foul, who always follows the dictates of his wrath, whose soul is absorbed in sensual pleasures, and who, full of unfriendly feelings to many, obeys no law, and whose life is evil, heart implacable, and understading vicious. For such a son as this, king Dhritarāshtra knowingly abandoned virtue and pleasure. Even then, O Sanjaya, when I was engaged in that game of dice I thought that the destruction of the Kurus was at hand, for when speaking those wise and excellent words Vidura obtained no praise from Dhritarāshtra. Then, O charioteer, did trouble overtake the Kurus when they disregarded the words of Vidura. So long as they had placed themselves under the lead of his wisdom, their kingdom was in a flourishing state. Hear from me, O charioteer, who the counsellors now are of the covetous Duryodhana! They are Dusçāsana, and Cakuni the son of Suvala, and Karna the *Suta's* son! O son of Gavalgana, look at this folly of his! So I do not see, though I think about it, how there can be prosperity for the

Kurus and the Srinjayas when Dhritarāshtra hath taken the throne from others, and the far-seeing Vidura hath been banished elsewhere! Dhritarāshtra with his sons is now looking for an extensive and undisputed sovereignty over the whole world. Absolute peace is, therefore, unattainable. He regardeth that to be his own which he hath already got. When Arjuna taketh up his weapons in fight, Karna believeth him capable of being withstood. Formerly there took place many great battles. Why could not Karna then be of any avail to them. It is known to Karna and Duryodhana and Drona and the grandsire Bhishma, as also to many other Kurus, that there is no wielder of the bow, comparable to Arjuna. It is known to all the Kurus, and to all the assembled rulers of the earth, how the sovereignty was obtained by Duryodhana although that represser of foes, Arjuna, was alive! Pertinaciously doth Dhritarāshtra's son believe that it is possible to rob the sons of Pāndu of what is their own, although he knoweth, having himself gone to the place of fight, how Arjuna comported himself when he had nothing but a bow four cubits long for his weapon of battle. Dhritarāshtra's sons are alive simply because they have not as yet heard the twang of the stretched *Gāndiva*. Duryodhana believeth his object already gained, so long as he beholdeth not the wrathful Bhima! O sire, even Indra would forbear to rob us of our sovereignty as long as Bhima, and Arjuna, and the heroic Nakula, and the patient Sahadeva are alive! O charioteer, the old king with his son still entertains the notion that his son will not perish, O Sanjaya, on the field of battle, consumed by the fiery wrath of Pāndu's sons! Thou knowest, O Sanjaya, what misery we have suffered! For my respect to thee, I would forgive them all! Thou knowest what transpired between ourselves and those sons of Kuru. Thou knowest how we comported ourselves towards Dhritarāshtra's son. Let the same state of things still continue, I shall seek peace, as thou counsellest me to do! Let me have Indraprastha for my kingdom! Let this be given to me by Duryodhana, the chief of Bharata's race!"

SECTION XXVI.

"Sanjaya said,—'O Pāndava, the world hath heard thy conduct being righteous. I see it also to be so, O son of Prithā! Life is transient, and may end in great infamy; considering this, thou shouldst not perish! O Ajātaçatru, if without war, the Kurus will not yield thy share, I think, it is better far for thee to live upon alms in the kingdom of the Andhakas and the Vrishnis than obtain sovereignty by war! Since this mortal existence is for only a short period, and greatly liable to blame, subject to constant suffering, and unstable, and since it is never comparable to a good name, therefore, O Pāndava, never perpretrate a sin! These are the desires, O ruler of men, which adhere to mortal man and are an obstruction to a virtuous life! Therefore, a wise man should before-hand kill them all and thereby gain a strainless fame in the world, O son of Prithā! The thirst after wealth is but like a fetter in this world; the virtue of those that seek it is sure to suffer. He is wise who seeketh virtue alone; desires being increased, a man must suffer in his temporal concerns, O sire, placing virtue before all other concerns of life, a man shineth like the sun when its splendour is great. A man devoid of virtue, and of vicious soul, is overtaken by ruin, although he may obtain the whole of this earth. Thou hast studied the *Veda*, lived the life of a saintly Brāhmana, hast performed sacrificial rites, made donations to Brāhmanas! Ever remembering the highest position (attainable by beings), thou hast also devoted thy soul for years and years to the pursuit of pleasure! He who, devoting himself excessively to the pleasures and joys of life, never employeth himself in the practice of religious meditation, must be exceedingly miserable. His joys forsake him after his wealth is gone and his strong instincts goad him on towards his wonted pursuit of pleasure. Similarly, he who, never having lived a continent life, forsaketh the path of virtue and commiteth sin, hath no faith in the existence of a world to come. Dull as he is after death he hath torment (for his lot). In the world

to come, whether one's deeds be good or evil, those deeds are, in no case, annihilated. Deeds, good and evil, precede the agent (in his journey to the world to come); the agent is sure to follow in their path. Your work (in this life) is celebrated by all as comparable to that food, savoury and dainty, which is proper to be offered with reverence to the Brāhmanas—the food which is offered in religious ceremonies with large donations (to the officiating priests)!* All acts are done, so long as this body lasts, O son of Prithā! After death, there is nothing to be done. And thou hast done mighty deeds that will do good to thee in the world to come, and that are admired by righteous men. There (in the next world) one is free from death and decrepitude, and fear, and hunger and thirst, and all that is disagreeable to the mind; there is nothing to be done in that place, unless it be to delight one's senses. Of this kind, O ruler of men, is the result of our deeds! Therefore, do not from desire act any longer in this world. Do not, O Pāndu's son, betake to action in this world and thereby attain whether hell or heaven for ever.† Having abandoned all acts, thou shouldst not, however, take leave of truth and sobriety and candour and humanity. Thou mayst perform the *Rājasuya* and the *Aswamedha* sacrifices, but do not approach again the vicinity of action which in itself is sin! If after such a length of time ye sons of Prithā you now give way to hate, and commit the sinful deed, in vain for virtue's sake did ye dwell for years and years in the woods in such misery! It was in vain that you went to exile, after parting with all your

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* This portion seems to be rather obscure. But the purport appears to be that the life of Yudhishthira is of the same holy and pure and blessed character which attaches to the ceremony of feeding Brāhmanas on an auspicious occasion when gifts are made to the priestly class. In the eye of an orthodox Hindu, the feeding of Brāhmanas assumes a highly holy character, and the provider of the food is supposed to acquire an immeasurable amount of religious merit.

† I am not sure that I have rendered these *slokas* correctly. The original is very obscure. I have, of course, followed Nilakantha. What Sanjaya says in effect to Yudhishthira is that hell being torment and heaven only conducive to sensual joy, *Moksha* or *Nirvān* is better.—*T.*

army; for this army was entirely in your control then. And these persons who are now assisting you, have been always obedient to you,—this Krishna, and Sātyaki, and Virāta of the golden car, of Matsya land, with his son at the head of martial warriors. All the kings, formerly vanquished by you would have espoused your cause at first. Possessed of mighty resources, dreaded by all, having an army, and followed behind by Krishna and Arjuna, you might have slain your foremost of foes on the field of fight. You might have (then) brought low Duryodhana's pride. O Pāndava, why have you allowed your foes to grow so powerful? Why have you weakened your friends? Why have you sojourned in the woods for years and years? Why are you now desirous of fighting, having let the proper opportunity slip? An unwise or an unrighteous man may win prosperity by the path of fight; but a wise and a righteous man, were he from pride to betake to fight (against his better instincts), doth only fall away from a prosperous path. O Prithā's sons, your understanding inclines not to an unrighteous course. From wrath you never committed a sinful act. Then what is the cause, and what the reason, for which you are now intent to do this deed, against the dictates of wisdom? Wrath, O mighty king, is a bitter drug, though it has nothing to do with disease; it brings on a disease of the head, robs one of his fair fame, and leads to sinful acts; it is drunk up (controlled) by those that are righteous and not by those that are unrighteous! I ask you to drink it up and to desist from war. Who would incline himself to wrath which leads to sin? Forbearance would be more beneficial to you than love of enjoyments where Bhishma would be slain, and Drona with his son, and Kripa, and Somadatta's son, and Vikarna and Vivingçati, and Karna and Duryodhana. Having slain all these, what bliss may that be, O Prithā's son, which you will get? Tell me *that!* Even having won the entire sea-girt earth, you will never be free from decrepitude and death, pleasure and pain, bliss and misery! Knowing all this, do you *not* be engaged in war. If you are desirous of taking this course, because your councellors desire the same, then give up (everything) to them, and run away. You

shoud not fall away from this path which leads to the region of the gods!'"

SECTION XXVII.

"Yudhishthira said,—'Without doubt, O Sanjaya, it is true that righteous deeds are the foremost of all our acts, as thou sayst! Thou shouldst, however, censure me having first ascertained whether it is virtue or vice that I practice. When vice assumes the aspects of virtue, and virtue itself wholly seemeth as vice, and virtue again appears in its native form, they that are learned should discriminate it by means of their intellects. So again virtue and vice, which are both eternal and absolute, exchange their aspects during seasons of distress. One should follow without deviation the duties prescribed for the order to which he belogns by birth. Know, O Sanjaya, that duties in seasons of distress are otherwise! When his means of living are totally gone, the man, that is destitute should certainly desire those other means by which he may be able to discharge the sanctioned duties of his order. One that is not destitute of his means of living, as also one that is in distress, are, O Sanjaya, both to be blamed if they act as if the state of each were otherwise. When the Creator hath ordained expiation for those Brāhmanas who, without wishing for self-destruction, betake themselves to acts not sanctioned for them, this proves that people may, in seasons of disress, betake to acts not ordained for the orders to which they belong. And, O Sanjaya, thou shouldst regard as worthy them that adhere to the practices of their own order in usual times as also those that do not adhere to them in seasons of distress, though thou shouldst censure them that act otherwise in usual times while adhereing to their ordained practices during times of distress. As regards men desiring to bring their minds under control, when *they* endeavour to acquire a knowledge of self, the practices that are ordained for the best, *viz*, the Brāhmanas, are equally ordained for them. As regards those, however, that are not Brāhmanas and that do not endeavour to

acquire a knowledge of self, those practices should be followed by them that are ordained for their respective orders in seasons of distress or otherwise. Even that is the path followed by our fathers and grandfathers before us and those also that had lived before them. As regards those that are desirous of Knowledge and avolding to acts, even these also hold the same view and regard themselvs as orthodox. I do not, therefore, think that there is any other path.* Whatsoever wealth there may be in this earth, whatsoever there may be among the gods, or whatsoever these may be unattainble by them,—the region of the Prajāpatis, or heaven, or the region of Brahmā himself, I would not, O Sanjaya, seek it by unrighteous means! Here is Krishna, the giver of virtue's fruits, who is clever, politic, intelligent, who has waited upon the Brāhmanas, who knows everything, and counsels various mighty kings! Let the celebrated Krishna say whether I should be consurable if I dismiss all idea of peace, or whether if I fight, I should be abandoning the duties of my caste, for Krishna seeketh the welfare of both sides! This Sātyaki, these Chedis, the Andhakas, the Vrishnis, the Bhojas, the Kukuras, the Srinjayas, adopting the counsels of Krishna, slay their foes and delight their friends. The Vrishnis and the Andhakas, at whose head stands Ugrasena, led by Krishna, have become like Indra, high-spirited, devoted to truth, mighty, and happy. Vabhru the king of Kāçi, having obtained Krishna that fructifier of wishes, as his brother, and upon whom Krishna showers all the blessings of life as the clouds upon all earthly creatures when the hot season is over, hath attained the highest prosperity! O sire, so great is this Krishna! Him you must know as the great judge of the propriety or otherwise

* These seven *slokas* are very difficult. I have followed Nilakantha in translating them. It must be conceded that that learned commentator has displayed considerable skill in finding out the meaning. I am more than convinced that Nilakantha has correctly understood the whole passage. It is needless to say that all the vernacular translators, including the Burdwan Pundits, have made a mess of the whole thing. Any reader may see that the Bengalee translations of this passage are wholly unmeaning.—*T.*

of all acts. Krishna is dear to us, and is the most illustrious of men. I never disregard what Krishna sayeth.' "

SECTION XXVIII.

"Krishna said,—'I desire, O Sanjaya, that the sons of Pāndu may not be ruined; that they may prosper, and obtain their wishes. Similarly, I pray for the prosperity of king Dhritarāshtra whose sons are many. For evermore, O Sanjaya, my desire hath been that I should say to them nothing else than that they should make peace. I desire for peace because I know that peace would be acceptable to king Dhritarāshtra. I also deem it proper for the sons of Pāndu. A peaceaful disposition of an exceedingly rare character hath been displayed by Pāndu's son in this matter. When Dhritarāshtra and his sons, however, are so covetous, I do not see why hostility should not run high? Thou canst not pretend, O Sanjaya, to be more versed than I am or Yudhishthira is in the niceties of right and wrong. Then why dost thou speak words of reproach with reference to the conduct of Yudhishthira who is enterprising, mindful of his own duty, and thoughtful from the very beginning of the welfare of his family, agreeably to the injunction (of treatises of morality)? With regard to the topic at hand, the Brāhmanas have held opinions of various kinds. Some say that success in the world to come depends upon work. Some declare that work should be shunned and that salvation is attainable by knowledge. The Brāhmanas know this that though one may have a knowledge of eatable things yet his hunger will not be appeased unless he actually eats. Those branches of knowledge that help the doing of work, bear fruit, but not the others; for the fruit of work is of occular demonstration. A thirsty person drinks water, and by that act his thirst is allayed. This result proceeds, no doubt, from work. Therein lies the efficacy of work. If any one thinks that something else is better than work, I deem him weak, and his words meaningless. In the other world, it is by virtue of work that the gods flourish. It is by work that Wind blows. It is by virtue of work that the sleepless Surya rises

every day and becomes the cause of day and night; and Soma passes through the months and the fortnights and the combinations of constellations. Fire is kindled of itself and burns by virtue of work, doing good to mankind. The sleepless goddess Earth, by force sustains this very great burden. The sleepless rivers, giving satisfaction to all (organised) beings, carry their waters with speed. The sleepless Indra, possessed of a mighty force, pours down rain, resounding the heaven and the cardinal points. Desirous of being the greatest of the gods, he led a life of austerities such as a holy Brāhmana leads. Indra gave up pleasure, and all things agreeable to the heart. He sedulously cherished virtue and truth, and self-control, and forbearance, and impartiality, and humanity. It was by work that he attained a position the highest (of all). Following the above course of life, Indra attained the high sovereignty over the gods. Vrihaspati, intently and with self-control, led in a proper manner that life of austerities which Brāhmana leads. He gave up pleasure and controlled his senses and thereby attained the position of the preceptor of the celestials. Similarly, the Constellations in the other world, by virtue of work, and the *Rudras*, the *Adityas*, the *Vasus*, king Yama, and Kuvera; and the *Gandharvas*, the *Yakshas*, and the celestial nymphs all attained their present position by work. In the other world, the saints shine, following a life of study, austerity, and work (combined). Knowing, O Sanjaya, that this is the rule followed by the best of Brāhmanas, and Kshatriyas, and Vaiçyas, and thou being one of the wisest men,—why art thou making this endeavour on behalf of those sons of Kuru? Thou must know that Yudhishthira is constantly engaged in the study of the *Veda*. He is inclined to the horse-sacrifice, and the *Rājasuya*. Again, he rides horses and elephants, is arrayed in armour, mounts a car, and takes up the bow and all kinds of weapons. Now, if the sons of Prithā can see a course of action not involving the slaughter of the sons of Kuru, they would adopt it. Their virtue would then be saved; and an act of religious merit also would be achieved by them, even if they would have then to force Bhima to follow a conduct marked

by humanity. On the other hand, if in doing what their forefathers did, they should meet with death under inevitable destiny, then in trying their utmost to discharge their duty such death would even be worthy of praise. Supposing thou approvest of peace alone, I should like to hear what thou mayst have to say to this question,—Which way doth the injunction of religious law lie, *viz*, whether it is proper for a king to fight or not?—Thou must, O Sanjaya, take into thy consideration the division of the four castes, and the scheme of respective duties allotted to each. Thou must hear what course of action the Pāndavas are going to adopt. Then mayst thou praise or censure, just as it may please thee! A Brāhmana should study, offer sacrifices, make donations, and sojourn to the best of all holy places on the earth; he should teach, minister as a priest in sacrifices offered by others worthy of such help, and accept gifts from persons who are known. Similarly, a Kshatriya should protect the people in accordance with the injunctions of the law, deligently practise the virtue of charity, offer sacrifices, study the whole *Veda*, take a wife, and lead a virtuous householder's life. If possessed of a virtuous soul, and if he practises the holy virtues, he may easily attain the region of the Supreme Being. A Vaiçya should study, and deligently earn and accumulate wealth by means of commerce, agriculture, and the tending of cattle. He should so act as to please the Brāhmanas and the Kshatriyas, be virtuous, do good works, and be a householder. The following are the duties declared for a Cudra from the olden times. He should serve the Brāhmanas, and submit to them; should not study; sacrifices are forbidden to him; he should be diligent and constantly enterprising in doing all that is for his good. The king protects all these with (proper) care, and sets all the castes to perform their respective duties. He should not be given to sensual enjoyments. He should be impartial, and treat all his subjects on an equal footing. The king should never obey the dictates of such desires as are opposed to righteousness. If there be somebody who is more praiseworthy than he, who is well known and gifted with all the virtues, he should instruct his subjects to see him. A bad

(king), however, would not understand this. Growing strong, and inhuman and becoming a mark for destiny's wrath, he would cast a covetous eye on the riches of others. Then comes war, for which purpose came into being weapons, and armour, and bows. Indra invented these contrivances, for putting the *Dasyas* to death. He also contrived armours, and weapons, and bows. Religious merit is acquired by putting the *Dasyas* to death. Many awful evils have manifested themselves, on account of the Kurus having been unrighteous, and unmindful of law and religion. This is not right, O Sanjaya! Now, king Dhritarāshtra with his son, hath unreasonably seized what lawfully belonged to Pāndu's son. He minds not the immemorial law observable by kings. All the Kurus are following in his wake. A theif who steals wealth unseen and one who forcibly seizes the same, in open day-light, are both to be condemned, O Sanjaya! What is the difference between them and Dhritarāshtra's son? From avarice he regards that to be righteous which he intends to do following the dictates of his wrath. The share of the Pāndavas is, no doubt, fixed. Why should that share of ours be seized by that fool! This being the state of things, it would be praiseworthy for us to be even killed in fight. A paternal kingdom is preferable to sovereignty received from a stranger. These time-honored rules of law, O Sanjaya, thou must propound to the Kurus, in the midst of the assembled kings,—I mean those dull-head fools who have been assembled together by Dhritarāshtra's son, and who are already under the clutches of Death. Look once more at that vilest of all their acts,—the conduct of the Kurus in the council-hall! That those Kurus at whose head stood Bhishma did not interfere when the beloved wife of the sons of Pāndu, daughter of Drupada, of fair fame, pure life, and conduct worthy of praise, was seized while weeping, by that slave of lust! The Kurus all, including young and old, were present there. If they had then prevented that indignity offered to her, then I should have been pleased with Dhritarāshtra's behaviour. It would have been for the final good of his sons also. Dusçāsana forcibly took Krishnā into the midst of the public hall wherein were seated her fathers-

in-law! Carried there, expecting sympathy, she found none to take her part, except Vidura! The kings uttered not a word of opposition, solely because they were a set of imbeciles. Vidura alone spoke words of opposition, from a sense of duty,—words conceived in righteousness addressed to that man (Duryodhana) of little sense. Thou didst not, O Sanjaya, then say what law and morality were, but now thou comest to instruct the son of Pāndu! Krishnā, however, having repaired to the hall at that time, made everything right, for like a vessel in the sea, she rescued the Pāndavas as also herself, from that gathering ocean (of misfortunes)! Then in that hall, while Krishnā stood, the charioteer's son addressed her in the presence of her fathers-in-law, saying,—O daughter of Drupada, thou hast no refuge. Better betake thyself as a bond-woman to the house of Dhritarāshtra's son. Thy husbands, being defeated, no longer exist. Thou hast a loving soul; choose some one else for thy lord!—This speech, proceeding from Karna, was a wordy arrow, sharp, cutting all hopes, hitting the tenderest parts of the organization, and frightful. It buried itself deep in Arjuna's heart. When the sons of Pāndu were about to adopt the garments made of the skins of black deer, Dusçāsana spoke the following pungent words:—These all are mean ennuchs, ruined, and damned for a lengthened time!—And Cakuni the king of the Gāndhāra land, spoke to Yudhishthira at the time of the game of dice the following words by way of a trick:—Nakula hath been won by me from you: what else have you got? Now you had better stake your wife Draupadi. —You know, O Sanjaya, all these words of an opprobrious kind which were spoken at the time of the game of dice. I desire to go personally to the Kurus, in order to settle this difficult matter. If without injury to the Pāndava cause I succeed in bringing about this peace with the Kurus, an act of religious merit, resulting in very great blessings, will then have been done by me; and the Kurus also will have been extricated from the meshes of death. I hope that when I shall speak to the Kurus words of wisdom, resting on rules of righteousness, words fraught with sense and free from a tendency to inhumanity, Dhritarāshtra's son will in my presense pay

heed to them. I hope that when I arrive, the Kurus will pay me due respect. Else thou mayst rest assured that those vicious sons of Dhritarāshtra, already scorched by their own vicious acts, will be burnt up by Arjuna and Bhima equipped for fight. When Pāndu's sons were defeated (at the play), Dhritarāshtra's son spoke to them words that were harsh and rude. But when the time will come, Bhima will, no doubt, take care to remind Duryodhana of those words. Duryodhana is a big tree of evil passions; Karna is its trunk; Cakuni is its branches; Dusçāsana forms its abundant blossoms and fruits; (while) the wise king Dhritarāshtra is its roots. Yudhishthira is a big tree of righteousness; Arjuna is its trunk; and Bhima its branches; the sons of Mādri are its abundant flowers and fruits; and its roots are myself and religion and religious men. King Dhritarāshtra with his sons constitutes a forest, while, O Sanjaya, the sons of Pāndu are its tigers. Do not, oh, cut down the forest with its tigers, and let not the tigers be driven away from the forest. The tiger, out of the woods, is easily slain; the wood also that is without a tiger is easily cut down. Therefore, it is the tiger that protects the forest and the forest that shelters the tiger. The Dhārtsrāshtras are as creepers, while, O Sanjaya, the Pāndavas are *çāla* trees. A creeper can never flourish unless it hath a large tree round which to twine. The sons of Prithā are ready to wait upon Dhritarāshtra as, indeed, those repressers of foes are ready for war. Let king Dhritarāshtra now do what may be proper for him to do. The virtuous and high-souled sons of Pāndu, though competent to engage in fight, are yet now in peace (with their cousins). O learned man, represent all this truly (to Dhritarāshtra)!' "

SECTION XXIX.

"Sanjaya said,—'I bid thee fare-well, O divine ruler of men! I will now depart, O son of Pāndu! Let prosperity be thine! I hope I have not, carried away by the feelings of my heart, given utterance to anything offensive? I would also bid fare-well to Janārddana, to Bhima and Arjuna, to the sons of

Mādri, to Sātyaki, and to Chekitāna, and take my departure! Let peace and happiness be yours! Let all the kings look at me with eyes of affection!'

"Yudhishthira said,—'Permitted by us, O Sanjaya, take your departure! Peace to thee! O learned man, thou never thinkest ill of us. Both they and we know thee to be a person of pure heart in the midst of all in the court (of the Kurus)! Besides being an ambassador now, O Sanjaya, thou art faithful, beloved by us, of agreeable speech and excellent conduct, and well-affected towards us. Thy mind is never clouded, and even if addressed harshly thou art never moved to wrath. O *Suta*, thou never utterest harsh and cutting words, or those that are false or bitter! We know that thy words, free from malice, are always fraught with morality and grave import. Amongst envoys thou art the most dear to us. Besides thee, there is another who may come here, and that is Vidura. Formerly we always used to see thee. Thou art, indeed, a friend to us as dear as Dhananjaya! Proceeding hence, O Sanjaya, with all speed, thou shouldst wait upon those Brāhmanas of pure energy and devoted to study according to the *Brahmacharya* mode,—those, namely, that are well-born and endued with every virtue. Those Brahmanas again that are devoted to the study of the *Vedas* while leading lives of mendicancy, those ascetics that habitually dwell in the woods, as also the aged ones of other classes, should all be addressed by thee in my name, O Sanjaya, and then their welfare should be enquired into by thee! O *Suta*, repairing unto the priest of king Dhritarāshtra as also unto his preceptors and *Ritwijs*, thou shouldst address them and enquire after their welfare. Even amongst them that are, though not well-born, at least aged, endued with energy, and possessed of good behaviour and strength, who remembering speak of us and practise according to their might even the least virtue, should first be informed of my peace, O Sanjaya, and then shouldst thou enquire after their welfare! Thou shouldst also enquire after the welfare of those that live in the kingdom carrying on trade, and those that live there filling important offices of state. Our beloved preceptor Drona, who is fully versed in

morality, who is our counsellor, who had practised the *Brāhmacharya* vow for mastering the *Vedas*, who once again hath made the science of weapons full and complete, and who is always graciously inclined towards us, should be greeted by thee in our name. Thou shouldst also enquire into the welfare of Açwathāman, endued with great learning, devoted to the study of the *Vedas*, leading the *Brahmacharya* mode of life, possessed of great activity, and like unto a youth of the *Gandharva* race, and who, besides, hath once again made the science of weapons full and complete! Thou must also, O Sanjaya, repair to the abode of Kripa the son of Cwaradwat, that mighty car-warrior and foremost of all persons having a knowledge of self, and repeatedly saluting him in my name touch his feet with thy hand. Thou shouldst also, touching his feet, represent me unto that foremost of the Kurus, Bhishma, in whom are bravery, and abstention from injury, and asceticism, and wisdom and good behaviour, and Vedic learning, and great excellence, and firmness. Saluting him, thou must represent me as hale unto also the wise, venerable, and blind king (Dhritarāshtra), who, possessed of great learning and revering the old, is the leader of the Kurus. Thou shouldst also, O Sanjaya, enquire, O sire, about the welfare of the eldest of Dhritarāshtra's sons, Suyodhana, who is wicked and ignorant and deceitful and vicious, and who now governs the entire world. Thou shouldst also enquire about the welfare of even the wicked Dusçāsana, that mighty bowman and hero among the Kurus, who is the younger brother of Duryodhana and who possesses a character like that of the elder brother. Thou shouldst, O Sanjaya, also salute the wise chief of the Vālhikas, who always cherishes no other wish save that there should be peace among the Bharatas. I think thou shouldst also worship that Somadatta who is endued with numerous excellent qualities, who is wise and possesses a merciful heart, and who from his affection for the Kurus always controls his anger towards them. The son of Somadatta is worthy of the greatest reverence among the Kurus. He is my friend and is a brother to us. A mighty bowman and the foremost of car-warriors, he is worthy in all respects. Thou shouldst, O Sanjaya, enquire after his

welfare along with that of his friends and councillors. Others there are of youthful age, and of consideration amongst the Kurus, who bear a relationship to us like that of sons, grandsons, and brothers. Unto each of these thou must speak words which thou mayst consider suitable, enquiring, O *Suta*, after his welfare. Thou must also enquire about the welfare of those kings that have been assembled by Dhritarāshtra's son for fighting with the Pāndavas, *viz*, the Kekayas, the Vasātis, the Cālwakas, the Amvashthas, and the leading Trigartas, and of those endued with great bravery that have come from the East, the North, the South, and the West, and of those that have come from the hilly countries, in fact, of all amongst them that are not cruel and that lead good lives. Thou shouldst also represent unto all those persons who ride on elephants, and horses and cars, and who fight on foot,—that mighty host composed of honorable men,—that I am well, and then thou must enquire about their own welfare. Thou must also enquire about the welfare of those that serve the king in the matter of his revenue or as his door-keepers, or as the leaders of his troops, or as the accountants of his income and outlay, or as officers constantly occupied in looking after other important concerns! Thou must, O sire, also enquire about the welfare of Dhritarāshtra's son by his Vaisyā wife,—that youth who is one of the best of the Kuru race,—who never falls into error, who possesseth vast wisdom, who is endued with every virtue, and who never cherishes a liking for this war! Thou shouldst also ask about the welfare of Chitrasena who is unrivalled in the tricks of dice; whose tricks are never detected by others, who plays well, who is well-versed in the art of handling the dice, and who is unconquerable in play but not in fight! Thou must also, O sire, enquire about the welfare of Cakuni the king of the Gāndhāras, that native of the hilly country who is unrivalled in deceitful games at dice, who enhances the pride of Dhritarāshtra's son, and whose understanding naturally leads to falsehood! Thou must also equire about the welfare of Karna the son of Vikartana, that hero who is ready to vanquish, alone and unassisted, mounted on his car, the Pāndavas whom no one dares assail in battle, that Karna

who is unparalleled in deluding those that are already deluded! Thou must also enquire about the welfare of Vidura, O sire, who alone is devoted to us, who is our instructor, who reared us, who is our father and mother and friend, whose understanding finds obstruction in nought, whose ken reaches far, and who is our counsellor! Thou must also salute all the aged dames and those who are known to be possessed of merit, and those who are like mothers to us, meeting them gathered together in one place! Thou must tell them, O Sanjaya, these words at first,—Ye mothers of living sons, I hope your sons comport themselves towards you in a kindly, considerate, and worthy way!—Thou must then tell them that Yudhishthira is doing well with his sons. Those ladies, O Sanjaya, who are like our wives, thou must ask as to their welfare also, addressing them in these words,—I hope you are well-protected. I hope your fair fame hath suffered no injury. I hope you are dwelling within your abodes blamelessly and carefully. I hope you are comporting yourselves towards your fathers-in-law in a kindly, praiseworthy, and considerate way. You must steadily adopt such a conduct for yourselves as will help you to win your husbands' favor!—Those young ladies, O Sanjaya, who bear a relationship to us like that of our daughters-in-law, who have been brought from high families, who are possessed of merit, and who are mothers of children,—thou must meet them all and tell them that Yudhihthira sends his kindly greetings to them. Thou must, O Sanjaya, embrace the daughters of our house, and must ask them about their welfare on my behalf. Thou must tell them,—May your husbands be kindly and agreeable; may you be agreeable to your husbands; may you have ornaments and clothes and perfumery and cleanliness; may you be happy and have at command the joys of life; may your looks be pretty and words pleasant!—Thou must ask, O sire, the women of the house as to their welfare. Thou must also represent unto the maid-servants and man-servants there may be of the Kurus, and also the many hump-backed and lame ones among them, that I am doing well, and thou must then ask them about their welfare. Thou

must tell them,—I hope Dhritarāshtra's son still vouchsafes the same kindly treatment to you. I hope he gives you the comforts of life.—Thou must also represent unto those that are defective in limb, those that are imbecile, the dwarfs to whom Dhritarāshtra gives food and raiment from motives of humanity, those that are blind, and all those that are aged, as also to the many that have the use only of their hands being destitue of legs, that I am doing well, and that I ask them regarding their welfare, addressing them in the following words,—Fear not, nor be dispirited on account of your unhappy lives so full of suffering; no doubt, sins must have been committed by you in your former lives. When I shall check my foes, and delight my friends, I shall satisfy you by gifts of food and clothes!—Thou shouldst also, O sire, at our request, enquire after the welfare of those that are masterless and weak, and of those that vainly strive to earn a living, and of those that are ignorant, in fact, of all those persons that are in pitiable circumstances. O charioteer, meeting those others that, coming from different quarters, have sought the protection of the Dhārtarāshtras, and in fact, all who deserve our greetings, thou shouldst also enquire about their welfare and peace. Thou shouldst also enquire about the welfare of those who have come to the Kurus of their own accord or who have been invited, as also of all the ambassadors arrived from all sides, and then represent unto them that I am well. As regards the warriors that have been obtained by Dhritarāshtra's son, there are none equal to them on earth. Virtue, however, is eternal, and virtue is my power for the destruction of my enemies! Thou shouldst, O Sanjaya, also represent unto Suyodhana the son of Dhritarāshtra the following:—*That desire of thine which torments thy heart, the desire, viz., of ruling the Kurus without a rival, is very unreasonable! It hath no justification. As for ourselves, we will never act in such a way as to do anything that may be disagreeable to thee! O foremost of heroes among the Bharatas, either give me back my own Indraprastha or fight with me!*"

SECTION XXX.

"Yudhishthira said,—'O Sanjaya, the righteous and the unrighteous, the young and the old, the weak and the strong, are all under the control of the Creator. It is that Supreme Lord who imparteth knowledge to the child and childishness to the learned, according to his own will. If Dhritarāshtra ask thee about our strengh, tell him everything truly, having cheerfully consulted with every one here and ascertained the truth. O son of Gavalgana, repairing unto the Kurus, thou wilt salute the mighty Dhritarāshtra, and touching his feet, enquire after his welfare speaking in our name. And when seated in the midst of the Kurus, tell him from us,—*The sons of Pāndu, O king, are living happily in consequence of thy prowess! It was through thy grace, O represser of foes, that those children of tender years had obtained a kingdom! Having first bestowed a kingdom on them, thou shouldst not now be indifferent to them for destruction then would overtake them!* The whole of this,* O Sanjaya, is not fit to be owned by one person! Tell him again, from us,—*O sire, we wish to live united! Do not suffer thyself to be vanquished by foes!*—Thou shouldst again, O Sanjaya, bending thy head, in my name salute the grandsire of the Bharatas, Bihshma, the son of Cāntanu. Having saluted our grandsire, he should then be told,—*By thee, when Çāntanu's race was about to be extinct, it was revived. Therefore, O sire, do that according to thy own judgment by which thy grandsons may all live in amity with one another!*—Thou shouldst then address Vidura also, that adviser of the Kururs, saying,—*Counsel peace, O amiable one, from desire of doing good unto Yudhishthira!* Thou shouldst address the unforbearing prince Duryodhana also, when seated in the midst of the Kurus, beseeching him again and again, saying,—The insults thou hadst offered to the innocent and helpless Draupadi in the midst of the

* Meaning this kingdom that Dhritarāshtra owns. Such absolute use of pronominal adjectives and substantives is very frequent in terse and compact *slokas*.—*T*.

assembly, we will quietly bear, simply because we have no mind to see the Kurus slain. The other injuries also, both before and after that, the sons of Pāndu are quietly bearing although they are possessed of might to avenge them. All this, indeed, the Kauravas know. O amiable one, thou hadst even exiled us dressed in deer-skins. We are bearing that also because we will not see the Kurus slain. Dusçāsana, in obedience to thee, had dragged Krishnā, disregardig Kunti. That act also will be forgiven by us. But, O chastiser of foes, we must have our proper share of the kingdom. O bull among men, turn thy coveting heart from what belongeth to others. Peace then, O king, will be amongst our gladdened selves. We are desirous of peace; give us even a single province of the empire. Give us even Kuçasthala, Vrikasthala, Mākandi, Vāranāvata, and for the fifth any other that thou likest! Even this will end the quarrel! O Suyodhana, give unto thy five brothers at least five villages!—O Sanjaya, O thou of great wisdom, let there be peace between us and our cousins! Tell him also,—Let brothers follow brothers, let sires unite with sons! Let the Pānchālas mingle with the Kurus in merry laughter. That I may see the Kurus and the Pānchālas whole and sound is what I desire. O bull of the Bharata race, with cheerful hearts let us make peace! O Sanjaya, I am equally capable of war and peace. I am prepared to acquire wealth as well as to earn virtue! I am fit enough for severity as for softness!'"

SECTION XXXI.

Vaiçampāyana said.—"Dismissed with salutations by the Pāndava, Sanjaya set out for (Hastināpura) having executed all the commands of the illustrious Dhritarāshtra. Reaching Hastināpura he quickly entered it, and presented himself at the gate of the inner apartments of the palace. Addressing the porter, he said,—'O gate-keeper, say unto Dhritarāshtra that I, Sanjaya, have just arrived, coming from the sons of Pāndu! Do not delay. If the king be awake, then only shouldst thou say so, O keeper, for I like

to enter having first apprised him of my arrival. In the present instance I have something of very great importance to communicate.' Hearing this, the keeper went to the king and addressed him, saying,—'O lord of earth, I bow to thee! Sanjaya is at thy gates, desirous of seeing thee! He cometh, bearing a message from the Pāndavas. Issue your commands, O king, as to what he should do!'

"The king said,—'Tell Sanjaya that I am happy and hale. Let him enter. Welcome to Sanjaya. I am always ready to receive him. Why should he stay outside whose admission is never forbidden?' "

Vaiçampāyana continued.—"Then, with the king's permission, having entered that spacious apartment, the *Suta's* son, with joined hands, aproached the royal son of Vichitravirya who was protected by many wise, valiant, and righteous persons, and who was then seated on his throne. And Sanjaya addressed him, saying,—'I am Sanjaya, O king! I bow unto thee! O chief of men, proceeding hence I found the sons of Pāndu. After having paid his salutations to thee, Pāndu's son, the intelligent Yudhishthira, enquired of thy welfare. And well-pleased, he also enquireth after thy sons, and asketh thee whether thou art happy with thy sons and grandsons and friends and counsellors and, O king, all those that depend upon thee!'

"Dhritarāshtra said,—'O child, giving my blessings to Ajātaçatru, I ask thee, O Sanjaya, whether that king of the Kauravas, Prithā's son, is well with his sons and brothers and counsellors!'

"Sanjaya said,—'Pāndu's son is well with his counsellors. He desires possession of that which he formerly had as his own. He seeketh virtue and wealth without doing anything that is censurable, possesseth intelligence and vast learning, and is, besides, far-sighted and of excellent disposition. With that son of Pāndu, abstention from injury is even superior to virtue, and virtue superior to the accumulation of wealth. His mind, O Bhārata, is always inclined to happiness and joy, and to such courses of action as are virtuous and conducive to the higher ends of life. Even like a doll pulled this way and that

by threads, man (in this world) moveth, swayed by a force not his own. Beholding the sufferings of Yudhishthira, I regard the force of destiny to be superior to the effect of human exertion. Beholding again thy unworthy deeds, which, besides being highly sinful and unspeakable, are sure to terminate in misery, it seemeth to me that one of thy nature winneth praise only so long as his able foe bideth his time. Renouncing all sin, even as a serpent casteth off its worn-out slough which it cannot any longer retain, the heroic Ajātaçatru shineth in his natural perfection, leaving his load of sins to be borne by thee!* Consider, O king, thy own acts which are contrary to both religion and profit, and to the behaviour of those that are righteous. Thou hast, O king, earned a bad repute in this world, and wilt reap misery in the next! Obeying the counsells of thy son thou hopest to enjoy this doubtful property, keeping them aloof!† This unrighteous deed is loudly bruited about in the world. Therefore, O foremost of the Bharatas, this deed is unworthy of thee! Calamity overtaketh him who is deficient in wisdom, or who is of low birth, or who is cruel, or who cherisheth hostility for a long time, or who is not steady in Kshatriya virtues, or is devoid of energy, or is of a bad disposition, in fact, him who hath such marks. It is by virtue of luck that a person taketh his birth in a good race, or becometh strong, or famous, or versed in various lore, or possesseth the comforts of life, or becometh capable of subduing his senses, or discriminating virtue and vice that are always linked together. What person is there who, attended upon by foremost of counsellors, possessed of intelligence, capable of discriminating between virtue and vice in times of distress, not destitute of the rituals of religion, and retaining the use of all his faculties, would commit cruel deeds? These counsellors, ever devoted to thy work, wait here, united

* The *Vedas* declare that he who by his wrongful acts maketh a virtuous man his enemy, taketh upon himself his enemy's sins. Sanjaya alludes to this well-known belief in this part of his discourse.—*T.*

† What Sanjaya means by 'doubtful property' is the empire of the Kurus, the retention of which by Dhritaráshtra is doubtful. *Them* refers to the sons of Pāndu. *Vide* note in page 76.—*T.*

together. Even this is their firm determination, (*viz*, that the Pāndavas are not to get back their share). The destruction of the Kurus, therefore, is certain to be brought about by force of circumstance. If, provoked by thy offences, Yudhishthira wisheth for misery to thee, then the Kurus will be destroyed prematurely, while, imparting all his sins to thee, the blame of that deed will be thine in this world. Indeed, what else is there save the will of the gods, for Arjuna the son of Prithā leaving this world ascended to the very heavens and was honored there very greatly. This proves that individual exertion is nothing. There is no doubt as to this.* Seeing that the attributes of high birth, bravery, &c., depended for their development or otherwise on acts, and beholding also prosperity and adversity and stability and instability (in persons and their possessions), king Vali, in his search after causes, having failed to discover a beginning (in the chain of acts of former lives one before another,) regarded the eternal Essence to be the cause of everything. The eye, the ear, the nose, the touch, and the tongue,—these are the doors of a person's knowledge. If desire be curbed, these would be gratified of themselves. Therefore, cheerfully and without repining should one control the senses. Others there are that think differently. They hold that if a person's acts are well applied, these must produce the desired result. Thus the child begot by the act of the mother and the father grows when duly tended with food and drink. Men in this world become subject to love and hate, pleasure

* This *sloka* seems to be rather obscure. The Burdwan Pundits have made a mess of it as also of the four succeeding ones. Babu Kali Prasanna Singha's translation looks much better, though the translator in endeavouring to find the meaning has supplied, after Nilakantha's way, long imaginative ellipses. The meaning, as I understand, seems to be,—"When Arjuna was permitted to ascend to heaven in his human-frame and receive such divine honors while there, all this proves the inutility of human acts and the dependence of everything on the will of the gods, for apparently Arjuna had *done* nothing to merit such treatment." I do not think that Nilakantha is correct in endeavouring to make the particle *tathá* do service for an entire clause that he supplies.—*T.*

and pain, praise and blame. A man is praised when he behaves honestly. Thee I blame, since these dissensions of the Bharatas (whose root thou art) will surely bring about the destruction of innumerable lives. If peace be not concluded, then through thy fault Arjuna will consume the Kurus like a blazing fire consuming a heap of dried grass. O ruler of men, thou alone of all the world, yielding to thy son whom no restraints can bind, hadst regarded thyself as crowned with success and abstained from avoiding dispute at the time of the match at dice! Behold now the fruit of that (weakness of thine)! O monarch, by rejecting advisers that are faithful and accepting those that deserve no confidence, this extensive and prosperous empire, O son of Kuru, thou art unable to retain owing to thy weakess! Wearied by my fast journey and very much fatigued, I solicit thy permission to go to bed now, O lion of men, for to-morrow morning will the Kurus, assembled together in the council hall, hear the words of Ajātaçatru!"

SECTION XXXII.

Prajāgara Parva.

Vaiçampāyana said.—"King Dhritarāshtra endued with great wisdom (then) said to the orderly in-waiting,—'I desire to see Vidura. Bring him here without delay.'—Despatched by Dhritarāshtra, the messenger went to *Kshattri* and said,—'O thou of great wisdom, our lord the mighty king, desireth to see thee!' Thus addressed, Vidura (set out and) coming to the palace, spoke unto the orderly,—'Apprise Dhritarāshtra of my arrival.' Thereupon the orderly went to Dhritarāshtra, and said,—'O foremost of kings, Vidura is here at thy command! He wisheth to behold thy feet. Command me as to what he is to do.' Thereupon Dhritarāshtra said,—'Let Vidura of great wisdom and foresight enter! I am never unwilling or unprepared to see Vidura!' The orderly then went out and spoke unto Vidura, 'O *Kshattri*, enter the inner apartments of the wise king. The king says that he is never unwilling to see thee!'"

Vaiçampāyana continued.—"Having entered Dhritarāsh-

tra's chamber, Vidura said with joined hands unto that ruler of men who was then plunged in thought,—O thou of great wisdom, I am Vidura, arrived here at thy command! If there is anything to be done, here I am, command me!' Dhritarāshtra said,—'O Vidura, Sanjaya hath come back. He hath gone away after rebuking me. To-morrow he will deliver in the midst of the court, Ajātaçatru's message! I have not been able to-day to ascertain what the message is of the Kuru hero! Therefore, my body is burning, and that hath produced sleeplessness! Tell us what may be good for a person that is sleepless and burning! Thou art, O child, versed in both religion and profit! Ever since, Sanjaya hath returned from the Pāndavas, my heart knoweth no peace. Filled with anxiety about what he may deliver, all my senses have been disordered!'

"Vidura said,—'Sleeplessness overtaketh a thief, a lustful person, him that hath lost all his wealth, him that hath failed to achieve success, and him also that is weak and hath been attacked by a strong person! I hope, O king, that none of these grave calamities have overtaken thee! I hope thou dost not grieve, coveting the wealth of others?'

"Dhritarāshtra said,—'I desire to hear from thee words that are beneficial and fraught with high morality! In this race of royal *Rishis* thou alone art reverenced by the wise!' Vidura replied,—'King (Yudhishthira), graced with every virtue, is worthy of being the sovereign of the three worlds; yet, O Dhritarāshtra, however worthy of being kept by thy side, he was exiled by thee! Thou art, however, possessed of qualities which are the very reverse of those possessed by him! Although virtuous and versed in morality, thou hast yet no right to a share in the kingdom owing to thy loss of sight! In consequence of his inoffensiveness and kindness, his righteousness, love of truth and energy, and his remembering the reverence that is due to thee, Yudhishthira patiently bears innumerable wrongs. Having bestowed on Duryodhana and Suvala's son and Karna, and Dusçāsana the management of the empire, how canst thou hope for prosperity? He that is not severed from the high ends of life by the aid of self-knowledge, exertion, forbearance, and steadi-

ness in virtue, is called wise. These again are the marks of a wise man, *viz.*, adherence to acts worthy of praise and rejection of what is blameable, faith, and reverence. He whom neither anger, nor joy, nor pride, nor false modesty, nor stupefaction, nor vanity, can draw away from the high ends of life, is considered as wise. He whose intended acts, and proposed counsels remain concealed from foes, and whose acts become known only after they have been done, is considered wise. He whose purposed actions are never obstructed by heat or cold, fear or attachment, prosperity or adversity, is considered wise. He whose judgment dissociated from desire, followeth both virtue and profit, and who disregarding pleasure chooseth such ends as are serviceable in both worlds, is considered wise. They that exert to the best of their might, and act also to the best of their might, and disregard nothing as insignificant, are called wise. He that understandeth quickly, listeneth patiently, pursueth his objects with judgment and not from desire, and spendeth not his breath on the affairs of others without being asked, is said to possess the foremost mark of wisdom. They that do not strive for objects that are unattainable, that do not grieve for what is lost and gone, that do not suffer their minds to be clouded amid calamities, are regarded to possess intellects endued with wisdom. He who striveth, having commenced anything, till it is completed, who never wasteth his time, and who hath his soul under control, is regarded wise. They that are wise, O bull of the Bharata race, always delight in honest deeds, do what tendeth to their happiness and prosperity, and never sneer at what is good. He who exulteth not at honors, and grieveth not at slights, and remaineth cool and unagitated like a lake in the course of *Gangā*, is reckoned as wise. That man who knoweth the nature of all creatures (*viz*, that everything is subject to destruction), who is cognisant also of the connections of all acts, and who is proficient in the knowledge of the means that men may resort to (for attaining their objects), is reckoned as wise. He who speaketh boldly, can converse on various subjects, knoweth the science of argumentation, possesseth genius, and can interpret the meaning of what is writ in books, is reckoned as wise, He whose studies are regulated

by reason, and whose reason followeth the scriptures, and who never abstaineth from paying respect to those that are good, is called a wise man. He, on the other hand, who is ignorant of scripture yet vain, poor yet proud, and who resorteth to unfair means for the acquisition of his objects, is a fool. He who, forsaking his own, concerneth himself with the objects of others, and who practiseth deceitful means for serving his freinds, is called a fool. He who wisheth for those things that should not to be desired, and forsaketh those that may legitimately be desired, and who beareth malice to those that are powerful, is regarded to be a foolish soul. He who regardeth his foe as his friend, who hateth and beareth malice to his friend, and who committeth wicked deeds, is said to be a person of foolish soul. O bull of the Bharata race, he who divulgeth his projects, doubteth in all things, and spendeth a long time in doing what requireth a short time, is a fool. He who doth not perform the *Çrâdha* for the *pitris*, nor worshippeth the deities, nor acquireth noble-minded friends, is said to be a person of foolish soul. That worst of men who entereth a place uninvited, and talketh much without being asked, and reposeth trust on untrustworthy wights, is a fool. That man who being himself guilty casteth the blame on others, and who though impotent giveth vent to anger, is the most foolish of men. That man who, without knowing his own strength and dissociated from both virtue and profit, desireth an object difficult of acquisition, without again adopting adequate means, is said to be destitute of intelligence. O king, he who punisheth one that is undeserving of punishment, payeth homage to persons without their knowledge, and waiteth upon misers, is said to be of little sense. But he that, having attained immense wealth and prosperity or acquired (vast) learning, doth not bear himself haughtily, is reckoned as wise. Who, again, is more heartless than he who, though possessed of affluence, eateth himself and weareth excellent robes himself without distributing his wealth among his dependents? While one person committeth sins many reap the advantage resulting therefrom; (yet in the end) it is the doer alone to whom the sin attacheth while those that enjoy the fruit escape unhurt. When a bowman shooteth an

arrow, he may or may not succeed in slaying even a single person, but when an intelligent individual applieth his intelligence (viciously) it may destroy an entire kingdom with the king. Discriminating the *two* by means of the *one*, bring under thy subjection the *three* by means of *four*, and also conquering the *five* and knowing the *six*, and abstaining from the *seven*, be happy !* Poison slayeth but one person, and a weapon also but one ; wicked counsels, however, destroy an entire kingdom, with king and subjects. Alone one should not partake of any savoury viand, nor alone reflect on concerns of profit, nor alone go upon a journey, nor alone remain awake among sleeping companions. That Being who is One, without a second, and whom, O king, thou hast not been able to comprehend, is Truth's self, and the Way to heaven, even like a boat in the ocean ! There is one only defect in forgiving persons, and not another; that defect is that people take a forgiving person to be weak. That defect, however, should not be taken into consideration, for forgiveness is a great power. Forgiveness is a virtue of the weak, and an ornament of the strong. Forgiveness subdueth (all) in this world; what is there that forgiveness cannot achieve ? What can a wicked person do unto him who carrieth the sabre of forgiveness in his hand ? Fire falling on a grassless ground is extinguished of itself. An unforgiving individual defileth himself with many enormities. Righteousness is the one highest good ; and forgiveness is the one supreme peace ; knowledge is one supreme contentment ; and benevolence, one sole happiness. Even as a serpent devoureth animals living in holes, the earth devoureth these two, *viz*, a king who is incompetent to fight, and a Brahmana who doth not sojourn to holy places. A man may attain renown in this world by doing two things, *viz*, by refraining from harsh speech, and by disregarding those that are wicked. O tiger among men, these two have not a will of their own, *viz*, those women who covet

* By *one* is meant the *intellect ;* by *two*, right and wrong ; by *three*, friend, stronger, and foe ; by *four*, conciliation, gift, disunion, and severity ; by *five*, the five senses ; by *six*, treaty, war, &c. ; and by *seven*, women, dice, hunting, harshness of speech, drinking, severity of punishment, and waste of wealth.—*T.*

men simply because the latter are coveted by others of their sex, and that person who worships another simply because the latter is worshipped by others. These two are like sharp thorns afflicting the body, *viz*, the desires of a poor man, and the anger of the impotent. These two persons never shine because of their incompatible acts, *viz*, a house-holder without exertion, and a beggar busied in schemes. These two, O king, live (as it were) in a region higher than heaven itself, *viz*, a man of power endued with forgiveness, and a poor man that is charitable. Of things honestly got, these two must be looked upon as misuse, *viz*, making gifts to the unworthy and refusing the worthy. These two should be thrown into the water, tightly binding weights to their necks, *viz*, a wealthy man that doth not give away, and a poor man that is proud. These two, O tiger among men, can pierce the orb itself of the sun, *viz*, a mendicant accomplished in *Yoga*, and a warrior that hath fallen in open fight. O bull of the Bharata race, persons versed in the *Vedas* have said that men's means are good, middling, and bad. Men also, O king, are good, indifferent, and bad. They should, therefore, be respectively employed in that kind of work for which they may be fit. These three, O king, cannot have wealth of their own, *viz*, the wife, the slave, and the son, and whatever may be earned by them would be his to whom they belong. Great fear springeth from these three crimes, *viz*, theft of others' property, outrage on others' wives, and breach with friends. These three, besides being destructive to one's ownself, are the gates of hell, *viz*, lust, anger, and covetousness. Therefore, every one should renounce them. These three should never be forsaken even in imminent danger, *viz*, a follower, one who seeks protection, saying,—*I am thine*, and lastly one who hath come to your abode. Verily, O Bhārata, liberating a foe from distress, alone amounteth in point of merit, to these three taken together, *viz*, conferring a boon, acquiring a kingdom, and obtaining a son ! Learned men have declared that a king, although powerful, should never consult with these four, *viz*, men of small sense, men that are procrastinating, men that are indolent, and men that are flatterers. O sire,

crowned with prosperity and leading the life of a householder, let these four dwell with thee, *viz*, old consanguineous relatives, high-born persons fallen into adversity, poor friends, and issueless sisters! On being asked by the chief of the celestials, Vrihaspati, O mighty king, declared four things capable of fructifying or occurring within a single day, *viz*, the resolve of the gods, the comprehensions of intelligent persons, the humility of learned men, and the destruction of the sinful. These four that are calculated to remove fear, bring on fear when they are improperly performed, *viz*, the *Agni-hotra*, the vow of silence, study, and sacrifice (in general). O bull of the Bharata race, these five fires, should be worshipped with regard by a person, *viz*, father, mother, fire (proper), soul, and preceptor. By serving these five, men attain great fame in this world, *viz*, the gods, the *Pitris*, men, beggars, and guests. These five follow thee wherever thou goest, *viz*, friends, foes, those that are indifferent, dependents, and those that are entitled to maintenance. Of the five senses belonging to man, if one springeth a leak, then from that single hole runneth out all his intelligence, even like water running out from a perforated leathern vessel. These six faults should be avoided by a person who wisheth to attain prosperity, *viz*, sleep, drowsiness, fear, anger, indolence and procrastination. These six should be renounced like a splitting vessel in the sea, *viz*, a preceptor that cannot expound the scriptures, a priest that is illiterate, a king that is unable to protect, a wife that speaketh disagreeable words, a cow-herd that doth not wish to go to the fields, and a barber that wisheth to renounce a village for the woods. Verily, these six qualities should never be forsaken by men, *viz*, truth, charity, diligence, benevolence, forgiveness, and patience. These six are instantly destroyed, if neglected, *viz*, kine, service, agriculture, a wife, learning, and the wealth of a *Çudra*. These six forget those who have bestowed obligations on them, *viz*, educated disciples, their preceptors; married persons, their mothers; persons whose desires have been gratified, women; they who have achieved success, them who had rendered aid; they who have crossed a river, the boat (that carried them over); and patients that have been

cured, their physicians. Health, unindebtedness, living at home, companionship with good men, certainty as regards the means of livelihood, and living without fear, these six, O king, conduce to the happiness of men. These six are always miserable, *viz*, the envious, the malicious, the discontented, the irascible, the ever-suspicious, and those depending upon the fortunes of others. These six, O king, comprise the happiness of men, *viz*, acquirement of wealth, uninterrupted health, a beloved and a sweet-speeched wife, an obedient son, and knowledge that is lucrative. He that succeedeth in gaining the mastery of the *six** that are always present in the human heart, being thus the master of his senses, never committeth sin and, therefore, never suffereth calamity. These six may be seen to subsist upon other six, *viz*, thieves upon persons that are careless; physicians on persons that are ailing; women, upon persons suffering from lust; priests, upon them that sacrifice; a king, upon persons that quarrel; and lastly, men of learning, upon them that are without it. A king should renounce these seven faults that are productive of calamity, in as much as they are able to effect the ruin of even monarchs firmly established: these are women, dice, hunting, drinking, harshness of speech, severity of punishment, and misuse of wealth. These eight are the immediate indications of a man devoted to destruction, *viz*, hating the Brāhmanas, disputes with Brāhmanas, appropriation of a Brāhmana's possessions, taking the life of a Brāhmana, taking a pleasure in reviling Brāhmanas, grieving to hear the praises of Brāhmanas, forgetting them on ceremonious occasions, and giving vent to spite when they ask for anything. These trangressions a wise man should understand, and understanding, eschew. These eight, O Bhārata, are the very cream of happiness, and these only are attainable here, *viz*, meeting with friends, accession of immense wealth, embracing a son, union for intercourse, conversation with friends in proper times, the advancement of persons belonging to one's own party, the acquisition of what had been anticipated, and respect in society. These eight qualities glorify a man,

* Lust, anger, grief, confusion of intellect, pride, and vanity.—*T.*

viz, wisdom, high birth, self-restraint, learning, prowess, moderation in speech, gift according to one's power, and gratitude. This house hath nine doors, three pillars, and five witnesses. It is presided over by the soul. That learned man who knoweth all this is truly wise! O Dhritarāshtra, these ten do not know what virtue is, *viz*, the intoxicated, the inattentive, the raving, the fatigued, the angry, the starving, the hasty, the covetuous, the frightened, and the lustful. Therefore, he that is wise must eschew the company of these. In this connection is cited the old story about what transpired between Sudhanwan and (Prahlāda) the chief of the *Asuras* in relation to the latter's son. That king who renounceth lust and anger, who bestoweth wealth upon proper recipients, and is discriminating, learned, and active, is regarded as an authority by all men. Great prosperity attends upon that king who knoweth how to inspire confidence in others, who inflicteth punishment on those whose guilt hath been proved, who is acquainted with the proper measure of punishment, and who knoweth when mercy is to be shown. He is a wise person who doth not disregard even a weak foe; who proceedeth with intelligence in respect of a foe, anxiously watching for an opportunity; who doth not desire hostilities with persons stronger than himself; and who displayeth his prowess in season. That illustrious person who doth not grieve when a calamity hath already come upon him, who exerteth with all his senses collected, and who patiently beareth misery in season, is certainly the foremost of persons, and all his foes are vanquished. He who doth not live away from home uselessly, who doth not make friends with sinful persons, who never outrageth another's wife, who never betrayeth arrogance, and who never committeth a theft or showeth ingratitude or indulgeth in drinking, is always happy. He who never boastfully striveth to attain the three objects of human pursuit, who when asked, telleth the truth, who quarreleth not even for the sake of friends, and who never becometh angry though slighted, is reckoned as wise. He who beareth not malice towards others but is kind to all, who, being weak, disputeth not with others, who speaketh not arrogantly, and forgiveth a quarrel, is praised

everywhere. That man who never assumeth a haughty mien, who never censureth others praising himself the while, and never addresseth harsh words to others forgetting himself, is ever loved by all. He who raketh not up old hostilities, who behaveth neither arrogantly nor with too much humility, and who even when distressed never committeth an improper act, is considered by respectable men a person of good conduct. He who exulteth not at his own happiness, nor delighteth in another's misery, and who repenteth not after having made a gift, is said to be a man of good nature and conduct. He who desireth to obtain a knowledge of the customs of different countries, of also the languages of different nations, and of the usages of different orders of men, knoweth at once all that is high and low: and wherever he may go, he is sure to gain an ascendancy over even those that are good. The intelligent man who relinquisheth pride, folly, insolence, sinful acts, disloyalty towards the king, crookedness of behavior, enmity with many, and also quarrels with men that are drunk, mad, and wicked, is the foremost of his species. The very gods bestow prosperity upon him who daily practiseth self-restraint, purification, auspicious rites, worship of the gods, expiatiory ceremonies, and other rites of universal observance. The acts of that learned man are well conceived and well applied who formeth matrimonial alliances with persons of equal position and not with those that are inferior, who placeth those before him that are more qualified, and who talketh, behaveth and maketh friendships with persons of equal position. He who eateth frugally after dividing the food amongst his dependants, who sleepeth little after working much, and who when solicited giveth away even unto his foes, hath his soul under control, and calamities always keep themselves aloof from him. He whose counsels are well kept and well carried out into practice, and whose acts in consequence thereof are never known by others to injure men, succeedeth in securing even his most trifling objects. He who is intent upon abstaining from injury to all creatures, who is truthful, gentle, charitable, and pure in mind, shineth greatly among his kinsmen like a precious gem of the purest ray having its

origin in an excellent mine. That man who feeleth shame even though his faults be not known to any save himself, is highly honoured among all men. Possessed of a pure heart and boundless energy and abstracted within himself, he shineth in consequence of his energy like the very sun. King Pāndu consumed by a (Brāhmana's) curse, had five sons born unto him in the woods that are like five Indras. O son of Ambikā, thou hast brought up those children and taught them everything. They are obedient to thy commands ! Giving them back their just share of the kingdom, O sire, filled with joy, be thou happy with thy sons ! Then, O monarch, thou shalt inspire confidence in both the gods and men !' "

SECTION XXXIII.

" Dhritarāshtra said,—'Tell me what may be done by a person that is sleepless and burning with anxieties, for thou alone amongst us, O child, art versed in both religion and profit ! Advise me wisely, O Vidura ! O thou of magnanimous heart, tell me what thou deemest to be beneficial for Ajātaçatru and what productive of good to the Kurus ! Apprehending future evils, I look back only on my previous guilt : I ask thee with anxious heart ! O learned one, tell me what is exactly in Ajātaçatru's mind !'

"Vidura said,—'Even if unasked, one should speak truly, whether his words be good or bad, hateful or pleasing, unto him whose defeat one doth not wish. I shall, therefore say, O king, what is for the good of the Kurus. I shall say what is both beneficial and consistent with morality. Listen to me ! Do not, O Bhārata, set thy heart upon means of success that are unjust and improper. A man of intelligence must not grieve if any purpose of his doth not succeed notwithstanding the application of fair and proper means. Before one engageth in an act, one should consider the competence of the agent, the nature of the act itself, and its purpose, for all acts are dependent on these. Considering these one should begin an act, and not take it up on a sudden impulse. He that is wise should either do an act or desist from it fully con-

sidering his own ability, the nature of the act, and the consiquences also of success. The king who knoweth not proportion or measure as regards territory, gain, loss, treasury, population, and punishment, cannot retain his kingdom long. He, on the other hand, who is acquainted with the measures of these as prescribed in treatises, being necessarily possessed of the knowledge of religion and profit, can retain his kingdom. A king should not act improperly, thinking that the kingdom has been already his, for tyranny destroyeth kingly prosperity as old age killeth beauty. A fish from temptation devoureth an iron hook concealed within fine meat, without considering the nature of the act or its consequences. He who seeketh prosperity taketh only that which can be taken and which when taken may be digested and may become finally beneficial. He who plucketh unripe fruits from a tree faileth to obtain their savoury juice and spoileth their seeds. He, on the other hand, who plucketh a ripe fruit in season not only enjoyeth its juice but also other fruits to be reproduced from the seeds. As the bee collecteth honey without destroying the flowers, so should a king take taxes from his subjects without injuring them. One should pluck flowers whithout uprooting the plants, even like a dealer in flowers and not like a preparer of charcoal. What will happen to me if I do it, and what will happen to me if I omit to do it,—having considered this, one should either act or omit to act. Those acts in which individual exertion proves fruitless, should not be commenced. As women do not wish to have eunuchs for husbands, so people do not desire to have him for a ruler whose favour is fruitless and anger impotent. The man that is wise speedily taketh up, without waiting, such acts as are productive of mighty fruits, even though the labor necessary to complete them be very little. The king that looketh on all with sincere and loving eyes, inspireth affection in all his subjects even if he sitteth in silence. Let not the tree bear fruit though covered with blossoms; and even if it should fructify, let it be difficult of ascent; and even if the fruit be unripe let it show itself as ripe. It is by acting in this way that a king is never weakened. Men are always well disposed

towards him who pleaseth all in four ways, *viz*, with heart, eyes, words, and acts. He who is an object of fear to all creatures as a hunter is to beasts of chase, loseth his ascendancy even if he winneth the whole sea-girt earth. As the wind, coming in contact therewith, scattereth a mass of clouds, so a man addicted to evil practices destroyeth by his own acts the kingdom he obtaineth from his ancestors. The earth full of wealth and swelling with prosperity enhanceth the prosperity of that king who practiseth righteousness which is practised by the good from the remotest days. On the other hand, as regards of a king who relinquishing morality practiseth unrighteousness, the earth contracteth in penury like a piece of leather cast into the fire. That energy which is spent in grinding a hostile kingdom should be utilised in looking after one's own kingdom. Virtuously should a kingdom be acquired and virtuously should it be governed; for the prosperity that hath virtue for its foundation, being won, is never lost, nor hath its possessor ever to forsake it. One should extract truths from the ravings of the maniac and the prattlings of children, like gold from stone. A wise man should learn good behaviour, good words, and good acts from every side, like a leader of the *Çila* mode of life picking grains of corn from the field that have been abandoned by the reapers. Kine see through scent, Brāhmanas through the *Vedas*, kings through spies, and other men through eyes. The cow that is difficult to milk is greatly tormented; whereas that one which is easy to milk hath, O king, nothing to suffer. Anything that bendeth without being heated, is never heated; the wood that bendeth of itself is never bent with force. A wise man following this example humbleth himself before one stronger than himself; and he that bendeth before a stronger person boweth down, in fact, unto Indra. Living creatures depend upon the clouds; kings upon ministers; women have husbands for their protectors; and the Brāhmanas have the *Vedas* for their refuge. Virtue is preserved by truthfulness; learning by application; beauty by cleansing the body; high lineage by good character. Corn is preserved by measure; horses, by exercise; kine by constant care; and women, by

tattered clothes. Mere lineage, I think, in the case of one whose behaviour is not good, should command no respect. Even persons that are of low birth should be regarded as respectable if their conduct be so. He that is envious of another's wealth, beauty, might, high lineage, happiness, good fortune, and honors, suffereth a disease that is incurable. He who is afraid of comitting improper acts, or of omitting to do what is proper, or of prematurely divulging his projects, should never take that which intoxicates. Pride of learning, of wealth, and of alliances,—these intoxicate men of little sense, while they that are wise always restrain them. Unrighteous persons who may by chance be requested by the righteous to do something for them, regard themselves, after doing very little, as righteous, even though they are widely known as unrighteous. The fact, however, is that the righteous alone are the refuge of the righteous, as, indeed, of those that have controlled their souls, and of those that are wicked. The wicked can never be the refuge of the righteous. One attired in excellent robes prevaileth over an assembly; an owner of kine, over the desire of eating sweets; a possessor of vehicles, over roads; but he that is righteous in behaviour prevaileth over everything. Good behaviour is essential to a man; he that loseth it gaineth nothing by life, wealth, and friends. O bull of the Bharata race, meat prevaileth in the food of the opulent, clarified butter in that of the middle classes; and oil in that of the poor. The food, however, that the poor take is more savoury; for hunger, which is rare among the wealthy, lendeth it relish. It is generally seen in this world that men in the enjoyment of prosperity have no capacity for eating, while the poor, O king, can digest chips of wood! Men of the lower orders are afraid of injury to their lives; those of the middle classes, of death; and good men, of insult. Intoxication of wealth is much more censurable than wine; for a man intoxicated with prosperity can never be brought to his senses unless he meeteth with a fall. As the stars are affected by the planets, so is this world affected by the senses when they are directed, uncontrolled, to their respective objects. Like the moon during the lighted fortnight, calamities in-

crease in respect of him who is vanquished by the five senses in their natural state which ever lead him towards action. He who wisheth to control his counsellors before controlling his own self, or to subdue his adversaries before controlling his counsellors, at last succumbs, deprived of strength. He, therefore, who first subdueth his own self regarding it as a foe, never faileth to subdue his counsellors and adversaries at last. Great prosperity waiteth upon him who hath subdued his senses, or controlled his soul, or who is capable of punishing all offenders, or who acteth with judgment, or who is blessed with patience. One's body, O king, is one's car; the soul within is the driver; and the senses are its steeds. Drawn by those excellent steeds when well-trained, he that is wise, pleasantly performeth the journey of life, awake and in peace. As horses that are unbroken and incapable of being controlled, always lead an uuskilful driver to destruction in the course of the journey, so one's senses, unsubdued, lead only to destruction. The inexperienced wight who, led by his unsubdued senses, hopeth to extract evil from good and good from evil, necessarily confoundeth misery with happiness. He who, forsaking religion and profit, followeth the lead of his senses, loseth, without delay, prosperity, life, wealth, and wife. He who is the master of riches but not of his senses, certainly loseth his riches in consequence of his want of mastery over his senses. One should seek to know one's self by means of one's own self, controlling one's mind, intellect, and senses, for one's self is one's own friend as, indeed, it is one's own foe. That man who hath conquered self by means of self, hath his self for a friend, for one's self is ever one's friend or foe. Desire and anger, O king, break through wisdom, just as large fish break through a net of thin chords. He who, in this world, regarding both religion and profit, seeketh to acquire the means of success, winneth happiness, possessing all he had sought. He who, without subduing his five inner foes of mental origin, wisheth to vanquish other adversaries, is, in fact, overpowered by the latter. It is seen that many evil-minded kings, owing to want of mastery over their senses, are ruined by acts of their own, occasioned by lust of territory. As

fuel that is wet burneth with that which is dry, so a sinless man is punished equally with the sinful in consequence of constant association with the latter. Therefore, should friendship with the sinful be avoided. He that, from ignorance, faileth to control his five soaring foes having five distinct objects, is overwhelmed by calamities. Guilelessness and simplicity, purity and contentment, sweetness of speech and self-restraint, truth and steadiness,—these are never the attributes of the wicked. Self-knowledge and steadiness, patience and devotion to virtue, competence to keep counsels and charity,—these, O Bhārata, never exist in inferior men. Fools seek to injure the wise by false reproaches and evil speech. The consequence is that by this they take upon themselves the sins of the wise while the latter are freed from their sins by forgiveness. In malice lieth the strength of the wicked; in the criminal code, the strength of kings; in attentions to the weak, that of women; and in forgiveness that of the virtuous. To control speech, O king, is said to be most difficult! It is not easy to hold a long conversation uttering words full of meaning and delightful to the hearers. Well-spoken speech is productive of many beneficial results; and ill-spoken speech, O king, is the cause of evils! A forest pierced by arrows or cut down by hatchets may again grow, but one's heart wounded and censured by ill-spoken words never recovereth. Weapons such as arrows, bullets, and bearded darts, can be easily extracted from the body, but a wordy dagger plunged deep into the heart is incapable of being taken out. Wordy arrows are shot from the mouth; smitten by them one grieveth day and night. A learned man should not shoot such arrows, for do they not touch the very vitals of others? He to whom the gods ordain defeat hath his senses taken away and it is for this that he stoopeth to ignoble deeds. When the intellect becometh dim and destruction is nigh, wrong, looking like right, firmly sticketh to the heart. Thou dost not clearly see it, O bull of the Bharata race, that that clouded intellect hath now possessed thy sons in consequence of their hostility to the Pāndavas. Endued with every auspicious mark and deserving to rule the three worlds, Yudhishthira is

obedient to thy commands ! Let him, O Dhritarāshtra, rule the earth ! To the exclusion of all thy sons Yudhishthira is the foremost of all thy heirs. Endued with energy and wisdom, and acquainted with the truths of religion and profit, Yudhishthira, that foremost of righteous men, hath, O king of kings, suffered much misery out of kindness and simplicity and in order to preserve thy glory !' "

SECTION XXXIV.

"Dhritarāshtra said,—'O thou of great intelligence, tell me again words such as these, consistent with religion and profit. My thirst for hearing them is not quenched. What thou sayest is charming !' "

"Vidura said,—'Ablution in all the holy spots and kindness to all creatures,—these two are equal. Perhaps, kindness to all creatures surpasseth the former. O master, show kindness unto all thy sons, for by that winning great fame in this world thou wilt have heaven hereafter. As long as a man's good deeds are spoken of in this world, so long, O tiger among men, is he glorified in heaven. In this connection is cited an old history about the conversation between Virochana and Sudhanwan, both suitors for Keçini's hand. Once on a time, O king, a maiden of the name of Keçini, unrivalled for beauty, moved by the desire of obtaining a good husband, resolved to choose her lord in *Swayamvara*. Then one of the sons of Diti, Virochana by name, went to that spot, desirous of obtaining the maiden. Beholding that chief of the *Daityas*, Keçini addressed him, saying,—Are Brāhmanas superior, O Virochana, or are the sons of Diti superior ? And why also should not Sudhanwan sit on the sofa ?—Virochana said,—Sprung from Prajāpati himself, we, O Keçini, are the best and at the top of all creatures, and this world is ours without doubt ! Who are the gods and who the Brāhmanas ?—Keçini said,—We will, O Virochana, stay here in this very pavilion. Sudhanwan will come here on the morrow, and let me see both of you sitting together !—Virochana said,—O amiable and timid girl, I will do what thou sayest ! Thou

wilt behold Sudhanwan and myself met together in the morning !—'

"Vidura continued,—'When the night had passed away and the solar disc had risen, Sudhanwan, O best of kings, came to that place where, O master, Virochana was waiting with Keçini. And Sudhanwan saw there both Prahrāda's son and Keçini. And beholding the Brāhmana arrived, Keçini, O bull of the Bharata race, rising up from hers offered him a seat, water to wash his feet, and the *Arghya*. And asked by Virochana (to share his seat) Sudhanwan said,—O son of Prahrāda, I touch thy excellent golden seat! I cannot, however, suffer myself to be regarded as thy equal, and sit on it with thee!—Virochana said,—A piece of wooden plank, an animal skin, or a mat of grass or straw,—these only, O Sudhanwan, are fit for thee! Thou deservest not, however, the same seat with me!—Sudhanwan said,—Father and son, Brāhmanas of equal age and equal learning, two Kshatriyas, two Vaiçyas, and two Cudras, can sit together on the same seat. Except these, no others can sit together. Your father used to pay his regards to me, taking a seat lower than that occupied by me! Thou art a child, brought up in every luxury at home and understandest nothing!—Virochana said,—Staking all the gold, kine, horses, and every other kind of wealth that we have among the *Asuras*, let us, O Sudhanwan, ask them this question that are able to answer .—Sudhanwan said, —Let alone your gold, kine, and horses, O Virochana! Making our lives the forfeit, we will ask them this question that are competent!—Virochana said,—Wagering our lives where shall we go? I will not appear before any of the gods and never before any among men!—Sudhanwan said,—Having wagered our lives, we will approach thy father, for he, Prahrāda, will never say an untruth even for the sake of his son!—'

"Vidura continued,—'Having thus laid a wager, Virochana and Sudhanwan, both moved by rage, proceeded to that place where Prahrāda was. And beholding them together, Prahrāda said,—These two who had never before been companions are now seen together, coming hither by the same road, like two

angry snakes. Have ye now become companions,—ye who were never companions before? I ask thee, O Virochana, has there been friendship between thee and Sudhanwan?—Virochana said,—There is no friendship between me and Sudhanwan. On the other hand, we have both wagered our lives. O chief of the *Asuras*, I shall ask thee a question, do not answer it untruly!—Prahrāda said,—Let water, and honey and curds, be brought for Sudhanwan. Thou deservest our worship, O Brāhmana! A white and fat cow is ready for thee!—Sudhanwan said,—Water, and honey and curds, have been presented to me on my way hither. I shall ask thee a question, Prahrāda! Answer it truly! Are Brāhmanas superior, or is Virochana superior?—Prahrāda said,—O Brāhmana, this one is my only son! Thou also art present here in person! How can one like us answer a question about which ye two have quarreled?—Sudhanwan said,—Give unto thy son thy kine and other precious wealth that thou mayst have, but, O wise one, thou shouldst declare the truth when we two are disputing about it!—Prahrāda said,—Where doth that misuser of his tongue live, O Sudhanwan, who answereth not, truly or falsely, a question that is put to him? I ask thee this!—Sudhanwan said,—The person that misuseth his tongue hath that night for his which a wife passeth who beholdeth her husband sleeping in the arms of a co-wife, or which cometh upon a person who hath lost at dice, or which is his who is weighted down with an unbearable load of anxieties. Such a man hath also to stay starving outside the city-gates, his admission barred. Indeed, he that giveth false evidence is destined to always see his foes. He that speaketh a lie on account of an animal, casteth from heaven five of his sires in the ascending order. He that speaketh a lie on account of a cow, casteth from heaven ten of his ancestors. A lie on account of a horse causeth the downfall of a hundred, and a lie on account of a human being, the downfall of a thousand of one's sires in the ascending order. An untruth on account of gold ruineth the members of one's race both born and unborn, while an untruth for the sake of land ruineth everything. Therefore, never speak an untruth for the sake of

land!*—Prahrāda said,—Angiras is superior to myself, and Sudhanwan is superior to thee, O Virochana! The mother also of Sudhanwan is superior to thy mother; therefore, thou, O Virochana, hath been vanquished by Sudhanwan! This Sudhanwan is now the master of thy life! But, O Sudhanwan, I wish that thou shouldst grant Virochana his life!—Sudhanwan said,—Since, O Prahrāda, thou hast preferred virtue and hast not, from temptation, said an untruth, I grant thy son his life that is dear! So here is thy son Virochana, O Prahrāda, granted by me to thee! He shall, however, have to wash my feet in the presence of the maiden Keçini!—'

"Vidura continued,—'For these reasons, O king of kings, it behoveth thee not to say an untruth for the sake of land! Saying an untruth from affection for thy son, O, hurry not to destruction with all thy children and counsellors! The gods do not protect men, taking up clubs in their hands after the manner of herdsmen. Unto them, however, they wish to protect, they grant intelligence. There is no doubt that one's objects meet with success in proportion to the attention he directs to righteousness and morality. The *Vedas* never rescue from sin a deceitful person living by falsehood. On the other hand, they forsake him while he is on his death-bed,† like newly fledged birds forsaking their nests. Drinking, quarrels, enmity with large numbers of men, connubial disputes, intestine dissensions, disloyalty to the king, sexual brawls,—

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* Some idea of the extreme terseness of passages like these in the original may be had from the following word for word reproduction:—"Upon an animal-lie five are ruined; ten are ruined upon a cow-lie; hundred are ruined upon a horse-lie; thousand upon a man-lie; born and unborn are ruined upon a lie for gold being spoken; and every thing is ruined upon an earth-lie. An earth-lie should never be spoken!" Such linguistic or philological reproductions, however, of whatever value to specialists, would generally be unintelligible to the majority of readers. I have accordingly expanded the passages a little.—*T.*

† For *Anta-kāle* some texts read *Alpa-kāle.* The former reading (which I adopt) is unquestionably more poetic, even if *Alpa-kāle* here can have any meaning.—*T.*

these and all paths that are sinful, should, it is said, be avoided. A palmist, a thief turned into a merchant, a fowler, a physician, an enemy, a friend, and a mime,—these seven are incompetent as witnesses. An *Agnihotra* performed from motives of pride, abstention from speech practised from similar motives, study and sacrifice from the same motives, —these four, of themselves innocent, become terrible when practised unduly. One that setteth fire to a dwelling house, an administerer of poison, a pander, a vendor of the *Soma* juice, a maker of arrows, an astrologer, one that injureth friends, an adulterer, one that causeth abortion, a violater of his preceptor's bed, a Brāhmana addicted to drink, one that is sharp-speeched, a raker of old sores, an athiest, a reviler of the *Vedas*, a taker of bribes, one whose investiture with the sacred thread has been delayed beyond the prescribed age, one that secretly slayeth cattle, and one that slayeth him who prayeth for protection,—these all are reckoned as equal in turpitude to slayers of Brāhmanas. Gold is tested by fire; a well-born person, by his deportment; an honest man, by his conduct. A brave man is tested during a season of panic; he that is self-controlled, in times of poverty; and friends and foes, in times of calamity and danger. Decrepitude destroyeth beauty; hope, patience; death, life; envy, righteousness; anger, prosperity; companionship with the low, good behaviour; lust, modesty; and pride, everything. Prosperity taketh its birth in good deeds, groweth in consequence of activity, driveth its roots deep in consequence of skill, and acquireth stability owing to self-control. Wisdom, good lineage, self-control, acquaintance with the scriptures, prowess, absence of garrulity, gift to the extent of one's power, and gratefulness,—these eight qualities shed a lustre upon their possessor. But, O sire, there is one endowment which alone can cause all these attributes to come together. The fact is, when the king honoreth a particular person, the royal favor can cause all these attributes to shed their lustre (on the favorite.) Those eight, O king, in the world of men are indications of heaven. Of the eight (mentioned below) four are inseparably connected with the good, and four others are always followed by the

good. The first four which are inseparably connected with the good, are sacrifice, gift, study, and ascetcism, while the other four that are always followed by the good, are self-restraint, truth, simplicity, and abstention from injury to all.

" 'Sacrifice, study, gift, asceticism, truth, forgiveness, mercy, and contentment constitute the eight different paths of righteousness. The first four of these may be practised from motives of pride, but the last four can exist only in those that are truly great. That is no assembly where there are no old men, and they are not old who do not declare what morality is. That is not morality which is separated from truth, and that is no truth which is fraught with deceit. Truth, beauty, acquaintance with the scriptures, knowledge, high birth, good behaviour, strength, wealth, bravery, and capacity for varied talk,—these ten are of heavenly origin. A sinful person, by commiting sin, is overtaken by evil consequences. A virtuous man, by practising virtue, reapeth great happiness. Therefore, a man should, rigidly resolved, abstain from sin. Sin, repeatedly perpetrated, destroyeth intelligence; and the man who hath lost intelligence repeatedly committeth sin. Virtue, repeatedly practised, enhanceth intelligence; and the man whose intelligence hath increased, repeatedly practiseth virtue. The virtuous man, by practising virtue, wendeth to regions of blessedness. Therefore, a man should, firmly resolved, practise virtue. He that is envious, he that injureth others deeply, he that is cruel, he that constantly quarreleth, he that is deceitful, soon meeteth with great misery for practising these sins. He that is not envious and is possessed of wisdom, by always doing what is good, never meeteth with great misery. On the other hand, he shineth everywhere. He that draweth wisdom from them that are wise, is really learned and wise. And he that is wise, by attending to both virtue and profit, succeedeth in attaining to happiness. Do that during the day which may enable thee to pass the night in happiness; and do that during eight months of the year which may enable thee to pass the season of rains happily. Do that during youth which may ensure a happy old age; and do that during thy whole life here which may enable thee to live happily hereafter. The

wise applaud that food which hath been digested, that wife whose youth hath passed away, that hero who hath gained a battle, and that ascetic who hath been crowned with success. The hole that is sought to be stopped by wealth acquired wrongfully, remaineth unstopped, while new ones appear in other places. The preceptor controlleth them whose souls are under their own control ; the king controlleth persons that are wicked; while they that sin secretly have their controller in Yama the son of Vivaswat. The greatness of *Rishis*, of rivers, of river-banks, of high-souled men, and of woman's wickedness, cannot be conceived. O king, he that is devoted to the worship of the Brāhmanas, he that giveth away, he that behaveth righteously towards his relatives, and the Kshatriya that behaveth nobly, rule the earth for ever. He that is possessed of bravery, he that is possessed of learning, and he that knows how to protect others,—these three are always able to pluck flowers of gold from the earth. Of acts, those accomplished by intelligence are first; those accomplished by the arms, second; those by the thighs,* bad; and those by bearing weights upon the head, the very worst. Reposing the cares of thy kingdom on Duryodhana, on Cakuni, on the foolish Dusçāsana, and on Karna, how canst thou hope for prosperity? Possessed of every virtue, the Pāndavas, O bull of the Bharata race, depend on thee as their father. O, repose thou on them as thy sons!'"

SECTION XXXV.

"Vidura said,—'In this connection is cited the old story of the discourse between the son of Atri and the deities called *Sāddhyas* as heard by us. In days of old the deities known by the name of *Sāddhyas* questioned the highly wise and great *Rishi* of rigid vows (the son of *Atri*), while the latter was wandering in the guise of one depending on eleemosynary charity for livelihood. The *Sāddhyas* said,—We are, O great *Rishi*, deities known as *Sāddhyas*. Beholding thee, we are

* Secret means, as explained by Nilkantha.—*T*

unable to guess who thou art! It seemeth to us, however, that thou art possessed of intelligence and self-control in consequence of acquaintance with the scriptures. It, therefore, behoveth thee to discourse to us in magnanimous words fraught with learning!—The mendicant *Rishi* answered,—Ye immortals, it hath been heard by me that untying all the knots in the heart by the aid of tranquillity, and mastery over all the passions, and observance of true religion, one should regard both the agreeable and the disagreeable like his own self. One should not return the slanders or reproaches of others, for the pain only that is felt by him who beareth silently, consumeth the slanderer; and he that beareth, succeedeth also in appropriating the virtues of the slanderer. Indulge not in slanders and reproaches. Do not humiliate and insult others. Quarrel not with friends. Abstain from companionship with those that are vile and low. Be not arrogant and ignoble in conduct. Avoid words that are harsh and fraught with anger. Harsh words burn and scorch the very vitals, bones, heart, and sources of life, of men. Therefore, he that is virtuous, should always abstain from harsh and angry words. That worst of men, of harsh and wrathful speech, who pierceth the vitals of others with wordy thorns, beareth hell in his tongue, and should ever be regarded as a dispenser of misery to men. The man that is wise, pierced by another's wordy arrows, sharp-pointed and blazing like fire or the sun, should, even if deeply wounded and burning with pain, bear them patiently, remembering that the slanderer's merits become his. He that waiteth upon one that is good or upon one that is wicked, upon one that is possessed of ascetic merit or upon one that is a thief, soon taketh his color from that companion of his, like a cloth from the dye in which it is soaked. The very gods desire his company who, stung with reproach, returneth it not himself nor causeth others to return it, or who, struck himself, doth not himself return the blow nor causeth others to do it, and who wisheth not the slightest injury to him that injureth him. Silence, it is said, is better than speech; if speak you must, then it is better to say the truth; if truth is to be said, it is better to say what is agreeable: and if what is agreeable is to

be said, then it is better to say what is consistent with morality. A man becometh exactly like him with whom he liveth, or like him whom he regardeth, or like that which he wisheth to be. One is freed from those things from which one abstaineth, and if one abstaineth from everything, he hath not to bear even the least misery. Such a man neither vanquisheth others nor is vanquished by others. He never injureth nor opposeth others. He is unmoved by praise or blame. He neither grieveth nor joyeth. That man is regarded as the first of his species who wisheth for the prosperity of all and never setteth his heart on the misery of others, who is truthful in speech, humble in behaviour, and hath all his passions under control. That man is regarded as middling who never consoleth others by saying what is not true ; who giveth having promised ; and who keepeth an eye over the weaknesses of others. These, however, are the indications of a bad man, *viz*, incapacity to be controlled, liability to be afflicted by dangers, openness to give way to wrath, ungratefulness, inability to become another's friend, and wickedness of heart. He also is the worst of men who is dissatisfied with any good that may come to him from others, who is suspicious of his own self, and who driveth away from himself all his (true) friends. He that desireth prosperity to himself should wait upon them that are good, and at times upon them that are indifferent, but never upon them that are bad. He that is wicked earneth wealth, it is true, by putting forth his strength, by constant effort, by intelligence, and by prowess ; but he can never win honest fame, nor can he acquire the virtues and deportment of families that are high (in any of which he may be born).'

"Dhritarāshtra said,—'The gods, they that regard both virtue and profit without swerving from either, and they that are possessed of great learning, expres a liking for high families. I ask thee, O Vidura, this question,—what are those families that are called high ?'

"Vidura said,—'Asceticism, self-restraint, the *Vedas*, knowledge, sacrifices, pure marriages, and gifts of food,—those families in which *these* seven exist or are practised duly, are

regarded as high. Theirs are high families who deviate not from the right course, whose deceased ancestors are never pained (by witnessing the wrong-doing of their descendants), who cheerfully practise all the virtues, who desire to enhance the pure fame of the line in which they are born, and who avoid every kind of falsehood. Families that are high fall off and become low owing to the absence of sacrifices, impure marriages, abandonment of the *Vedas*, and insults offered to Brāhmanas. High families fall off and become low owing to their members disregarding or speaking ill of Brāhmanas, or to the misappropriation, O Bhārata, of what had been deposited with them by others. Those families that are possessed of members, wealth, and kine, are not regarded as families if they be wanting in good manners and conduct, while families wanting in wealth but distinguished by manners and good conduct are regarded as such and win great reputation. Therefore, should good manners and conduct be cherished with care, for, as regards wealth, it cometh or goeth. He that is wanting in wealth is not really wanting, but he that is wanting in manners and conduct is really wanting. Those families that abound in kine and other cattle and the produce of the field, are not really worthy of regard and fame if they be wanting in manners and conduct. Let none in our race be a fomenter of quarrels, none serve a king as minister, none steal the wealth of others, none provoke intestine dissensions, none be deceitful or false in behaviour, and none eat before serving the *Rishis*, the gods, and guests. He in our race who slayeth Brāhmanas, or entertaineth feelings of aversion towards them, or impedeth or otherwise injureth agriculture, doth not deserve to mix with us. Straw (for a seat), ground (for sitting upon), water (to wash the feet and face), and, fourthly, sweet words,—these are never wanting in the houses of the good. Virtuous men devoted to the practice of righteous acts, when desirous of entertaining (guests), have these things ready for being offered with reverence. As the *Syandana** tree, O king, though thin, is competent to bear weights which timbers of other trees

* *Dalbergia ougeinensis.—T.*

(much thicker) cannot, so they that belong to high families are always able to bear the weight of great cares which ordinary men cannot. He is no friend whose anger inspireth fear, or who is to be waited upon fearfully. He, however, on whom one can repose confidence as on a father, is a true friend. Other friendships are nominal connections. He that beareth himself as a friend, even though unconnected by birth or blood, is a true friend, a real refuge, and a protector. He whose heart is unsteady, or who doth not wait upon the aged, or who is of a restless disposition, cannot make friends. Success (in the attainment of objects) forsaketh the person whose heart is unsteady, or who hath no control over his mind, or who is a slave of his senses, like swans forsaking a tank whose waters have dried up. They that are of weak minds suddenly give way to anger and are gratified without cause, even like clouds that are so inconstant. The very birds of prey abstain from touching the dead bodies of those who, having been served and benefited by friends, show ingratitude to the latter. Beest thou poor or beest thou rich, thou shouldst worship thy friends. Until also some service is asked, the sincerity or otherwise of friends cannot be known. Sorrow killeth beauty; sorrow killeth strength; sorrow killeth the understanding; and sorrow bringeth on disease. Grief, instead of helping the acquisition of its object, drieth up the body, and maketh one's foes glad. Therefore, do not yield to grief. Men repeatedly die and are reborn; repeatedly wither and grow; repeatedly ask and are asked; repeatedly lament and are lamented. Happiness and misery, plenty and want, gain and loss, life and death, are shared by all in due order. Therefore, he that is self-controlled should neither joy nor repine. The six senses are always restless. Through those amongst them that predominate, one's understanding escapeth in proportion to the strength they assume, like water from a pot through its holes.'

"Dhritarāshtra said,—'King Yudhishthira who is like a flame of fire, has been deceived by me. He will surely exterminate in battle all my wicked sons! Everything, therefore, seems to me to be fraught with danger, and my mind is

full of anxiety. O thou of great intelligence, tell me such words as may dispell my anxiety!'

"Vidura said,—'O sinless one, in nothing else than knowledge and asceticism, in nothing else than restraining the senses, in nothing else than complete abandonment of avarice, do I see thy good! Fear is dispelled by self-knowledge; by asceticism one winneth what is great and valuable; by waiting upon superiors learning is acquired; and peace is gained by self-restraint. They that desire salvation without having acquired the merit attainable by gifts, or that which is attainable by practising the ritual of the *Vedas*, sojourn through life, freed from anger and aversion. The happiness that may be derived from a judicious course of study, from a battle fought virtuously, from ascetic austerities performed rigidly, always increaseth at the end. They that are no longer in peace with their relatives, obtain no sleep even if they have recourse to well-made beds. Nor do they, O king, derive any pleasure from women or the laudatory hymns of bards and eulogists. Such persons can never practise virtue. Happiness can never be theirs in this world. Honors can never be theirs, and peace hath no charms for them. Counsels that are for their benefit please them not. They never acquire what they have not, nor succeed in retaining what they have. O king, there is no other end for such men save destruction. As milk is possible in kine, asceticism in Brāhmanas, and inconstancy in women, so fear is possible from relatives. Numerous thin threads of equal length, collected together, are competent to bear, from strength of numbers, the constant rolling of the shuttle-cock over them. The case is even so with relatives that are good. O bull of the Bharatā race, separated from one another, burning brands produce only smoke; but brought together they blaze forth into a powerful flame. The case is even so, O Dhritarāshtra, with relatives. They, O Dhritarāshtra, who tyrannise over Brāhmanas, women, relatives, and kine, soon fall off their stalks like fruits that are ripe. A tree that stands singly, though gigantic and strong and deep-rooted, hath its trunk soon smashed and twisted by a mighty wind. Those trees, however, that stand erect, growing close together, are com-

petent to resist winds more violent still, owing to mutual dependence. Thus he that is single, however endowed with all the virtues, is regarded by foes as capable of being vanquished like an isolated tree by the wind. Relatives again, in conseqence of mutual dependence and mutual aid, grow together, like lotus stalks in a lake. These must never be slain, *viz*, Brāhmanas, kine, relatives, children, women, those whose food is eaten, and those also that yeild asking for protection. O king, without wealth no good quality can show itself in a person. If, however, thou art in health, thou canst achieve thy good, for he is dead who is unhealthy and ill. O king, anger is a kind of bitter, pungent, acrid, and hot drink, painful in its consequences. It is a kind of headache not born of any physical illness. They that are unwise can never swallow it up. Do thou, O king, swallow it up and obtain peace! They that are tortured by disease have no liking for enjoyments, nor do they desire any happiness from wealth. The sick, however, filled with sorrow, know not what happiness is or what the enjoyments of wealth are. Beholding Draupadi won at dice, I told thee before, O king, these words,—*They that are honest avoid deceit in play. Therefore, stop Duryodhana!*—Thou didst not, however, act according to my words. That is not strength which is opposed to softness. On the other hand, strength mixed with softness constitutes true policy which should ever be pursued. That prosperity which is dependent on crookedness alone is destined to be destroyed. That prosperity, however, which depends on both strength and softness, descends to sons and grandsons intact. Let, therefore, thy sons cherish the Pāndavas, and the Pāndavas also cherish thy sons. O king, let the Kurus and the Pāndavas, both having same friends and same foes, live together in happiness and prosperity! Thou art, today, O king, the refuge of the sons of Kuru. Indeed, the race of Kuru, O Ājamida, is dependent on thee! O sire, preserving thy fame unsullied, cherish thou the children of Prithā afflicted as they are with the sufferings of exile! O descendant of Kuru, make peace with the sons of Pāndu! Let not thy foes discover thy holes! They all, O god among men, are

devoted to truth! O king of men, withdraw Duryodhana from his ways!'"

SECTION XXXVI.

"Vidura said,—'O son of Vichitravirya, Manu the son of the Self-create, hath, O king, spoken of the following seven and ten kinds of men as those that strike empty space with their fists, or seek to bend the vapoury bow of Indra in the sky, or desire to catch the intangible rays of the sun. These seven and ten kinds of foolish men are as follows:—he who seeketh to control a person that is incapable of being controlled; he who is content with small gains; he who humbly pays court to enemies; he who seeks to restrain women; he who asketh him for gifts who should never be asked; he who boasteth, having done anything; he who, born in a high family, perpetrateth an improper deed; he who being weak always wageth hostilities with one that is powerful; he who talketh to a person listening scoffingly; he who desireth to have that which is unattainable; he who, being a father-in-law, jesteth with his daughter-in-law; he who boasteth, having his alarms dispelled by his daughter-in-law; he who scattereth his own seeds in another's field; he who speaketh ill of his own wife; he who having received anything from another sayeth that he doth not remember it; he who, having given away anything in words in holy places, boasteth at home when asked to make good his words;* and he who striveth to prove the truth of what is false. The messengers of Yama, with nooses in hand, drag those persons to hell. One should behave towards another just as that other behaveth towards him. Even this is consistent with policy. One should behave deceitfully towards him that behaveth deceitfully, and honestly towards him that is honest in his behaviour. Old age killeth beauty; patience,

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* Hindoo pilgrims freqently give away lands and money at holy shines which gifts, however, are not completed till the givers return home and execute deeds in the case of land and acterally pay over in the case of morables.—*T.*

hope; death, life; the practice of virtue, worldly enoyments; lust, modesty; companionship with the wicked, good behaviour; anger, prosperity; and pride, everything.'

"Dhritarāshtra said,—'Man hath been spoken of in all the *Vedas* as having hundred years for the period of his life. For what reason then, do not all men attain the alloted period?'

"Vidura said,—'Excess of pride, excess in speech, excess in eating, anger, the desire of enjoyment, and intestine dissensions,—these, O king, are six sharp swords that cut off the period of life allotted to creatures. It is these which kill men, and not death. Knowing this, blessed be thou!

"'He who appropriates to himself the wife of one who hath confided in him, he who violates the bed of his preceptor, that Brāhmana, O Bhārata, who becomes the husband of a *Çudra* woman or drinks wines, he who commands Brāhmanas or becometh their master or taketh away the lands that support them, and he who taketh the lives of those who yeild asking for protection, are all guilty of the sin of slaying Brāhmanas. The *Vedas* declare that contact with these require expiation. He that accepts the teachings of the wise, he that is acquainted with the rules of morality, he that is liberal, he that eateth having first dedicated the food to the gods and *Pitris*, he that envieth none, he that is incapable of doing anything that injureth others, he that is grateful, truthful, humble, and learned, succeedeth in attaining to heaven.

"'They are abundant, O king, that can always speak agreeable words. The speaker, however, is rare, as also the hearer, of words that are disagreeable but medicinal. That man who, without regarding what is agreeable or disagreeable to his master but keeping virtue alone in view, sayeth what is unpalatable but medicinal, truly addeth to the strength of the king. For the sake of the family a member may be sacrificed; for the sake of the village, a family may be sacrificed; for the sake of a kingdom a village may be sacrificed; and for the sake of one's soul, the whole earth may be sacrificed. One should protect his wealth in view of the calamities that may overtake him; by his wealth one should protect his wives and by

both his wealth and wives one should protect his own self. From very olden times it hath been seen that gambling provoketh quarrels. Therefore, he that is wise, should not resort to it even in jest. O son of Pratipa, at the time of that gambling match I told thee, O king,—*This is not proper.* But, O son of Vichitravirya, like medcine to a sick man, those words of mine were not agreeable to thee! O king, thou desirest to vanquish the sons of Pāndu who are even as peacocks of variegated plumage by means of thy sons who are all as crows! Forsaking lions thou art for protecting jackals! O king, when the time cometh thou wilt have to grieve for all this. That master, O sire, who doth not give vent to his displeasure with devoted servants zealously pursuing his good, enlisteth the confidence of his servants. In fact, the latter adhere to him even in distress. By confiscating the grants to one's servants or stoping their pay, one should not seek to amass wealth, for even affectionate counsellors, deprived of their means of life and enjoyment, turn against him and leave him (in distress). Reflecting first on all intended acts and adjusting the wages and allowances of servants with his income and expenditure, a king should make proper alliances, for there is nothing that cannot be accomplished by alliances. That officer who fully understanding the intentions of his royal master dischargeth all duties with alacrity, and who respectable himself and devoted to his master always telleth what is for his master's good, and who is fully acquainted with the extent of his own might and with that also of those against whom he may be employed, should be regarded by the king as his second self. That servant, however, who commanded (by his master) disregardeth the latter's injunctions, and who enjoined to do anything refuseth to submit, proud as he is of his own intelligence and given to arguing against his master, should be got rid of without the least delay. Men of learning say that a servant should be endued with these eight qualities, *viz*, absence of pride, ability, absence of procrastination, kindness, cleanliness, incorruptibility, birth in a family free from the taint of disease, and weightiness of speech. No man should

confidently enter an enemy's house after dusk even with notice. One should not at night lurk in the yard of another's premises, nor should one seek to enjoy a woman to whom the king himself might make love. Never set thyself against the conclusion to which a person hath arrived who keepeth low company and who is in the habit of consulting all he meeteth. Never tell him,—*I do not believe thee*,—but assigning some reason send him away on a pretext. A king who is exceedingly merciful, a woman of lewd character, the servant of a king, a son, a brother, a widow having an infant son, one serving in the army, and one that hath suffered great losses, should never engage in pecuniary transactions of lending or borrowing. These eight qualities shed a lustre on men, *viz*, wisdom, high lineage, acquaintance with scriptures, self-restraint, prowess, moderation in speech, gift to the extent of one's power, and gratefulness. These high qualities, O sire, are necassarily brought together by one only endowment. When the king favors a person, that incident (of royal favor) bringeth on all the others and holdeth them together.* He that performeth ablutions winneth these ten, *viz*, strength, beauty, a clear voice, capacity to utter all the alphabetical sounds, delicacy of touch, fineness of scent, cleanliness, gracefulness, delicacy of limbs, and beautiful women. He that eateth sparingly winneth these six, *viz*, health, long life, and ease; his progeny also becometh healthy, and nobody reproacheth him with gluttony. One should not give shelter to these in his house, *viz*, one that always acteth improperly, one that eateth much, one that is hated by all, one that is exceedingly deceitful, one that is cruel, one that is ignorant of the proprieties of time and place, and one that dresseth indecently. A person, however distressed, should never solicit for alms a miser, or one that speaketh ill of others, or one that is unacquainted with the scriptures, or a dweller in the woods, or one that is cunning, or one that

* The sense seem to be that a royal favorite is necessarily invested with the eight qualities named, and the latter, in the case of such a person, instead of king natural are only accidental attributes. Nilkantha takes it to be a covert allusion to the impropriety of trusting Karna.—*T.*

doth not regard persons worthy of regard, or one that is cruel, or one that habitually quarrels with others, or one that is ungrateful. A person should never wait upon these six worst of men, *viz*, one that is a *foe*,* one that always errs, one that is wedded to falsehood, one that is wanting in devotion to the gods, one that is without affection, and one that always regards himself competent to do everything. One's purposes depend (for their success) on means; and means are dependent again on the nature of the purposes (sought to be accomplished by them). They are intimately connected with each other so that success depends on both. Begetting sons and rendering them independent by making some provision for them, and bestowing maiden daughters on eligible persons, one should retire to the woods, and desire to live as a *Muni*. One should, for obtaining the favors of the Supreme Being, do that which is for the good of all creatures as also for his own happiness, for it is this which is the root of the success of all one's objects. What anxiety hath he for a livelihood that hath intelligence, energy, prowess, strength, alacrity, and perseverance?

" 'Behold what the evils are of a rupture with the Pāndavas which would sadden the very gods with Cakra! These are, first, enmity between them that are all thy sons; secondly, a life of continued anxiety; thirdly, the loss of the fair fame of the Kurus; and lastly, the joy of those that are thy enemies! The wrath of Bhishma, of thine, O thou of the splendour of Indra, of Drona, and of king Yudhishthira, will consume the whole world like a comet of large proportions falling transversely on the earth! Thy century of sons and Karna and the sons of Pāndu can together rule the vast earth with her belt of seas. O king, the Dhārtarāshtras constitute a forest of which the Pāndavas are, I think, tigers. O, do not cut down that forest with its tigers! O, let not the

* *Sānklishta-karmānam* is explained by Nilkantha to mean *foe*. There are *Six* kinds of foes, *viz*, he that setteth fire to one's dwelling, he that giveth poison, he that appoaching another with evil intent weapon in hand, he that robbeth one of one's wealth, he that robbeth one of ones friend, and lastly he that ravisheth one' wife.—*T*.

tigers be dri ven from that forest! There can be no forest without tigers, and no tigers without a forest. The forest shelters the tigers and the tigers gaurd the forest!

"'They that are sinful never seek so much to ascertain the good qualities of others as to ascertain their faults. He that desires the highest success in all matters connected with worldly profit, should from the very b inning practise virtue, for true profit is never separated from heaven. He whose soul hath been dissociated from sin and firmly fixed on virtue, hath understood all things in their natural and adventitious states. He that followeth virtue, profit, and desire, in proper seasons, obtaineth, both here and hereafter, a combination of all three. He that restraineth the force of both anger and joy, and never, O king, loseth his senses under calamities, winneth prosperity. Listen to me, O king! Men are said to have *five* different kinds of strength. Of these, the strength of arms is regarded to be of the most inferior kind. Blessed be thou, the acquisition of good counsellors is regarded as the second kind of strength. The wise have said that the acquisition of wealth is the third kind of strength. The strength of birth, O king, which one naturally acquireth from one's sires and grandsires, is regarded as the fourth kind of strength. That, however, O Bhārata, by which all these are won, and which is the foremost of all kinds of strength, is called the strength of the intellect. Having provoked the hostitily of a person who is capable of inflicting great injury on a fellow creature, one should not gather assurance from the thought that one liveth at a distance from the other. Who that is wise can place his trust on women, kings, serpents, his own master, enemies, enjoyments, and period of life? There are no physicians nor medicines for him that hath been struck by the arrow of wisdom. In the case of such a person neither the *mantras* of *homa*, nor auspicious ceremonies, nor the *mantras* of the *Atharva Veda*, nor any of the antidotes of poison, are of any efficacy. Serpents, fire, lions, and consanguineous relatives,—none of these, O Bhārata, should be disregarded by a man, for all these are possessed of great power. Fire is a thing of great energy in this world. It lurketh in wood,

and never consumeth it till it is ignited by others. That very fire, when brought out by friction, consumeth by its energy not only the wood in which it lurked but also an entire forest and many other things. Men of high lineage are just like fire in energy. Endued with forgiveness, they betray no outward symptoms of wrath and are quiet like fire in wood. Thou, O king, with thy sons, art possessed of the virtue of creepers, and the sons of Pāndu are regarded as *Çāla* trees. A creeper never groweth unless there is a large tree to twine round. O king, O son of Ambikā, thy son is as a forest. O sire, know that the Pāndavas are the lions of that forest. Without its lions the forest is doomed to destruction, and lions also are doomed to destruction without the forest (to shelter them).

SECTION XXXVII.

Vidura said,—'The heart of a young man, when an aged and venerable person cometh to his house (as a guest), soareth aloft. By advancing forward and saluting him, he getteth it back.* He that is self-controlled, first offering a seat, and bringing water and causing his guest's feet to be washed and making the usual enquiries of welcome, should then speak of his own affairs, and taking everything into consideration, offer him food. The wise have said that that man liveth in vain in whose dwelling a Brāhmana conversant with *mantras* doth not accept water, honey and curds, and kine, from fear of being unable to appropriate them or from the miserliness and unwillingness with which the gifts are made. A physician, a maker of arrows, one that hath given up the vow of *Brahmacharya* before it is complete, a thief, a crooked-minded man, a Brāhmana that drinks, one that causeth miscarriage, one that liveth by serving in the army, and one that selleth the *Vedas*, when arrived as a guest, however undeserving he may be of even the offer of water, should be regarded (by a house-holder) as

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* The sense seems to be that the heart of a young householder on such occasions is in a flutter. He obtaineth no peace till he is able to accord a proper reception to the venerable guest.—*T.*

exceedingly dear. A Brāhmana should never be a seller of salt, of cooked food, curds, milk, honey, oil, clarified butter, sessame, meat, fruits, roots, potherbs, dyed cloths, all kinds of perfumery, and treacle. He that never giveth way to anger, he that regardeth pieces of mud, stone, and gold as all of the same value, he that is superior to grief, he that is no longer in need of friendship and quarrels, he that disregardeth both praise and blame, and he that standeth aloof from both what is agreeable and disagreeable like one perfectly withdrawn from the world, is a real *Yogin* of the *Bhikshu* order. That virtuous ascetic liveth on rice growing wild, or roots, or potherbs, who hath his soul under control, who carefully keepeth his fire for worship, and dwelling in the woods is always regardful of guests, is, indeed, the foremost of his brotherhood. Having wronged an intelligent person, one should never gather assurance from the fact that one liveth at a distance from the person wronged. Long are the arms which intelligent persons have by which they can return wrongs for wrongs done to them. One should never put trust on him who should not be trusted, nor put too much trust on him who should be trusted, for the danger that ariseth from one's having reposed trust on another cutteth off one's very roots. One should renounce envy, protect one's wives, give to others what is their due, and be agreeable in speech. One should be sweet-tongued and pleasant in his address as regards one's wives, but should never be their slave. It hath been said that wives that are highly blessed and virtuous, worthy of worship and the ornaments of their homes, are really embodiments of domestic prosperity. They should, therefore, be protected particularly. One should devolve the overlooking of his inner apartments on his father; of the kitchen, on his mother; of the kine, on somebody he looks upon as his own self; but as regards agriculture, one should overlook it himself. One should look after guests of the trader caste through his servants, and those of the Brāhmana caste through his sons. Fire hath its origin in water; Kshatriyas in Brāhmanas; and iron in stone. The energy of these (*i. e.* fire, Kshatriyas, and iron,) can affect all things but is neutralised

as soon as the things come in contact with their progenitors. Fire lieth concealed in wood without showing itself externally. Good and forgiving men born of high families and endued with fiery energy do not betray any outward symptoms of what is within them. That king whose counsels cannot be known by either outsiders or those about him, but who knoweth the counsels of others through his spies, enjoyeth his prosperity long. One should never speak of what one intends to do. Let anything thou doest in respect of virtue, profit, and desire, be not known till it is done. Let counsels be not divulged. Ascending on the mountain-top or on the terrace of a palace, or proceeding to a wilderness bald of trees and plants, one should, in secresy, mature his counsels. O Bhārata, neither a friend who is without learning, nor a learned friend who hath no control over his senses, deserveth to be a repositary of state secrets. O king, never make one thy minister without examining him well, for a king's finances and the keeping of his counsels both depend on his minister. That king is the foremost of rulers whose ministers know his acts in respect of virtue, profit, and desire, only after they are done. The king whose counsels are kept close, without doubt commandeth success. He that from ignorance committeth acts that are censurable, loseth his very life in consequence of the untoward results of those acts. The doing of acts that are praise-worthy is always attended with ease. Omission to do such acts leadeth to repentance. As a Brāhmana without having studied the *Vedas* is not fit to officiate at a *Çrāddha* (in honor of the *Pitris*), so he that hath not heard of the six (means for protecting a kingdom) deserveth not to take part in political deliberations. O king, he that hath an eye upon increase, decrease, and surplus, he that is conversant with the six means and knoweth also his own self, he whose conduct is always applauded, bringeth the whole earth under subjection to himself. He whose anger and joy are productive of consequences, he who overlooketh personally what should be done, he who hath his treasury under his own control, bringeth the whole earth under subjection to himself. The king should be content with the name he wins and the

umbrella that is held over his head. He should divide the wealth of the kingdom among those that serve him. Alone he should not appropriate everything. A Brāhmana knoweth a Brāhmana, the husband understandeth the wife, the king knoweth the minister, and monarchs know monarchs. A foe that deserveth death, when brought under subjection, should never be set free. If one be weak, one should pay court to one's foe that is stronger even if the latter deserve death ; but one should kill that foe as soon as one commandeth sufficient strength, for, if not killed, dangers soon arise from him. One should, with an effort, control his wrath against the gods, kings, Brāhmanas, old men, children, and those that are helpless. He that is wise should avoid unprofitable quarrels such as fools only engage in. By this one winneth great fame in this world and avoideth misery and unhappiness. People never desire him for a master whose grace is fruitless and whose wrath goes for nothing, like women never desiring him for a husband who is a eunuch. Intelligence doth not exist for the acquisition of wealth, nor is idleness the cause of adversity; the man of wisdom only knoweth, and not others, the cause of the diversities of condition in this world. The fool, O Bhārata, always disregardeth those that are eminent in years, conduct, and knowledge, in intelligence, wealth, and lineage. Calamities soon come upon them that are of wicked disposition, devoid of wisdom, envious, or sinful, foul-tongued, and wrathful. Absence of deceitfulness, gift, observance of the established rules of intercourse, and speech well-controlled, bring all creatures under subjection. He that is without deceitfulness, he that is active, grateful, intelligent, and guileless, even if his treasury be empty, obtaineth friends, counsellors, and servants. Intelligence, tranquillity of mind, self-control, purity, absence of harsh speech, and unwillingness to do anything disagreeable to friends,—these seven are regarded as the fuel of prosperity's flame. That wretch who doth not give to others their due, who is of wicked soul, who is ungrateful, and shameless, should, O king, be avoided. The guilty person who provoketh another about him that is innocent, cannot sleep peacefully at night like a person

passing the night with a snake in the same room. They, O Bhārata, who upon being angry endanger one's possessions and means of acquisition, should always be propitiated like the very gods. Those objects that depend upon women, careless persons, men that have fallen away from the duties of their caste, and those that are wicked in disposition, are all doubtful of success. They sink helplessly, O king, like a raft made of stone, who have a woman, a deceitful person, or a child, for their guide. They that are competent in the general principles of work though not in particular kinds of work, are regarded by me as learned and wise, for particular kinds of work are subsidiary.* That man who is highly spoken of by swindlers, mimes, and women of ill fame, is more dead than alive. Forsaking those mighty bowmen of immeasurable energy, *viz*, the sons of Pāndu, thou hast, O Bhārata, devolved on Duryodhana, the cares of a mighty empire. Thou shalt, therefore, soon see that swelling affluence fall off like king Vali fallen off from the three worlds!' "

SECTION XXXVIII.

"Dhritarāshtra said,—'Man is not the disposer of either his prosperity or adversity. He is like a wooden doll moved by strings. Indeed, the Creator hath made man subject to Destiny. Go on telling me, I am attentive to what thou sayest!'

"Vidura said,—'O Bhārata, by speaking words out of season even Vrihaspati himself incurreth reproach and the charge of ignorance. One becometh agreeable by gift, another by sweet words, a third by the force of incantations and drugs. He, however, that is naturally agreeable always remaineth so. He that is hated by another is never regarded by that other

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* The sense seems to be rather obscure. What Vidura, I think, means is this :—He that is versed in the art of war is certainly a warrior, although he may not know how to fight in a hilly country. Fighting in a hilly country is only *particular* mode of warfare. The general knowledge of the warrior would (Vidura thinks) help him very soon to master the particular mode.—*T.*

as honest or intelligent or wise. One attributeth everything good to him one loveth and everything evil to him one hateth. O king, as soon as Duryodhana was born I told thee,—*Thou shouldst abandon this one son, for by abandoning him thou wouldst secure the prosperity of thy century of sons, and by keeping him, destruction would overtake thy hundred sons!* That gain should never be regarded highly which leadeth to loss. On the other hand, that loss even should be regarded highly which would bring on gain. That is no loss, O king, which bringeth on gain. That, however, should be reckoned as loss which is certain to bring about greater losses still. Some become eminent in consequence of good qualities; others become so in consequence of wealth. Avoid them, O Dhritarāshtra, that are eminent in wealth but destitute of good qualities!'

"Dhritarāshtra said,—'All that thou sayest is approved by the wise and is for my future good! I dare not, however, abandon my son. It is well-known that where there is righteousness there is victory!'

"Vidura said,—'He that is graced with every virtue and is endued with humility, is never indifferent to even the minutest sufferings of living creatures. They, however, that are ever employed in speaking ill of others, always strive with activity in quarreling with one another and in all matters calculated to give pain to others. There is sin in accepting gifts from, and danger in making gifts to, them whose very sight is inauspicious and whose companionship is fraught with danger. They that are quarrelsome, covetous, shameless, deceitful, are known as unrighteous, and their companionship should always be avoided. One should also avoid those men that are endued with similar faults of a grave nature. When the occasion that caused the friendship is over, the friendship of those that are low, the beneficial results of that connection, and the happiness also derivable from it, all come to an end. They then strive to speak ill of their (late) friend and endeavour to inflict loss on him, and if the loss they sustain be even very small, for all that, they, from want of self-control, fail to enjoy peace. He that is learned, examining everything skilfully and reflecting well, should, from a distance, avoid the friendship of vile and

wicked-minded persons such as these. He that succoureth his poor and wretched and helpless relatives, obtaining children and animals, enjoyeth prosperity that knoweth no end. They that desire their own benefit should always succour their relatives. By every means, therefore, O king, do thou seek the growth of thy race. Prosperity will be thine, O monarch, if thou behavest well towards all thy relatives! Even relatives that are destitute of good qualities should be protected, O bull of the Bharata race! How much more, therefore, should they be protected that are endued with every virtue and are humbly expectant of thy favors? Favor thou the heroic sons of Pāndu, O monarch, and let a few villages be assigned to them for their maintenance! By acting thus, O king, fame will be thine in this world! Thou art old; thou shouldst, therefore, control thy sons! I should say what is for thy good. Know me as one that wishes well to thee! He that desireth his own good should never quarrel, O sire, with his relatives! O bull of the Bharata race, happiness should ever be enjoyed with one's relatives and not without them! To eat with one another, to talk with one another, and to love one another, are what relatives should always do. They should never quarrel. In this world it is relatives that rescue and relatives that sink (relatives). Those amongst them that are righteous rescue, while those that are unrighteous sink (their brethren). O king, be thou O giver of honors, righteous in thy conduct towards the sons of Pāndu. Surrounded by them thou wouldst be unconquerable by thy foes. If a relative shrinks in the presence of a prosperous relative like a deer at sight of a hunter armed with arrows, then the prosperous relative hath to take upon himself all the sins of the other. O best of men, repentance will be thine (for this thy inaction at present) when in future thou wilt hear of the death of either the Pāndavas or thy sons! O, think of all this! When life itself is unstable, one should in th every beginning avoid that act in consequence of which one would have to indulge in regrets having entered the chamber of woe.—It is not true that no person has been guilty of an offence except Bhārgava. It is seen, however, that a just notion of

consequences is present in all persons of intelligence. Thou art an aged scion of Kuru's race. If Duryodhana inflicted these wrongs on the sons of Pāndu, it is thy duty, O king of men, to undo them all! Reinstating them in their position, thou wilt, in this world, be cleansed of all thy sins and be, O king of men, an object of worship with even those that have their souls under control! Reflecting on the well-spoken words of the wise according to their consequences, he that engageth in acts never loseth fame. The knowledge imparted by even men of learning and skill is imperfect, for that which is sought to be inculcated is ill understood, or, if understood, is not accomplished in practice. That learned person who never doth an act the consequences of which are sin and misery, always groweth (in prosperity). The person, however, of wicked soul who from folly pursueth his sinful course commenced before, falleth into a slough of deep mire. He that is wise should ever keep in view the (following) six conduits by which counsels become divulged, and he that desireth success and a long dynasty should ever guard himself from those six. They are intoxication, sleep, inattention to spies set over one by another, one's own demeanour as dependent on the workings of one's own heart, confidence reposed on a wicked counsellor, and unskilful envoys. Knowing these six doors (through which counsels are divulged), he that keepeth them shut while pursuing the attainment of virtue, profit, and desire, succeedeth in standing over the heads of his foes. Without an acquaintance with the scriptures and without waiting upon the old, neither virtue nor profit can be known (or won) by persons blessed even with the intelligence of Vrihaspati. A thing is lost if cast into the sea; words are lost if addressed to one that listens not; the scriptures are lost on one that hath not his soul under control; and a libation of clarified butter is lost if poured over the ashes left by a fire that is extinguished. He that is endued with intelligence maketh friendships with those that are wise, having first examined by the aid of his intelligence, repeatedly searching by his understanding, and using his ears, eyes, and judgment. Humility killeth obloquy; prowess removeth failure; forgiveness always con-

quereth anger ; and auspicious rites destroy all indications of evil. One's lineage, O king, is tested by his objects of enjoyment, place of birth, house, behaviour, food, and dress. When an object of enjoyment is available, even he that hath attained emancipation is not unwilling to enjoy it: what again need be said of him that is yet wedded to desire ? A king should cherish a counsellor that worshippeth persons of wisdom, is endued with learning, virtue, agreeable appearance, friends, sweet speech, and a good heart. Whether of low or high birth, he who doth not transgress the rules of polite intercourse, who hath an eye on virtue, who is endued with humility and modesty, is superior to a hundred persons of high birth. The friendship of those two persons never cooleth whose hearts, secret pursuits, and pleasures, and acquirements, accord in every respect. He that is intelligent should avoid an ignorant person of wicked soul like a pit whose mouth is covered with grass, for friendship with such a person can never last. The man of wisdom should never contract friendship with those that are proud, ignorant, fierce, rash, and fallen off from righteousness. He that is grateful, virtuous, truthful, large-hearted, and devoted, he that hath his senses under control, preserveth his dignity, and never forsaketh a friend, should be desired for a friend. The withdrawal of the senses from their respective objects is equivalent to death itself.* Their excessive indulgence again would ruin the very gods. Humility, love of all creatures, forgiveness, and respect for friends, —these, the learned have said, lengthen life. He who with a firm resolution striveth to accomplish by a virtuous policy purpose that have once been frustrated, is said to possess real manhood. That man attaineth all his objects who is conversant with remedies to be applied in the future, who is firmly resolved in the present, and who could anticipate in the past how an act begun would end. That which a man pursueth in word, deed, and thought, winneth him for its own ; therefore, one should always seek that which is for his good. Effort after securing what is good, the proprieties

* *i. e. not* ordinarily desired, and difficult of practice.—*T.*

of time, place, and means, acquaintance with the scriptures, activity, straight-forwardness, and frequent meetings with those that are good,—these bring about prosperity. Perseverance is the root of prosperity, of gain, and of what is beneficial. The man that pursueth an object with perseverance and without giving it up in vexation, is really great, and enjoyeth happiness that is unending. O sire, there is nothing more conducive of happiness and nothing more proper for a man of power and energy as forgiveness in every place and at all times. He that is weak should forgive under all circumstances: He that is possessed of power should show fogiveness from motives of virtue. And he to whom the success or failure of his objects is the same, is naturally forgiving. That pleasure the pursuit of which doth not injure one's virtue and profit, should certainly be pursued to one's fill. One should not, however, act like a fool by giving free indulgence to his senses. Prosperity never resides in one who suffers himself to be tortured by grief, who is addicted to evil ways, who denies Godhead, who is idle, who hath not his senses under control, and who is divested of exertion. The man that is humble, and who from humility is modest, is regarded as weak and persecuted by persons of misdirected intelligence. Prosperity never approacheth from fear the person that is excessively liberal, that giveth away without measure, that is possessed of extraordinary bravery, that practiseth the most rigid vows, and that is very proud of his wisdom. Prosperity doth not reside in one that is highly accomplished, nor in one that is without any accomplishment. She doth not desire a combination of all the virtues nor is she pleased with the total absence of all virtues. Blind, like a mad cow, Prosperity resides with some one who is not remarkable. The fruits of the *Vedas* are ceremonies performed before the *(homa)* fire; the fruits of an acquaintance with the scriptures are goodness of disposition and conduct. The fruits of woman are the pleasures of intercourse and offspring; and the fruits of wealth are enjoyment and gift. He that performeth acts tending to secure his prosperity in the other world with wealth acquired sinfully, never reapeth the fruits of those acts in the other

world, in consequence of the sinfulness of the acquisitions (spent for the purpose). In the midst of deserts or deep woods or inaccessible fastnesses, amid all kinds of dangers and alarms, or in view of deadly weapons upraised for striking him, he that hath strength of mind entertaineth no fear. Exertion, self-control, skill, carefulnesss, steadiness, memory, and commencement of acts after mature deliberation,—know that these are root of prosperity. Austerities constitute the strength of ascetics ; the *Vedas* are the strength of those conversant with them ; in envy lieth the strength of the wicked; and in forgiveness, the strength of the virtuous. These eight, *viz*, water, roots, fruits, milk, clarified butter, (what is done at) the desire of a Brahmana, (or at) the command of a preceptor, and medicine, are not destructive of a vow. That which is antagonistic to one's own self, should never be applied in respect of another. Briefly, even this is virtue. Other kinds of virtue there are, but these proceed from caprice. Anger must be conquered by forgivenes; and the wicked must be conquered by honesty ; the miser must be conquered by liberality, and falsehood must be conquered by truth. One should not place trust on a woman, a swindler, an idle person, a coward, one that is fierce, one that boasts of his own power, a thief, an ungrateful person, and an athiest. Achievements, period of life, fame, and power—these four always expand in the case of him that respectfully saluteth his superiors and waiteth upon the old. Do not set thy heart after those objects which cannot be acquired except by very painful exertion or by sacrificing righteousness, or by bowing down to an enemy. A man without knowledge is to be pitied ; an act of intercourse that is not fruitful is to be pitied ; the people of a kingdom that are without food are to be pitied; and a kingdom without a king is to be pitied. The roads constitute the source of pain and weakness to embodied creatures ; the rains, of hills and mountains ; absence of enjoyment, of women ; and wordy arrows, of the heart. The scum of the *Vedas* is want of study ; of Brāhmanas, absence of vows; of the Earth, the Vālhikas ;*

* They inhabited that province of the Punjab which is now called *Sindh*. They were an immoral race, very sinful in their conduct.—*T.*

of man, untruth; of the chaste woman, curiosity; of women, exile from home. The scum of gold is silver; of silver, tin; of tin, lead; and of lead, useless dregs. One cannot conquer sleep by lying down; women by desire; fire by fuel; and wine by drinking. His life is, indeed, crowned with success who hath controlled his friends by gifts, his foes in battle, and wife by food and drink. They who have thousands live. They who have hundreds also live. O Dhritarāshtra, forsake desire. There is none who cannot manage to live by some means or other! The paddy, wheat, gold, animals, and women there are on earth cannot all satiate even one person. Reflecting on this, they that are wise never grieve for want of universal dominion. O king, I again tell thee, adopt an equal behaviour towards thy children, *i. e.* towards the sons of Pāndu and thy own sons!'"

SECTION XXXIX.

"Vidura said,—'Worshipped by the good and abandoning pride that good man who pursueth his objects without outstepping the limits of his power, soon succeedeth in winning fame, for they that are good, when gratified with a person, are certainly competent to bestow happiness on him. He that forsaketh of his own accord even a great object owing to its being fraught with unrighteousness, liveth happily, casting off all woes, like a snake that hath cast off its slough. A victory gained by an untruh, deceitful conduct towards the king, and insincerity of intentions expressed before the preceptor,—these three are each equal to the sin of slaying a Brāhmana. Excessive envy, death, and boastfulness, are the causes of the destruction of prosperity. Carelessness in waiting upon the preceptor, haste, and boastfulness, are the three enemies of knowledge. Idleness, inattention, confusion of the intellect, restlessness, gatherings for killing time, haughtiness, pride, and covetousness,—these seven constitute, it is said, the faults of students in the pursuit of learning. How can they that desire pleasure have knowledge? Students, again, engaged in the pursuit of learning, cannot have pleasure. Votaries of

pleasure must give up knowledge, and votaries of knowledge must give up pleasure. Fire is never gratified with fuel (but can consume any measure thereof). The great ocean is never gratified with the rivers it receives (but can receive any number of them). Death is never gratified with even the entire body of living creatures (but can go on killing more). A beautiful woman is never gratified with any number of men (she may have). O king, hope killeth patience; *Yama* killeth growth; anger killeth prosperity; miserliness killeth fame; absence of tending killeth cattle; one angry Brāhmana destroyeth a whole kingdom. Let goats, brass, silver, honey, antidotes of poison,* birds, Brāhmanas versed in the *Vedas*, old relatives, and men of high birth sunk in poverty, be always present in thy house. O Bhārata, Manu hath said that goats, bulls, sandal, lyres, mirrors, honey, clarified butter, iron, copper, conch-shells, the stony-image of *Vishnu* with gold within,† and *gorochanā*,‡ should always be kept in one's house for the worship of the gods, Brāhmanas, and guests, for all these objects are auspicious. O sire, I would impart to thee another sacred lesson productive of great fruits and which is the highest of all teachings, *viz.* virtue should never be forsaken from desire, fear, or temptation, nay, not for the sake of life itself! Virtue is everlasting; pleasure and pain are transitory; life is, indeed, everlasting, but its particular phases are transitory. Forsaking those which are transitory, betake thyself to that which is everlasting, and let contentment be thine, for contentment is the highest of all acquisitions. Behold, illustrious and mighty kings, having ruled lands abounding with wealth and corn, have become the victims of the universal Destroyer, leaving behind their kingdoms and vast sources of enjoyment. The son brought up with anxious care, when

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* Lit. drugs that suck up poison.—*T.*

† Globose pieces of black stone containing gold within. These abound in the river Gandak, and are hence are called *Gandakiçilâ*.—*T.*

‡ A bright yellow pigment prepared from the urine of the cow, or as some believe, from its dung, or, according to some, formed in its head. It is used as a dye.—*T.*

dead, is taken up and carried away by men (to the burning ground). With dishevelled hair and crying piteously they then cast the body into the funeral pyre as if it were a piece of wood. Others enjoy the deceased's wealth, while birds and fire feast on the elements of his body. With two only he goeth to the other world, *viz*, his merits and his sins which keep him company. Throwing away the body, O sire, relatives, friends, and sons retrace their steps, like birds abandoning trees without blossoms and fruits. The person cast into the funeral pyre is followed only by his own acts. Therefore should men, carefully and gradually, earn the merit of righteousness. In the world above this, and also in that below this, there are regions of great gloom and darkness. Know, O king, that those are regions where the senses of men are exceedingly afflicted. Oh, let not any of those places be thine! Carefully listening to these words, if thou canst act according to them, thou wilt obtain great fame in this world of men, and fear will not be thine here or hereafter! O Bhārata, the soul is spoken of as a river; religious merit constitutes its sacred baths; truth, its waters; self-control, its banks; kindness, its waves. He that is righteous purifieth himself by a bath therein, for the soul is sacred, and the absence of desire is the highest merit. O king, life is a river whose waters are the five senses, and whose crocodiles and sharks are desire and anger. Making self-control thy boat, cross thou its eddies which are represented by reapeated births. Worshipping and gratifying friends that are eminent in wisdom, virtue, learning, and years, he that asketh their advice about what he should do and should not do, is never misled. One should restrain one's lust and stomach by patience; one's hands and feet by one's eyes; one's eyes and ears by one's mind; and one's mind and words by one's acts. That Brāhmana who never omitteth to perform his ablutions, who always weareth his sacred thread, who always attendeth to the study of the *Vedas*, who always avoideth food that is unclean,* who telleth the truth and

* Or rather food defiled by the touch of, or offered by, a fal (excasted) person."—*T.*

performeth acts in honor of his preceptor, never falleth off from the region of *Brahma*. Having studied the *Vedas*, poured libations on the fire, performed sacrifices, protected subjects, sanctified his soul by drawing weapons for protecting kine and Brāhmanas, and died on the field of battle, the Kshatriya attaineth to heaven. Having studied the *Vedas*, and distributed in proper time his wealth among Brāhmanas, Kshatriyas, and his own dependents, and smelt the sanctified smoke of the three kinds of fires, the Vaiçya enjoyeth heavenly bliss in the other world. Having properly worshipped Brāhmanas, Kshatriyas, and Vaiçyas in due order, and having burnt his sins by gratifying them, and then peacefully casting off his body, the Cudra, enjoyeth the bliss of heaven. The duties of the four orders are thus set forth before thee! Listen now to the reason of my speech as I disclorse it! Yudhishthira the son of Pāndu is falling off from the duties of the Kshatriya order. Place him, therefore, O king, in a position to discharge the duties of kings!'

Dhritarāshtra said,—'It is even so as thou always teachest me! O amiable one, my heart also inclineth that very way of which thou tellest me! Although, however, I incline my mind towards the Pāndavas even as thou teachest me to do, yet as soon as I come in contact with Duryodhana it turneth off in a different way. No creature is able to transgress Destiny. Indeed, Destiny, I think, is certain to take its course. Individual exertion is futile!'"

SECTION XL.

(Sanat-sujāta Parva.)

"Dritarāshtra said,—'If there is anything still left unsaid by thee, O Vidura, say it then as I am ready to listen to thee! Thy discourse is, indeed, charming!'

"Vidura said,—'O Dhritarāshtra, O thou of the Bharata race, that ancient and eternal *Rishi* Sanat-sujāta who, leading a life of perpetual celebacy, hath said that there is no Death,—that foremost of all intelligent persons,—will expound

to thee all the doubts* in thy mind, both expressed and unexpressed!'

"Dhritarāshtra said,—'Dost thou not know what that eternal *Rishi* will say unto me? O Vidura, do thou say it if, indeed, thou hast that degree of wisdom!'

"Vidura said,—'I am born in the *Cudra* order and, therefore, do not venture to say more than what I have already said.† The understanding, however, of that *Rishi* leading a life of celebacy, is regarded by me to be eternal. He that is a Brāhmana by brith, by discoursing on even the profoundest mysteries, never incurreth the censure of the gods. It is for this alone that I do not discourse to thee upon the subject.‡'

"Dhritarāshtra said,—'Tell me, O Vidura, how with this body of mine I can meet with that ancient and eternal one!' "

Vaiçampāyana said.—"Then Vidura began to think of that *Rishi* of rigid vows. And knowing that he was thought of, the *Rishi*, O Bhārata, showed himself there! Vidura then received him with the rites prescribed by the ordinance. And when, having rested awhile, the *Rishi* was seated at his ease, Vidura addressed him, saying,—'O illustrious one, there is a doubt in Dhritarāshtra's mind which is incapable of being explained by me. It behoveth thee, therefore, to expound it, so that listening to thy discourse this chief of men may cross over all his sorrows, and so that gain and loss, what is agreeable and what disagreeable, decrepitude and death, fright and jealousy, hunger and thirst, pride and prosperity, dislike, sleep, lust and wrath, and decrease and growth, may all be borne by him!' "

SECTION XLI.

Vaicampāyana said.—"Then the illustrious and wise king Dhritarāshtra, having applauded the words spoken by Vidura, questioned Sanat-sujāta in secret, desirous of obtaining the

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* Some texts have *Hridaya-sançrayán* for *Hridaya-sançayán*. If the former reading be preferred, the meaning would be—"Everything *attached* to or *in* thy heart.—*T.*

† A *Cudra* cannot discourse on the mysteries of *Brahma.*

‡ *Tasmánnaitadvravimi* is better than *Tasmádetadvravimi.*—*T.*

highest of all knowledge. And the king questioned the *Rishi*, saying,—O Sanat-sujāta, I hear that thou art of opinion that there is no Death. The gods and the *Asurās*, however, practised ascetic austerities in order to avoid death. Of these two opinions then, which is true?'

"Sanat-sujāta said,—'Death is avoided by particular acts; the other opinion is—there is no death; thou hast asked me which of these is true. Listen to me, O king, as I discourse to thee on this, so that thy doubts may be removed. Know, O Kshatriya, that both of these are true! The learned are of opinion that death results from ignorance. I say that Ignorance is death, and so the absence of ignorance (Knowledge*) is immortality! It is from ignorance that the *Asuras* became subject to defeat and death, and from the absence of ignorance that the gods have attained to the condition of *Brahma*. Death doth not devour creatures like a tiger; its shape itself is unascertainable. Besides this form of death some imagine *Yama* to be death. This, however, is due to the weakness of the mind. The pursuit of *Brahma* or self-knowledge is immortality. That (imaginary) god (Yama) holdeth his sway in the region of the *Pitris*, being the source of bliss to the virtuous and woe to the sinful. It is at his command that death in the form of wrath, ignorance, and covetousness, ariseth among men. Swayed by pride men always walk in unrighteous paths. None amongst them succeeds in attaining to his real nature. Their understandings clouded and themselves swayed by the passions, they cast off their bodies† and repeatedly fall into hell. They are always followed by their senses.‡ It is for this that ignorance receives the name of death. Those men that desire the fruits of work, when the time cometh for enjoying those fruits, proceed to heaven, casting off their

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* Ignorance of Self-knowledge; Knowledge here means the knowledge of Self.—*T.*

† *Lit.*—"Sent thither from here."—*T.*

‡ *Devā-anu* or *anu-devā* is explained by Nilkantha to mean the senses or passions.—*T.*

bodies. Hence they cannot avoid death.* Embodied creatures, from inability to attain the knowledge of *Brahma*, and from their connection with earthly enjoyments, are obliged to sojourn in a round of re-births, up, down, and around. The natural inclination of man towards pursuits that are unreal is alone the cause of the senses being led to error. The soul that is constantly affected by the pursuit of objects that are unreal, remembering only that with which it is always employed, worshippeth only earthly enjoyments that surround it. The desire of enjoyments first killeth men. Lust and wrath soon follow it behind. These three, *viz*, the desire of enjoyments, lust, and wrath, lead foolish men to death. They, however, that have conquered their souls, succeed by self-restraint, to escape death. He that hath conquered his soul without suffering himself to be excited by his soaring desires, killeth these, regarding them as of no value, by the aid of self-knowledge. Ignorance, assuming the shape of Yama cannot devour that learned man who killeth his desires in this manenr. That man who followeth his desires is destroyed along with his desires. He, however, that can forsake desire, can certainly drive away all kinds of woe. Desire is, indeed, ignorance and darkness and hell in respect of all creatures, for swayed by it they lose their senses. As intoxicated persons in walking along a street reel towards ruts and holes, so men under the influence of desire, misled by unreal joys, run towards destruction. What can death do to a person whose soul hath not been confounded or misled by desire? For him death hath no terrors like a tiger made of straw. Therefore, O Kshatriya, if the existence of desire which is ignorance is to be destroyed, no wish, not even the slightest one, is either to be regarded or pursued. That soul which is in thy body,—associated as it is with wrath and covetousness and filled with ignorance,—that is death! Knowing that death arises in this way, he that relies on Knowledge entertaineth no fear of death. Indeed, as the body is destroyed when

* For when the merits of work are exhausted, fall and re-birth are inevitable as the *Crutis* declare.—*T.*

brought under the influence of death, so death itself is destroyed when it comes under the influence of Knowledge.'

"Dhritarāshtra said,—'The *Vedas* declare the emancipation-procuring capacity of those highly sacred and eternal regions that are said to be obtainable by the regenerate classes by prayers and sacrifices. Knowing this, why should not a learned person have recourse to (religious) acts?'*

"Sanat-sujāta said,—'Indeed, he that is without knowledge proceedeth thither by the path indicated by thee, and the *Vedas* also declare that thither are both bliss and emancipation. But he that regardeth the material body to be self, if he succeeds in renouncing desire, at once attaineth to emancipation (or *Brahma*). If, however, one seeketh emancipation without renouncing desire, one must have to proceed along the (prescribed) route of action, taking care to destroy the chances of his retracing the routes that he once passeth over.'†

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* The question that Dhritaràshtra asks is easy enough. The *Rishi* having applauded knowledge and its efficacy in procuring emancipation, the king asks, if knowledge is of such efficacy, what then is the value of work, *i. e* prayers and sacrifices as ordained in the *Vedas?* *Ijyayâ* is the instrumental of *Ijyâ* meaning sacrifices, prayers, religious rites, and ceremonies. *Paràrtham* is explained by Nilkantha to mean *Moksha-prâpakatwam*, *i. e.* capacity to lead to emancipation. It should be noted here that the Hindu idea of emancipation is not bliss enjoyed by a conscious Self but freedom from the obligation of re-birth and work. Mere work, as such, implies pain and misery, and the Supreme Soul *(Para-Brahma)* is without action and attributes. Although other kinds of emancipation are spoken of in other systems of philosophy, yet the emancipation that forms the subject of these queries and answers is freedom of this kind.—*T.*

† The *Rishi* answers,—Yes, work does, indeed, lead to the emancipate state, and in the regions of which thou speakest there are both bliss and emancipation. *(Arthajàta* is explained by Nilkantha to mean *Bhoga-mokshàkhya-prayojana-sàmànyam).* The second line is elliptical, the construction being *Paràtmâ aniha (sân) param âyâti ; (anyathâ-tu) mârgena mârgân nihatya param (prayâti.) Parâtmâ* is explained by Nilkantha to mean one who regards the material body to be Self. In the succeeding *Slokas* the *Rishi* uses the word *dehin* which, in this connection, is the same as *dehâbhimânin.* The *Rishi's* answer is,—The materialist, by renouncing desire, attaineth to the state of the Supreme Soul,

"Dhritarāshtra said,—'Who is it that urgeth that Unborn and Ancient One? If, again, it is He that is all this Universe in consequence of His having entered everything, (without desire as He is) what can be His action, or His happiness? O learned person, tell me all this truly!*'

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i. e. emancipation. The sense seems to be that by renouncing desire, both action and attributes are lost. The state, therefore, of such a soul is one of inaction, or perfect quietude and the absence of attributes, which is exactly the state of the Supreme Soul. If, again, emancipation be sought without extinguishing desire, *i. e.* by the aid of work (prayers and sacrifices), it is to be attained "by extinguishing paths by a path", *i. e* the seeker is to proceed along a definite or prescribed or ordained route, taking care that the portions of the route he once passes over may not have to be *re-trodden* by him. Work, as explained in a subsequent *Sloka*, leadeth, it is true, to regions of bliss and emancipation, but that state is transitory, for when the merit is extinguished, the state that was attained in consequence of it, is extinguished, and the person, falling off, has to recommence action. If, therefore, *permanent* emancipation is to be attained, the obligation of re-commencing work must be got rid of, *i. e.* care must be taken that the portions of the route once passed over may not have to be *re-trodden.*—*T.*

* Apparently this question of Dhritarāshtra is not connected with what precedes. The connection, however, is intimate, and the question flows as a corollary from the *Rishi's* last answer. The *Rishi* having said that the ordinary soul, by a certain process (*i. e.* renunciation of desire), attains to the state of the Supreme Soul, Dhritarāshtra infers that, *vice versa*, it is the Supreme Soul that becomes the ordinary soul, for (as Nilkantha puts it in the phraseology of the *Nâya* school) things different cannot become the same, and unless things are similar, they cannot become the same. Applying this maxim of the *Nâya*, it is seen that when the ordinary soul becomes the Supreme Soul, these are *not* different, and, therefore, the Supreme Soul it is that becomes the ordinary soul. Under this impression Dhritarashtra asks,—Well, if it is the Supreme Soul that becomes the ordinary soul, who is it that urgeth the Supreme Soul to become so? And if all this (universe) be, indeed, that Soul in consequence of the latter pervading and entering into everything, then divested of desire as the Supreme Soul is, where is the possibility of its *action* (action or work being the direct consequence of desire)? If it is answered that the universe is the Deity's *lilâ* (mere *sport*, as some schools of philosophy assert) then, as every sport is ascribable to some motive of happiness, what can be the happiness of the Deity who, as presupposed, is without desire?—*T.*

"Sanat-sujāta said,—'There is great objection in *completely* identifying (as here) two that are different. Creatures always spring from the union of Conditions (with what in Its essence is without Conditions). This view doth not detract from the supremacy of the Unborn and Ancient One. As for men, they also originate in the union of Conditions. All this that appears is nothing but that everlasting Supreme Soul. Indeed, the universe is created by the Supreme Soul Itself undergoing transformations. The *Vedas* do attribute this power (of self-transformation) to the Supreme Soul. For the identity, again, of the power and its possessor, both the *Vedas* and others are the authority.'*

"Dhritarāshtra said,—'In this world, some practise virtue, and some renounce work (adopting what is called *Sannyāsa Yoga*). (Respecting those that practise virtue) I ask,—is virtue competent to destroy vice, or is it itself destroyed by vice ?'

"Sanat-sujāta said,—'The fruits of virtue and of (perfect) inaction are both serviceable in that respect (*i. e.* for procuring emancipation). Indeed, both are sure means for the attainment of emancipation. The man, however, that is wise, achieveth success by Knowledge (inaction). On the other hand, the materialist accquireth merit (by action) and (as the conse-

* The *Rishi* answers—There is great objection in admitting the *complete* or *essential* identity of things different, *i. e.* the ordinary soul and Supreme Soul being different, their identity cannot be admitted. As regards creatures, they flow continually from *Anādi-yoga*, *i. e.* the union of the Supreme Soul (which in itself is Unconditioned) with the conditions of space, time, &. c ; *i. e.* there is this much of identity, therefore, between the ordinary and the Supreme Soul but not a *complete* or *essential* identity. It is also in conseqence of this that the superiority of the Supreme Soul is not lost (the opposite theory would be destructive of that superiority). The favorite analogy of the thinkers of this school for explaining the connection of the Supreme Soul with the universe is derived from the connection of *Akāça* with *Ghatàkāça*, *i. e.* space absolute and unconditioned and space as confined by the limits of a vessel. The latter has a name, is moved when the vessel is moved, and is limited in area ; while space itself, of which the vessel's space forms a part, is absolute and unconditioned, immovable, and unlimited.—*T.*

quence thereof) emancipation. He hath also (in course of his pursuit) to incur sin. Having obtained again fruits of both virtue and vice which are transitory, (heaven having its end as also hell in respect of the virtuous and the sinful), the man of action becometh once more addicted to action as the consequence of his own previous virtues and vices. The man of action, however, who possesseth intelligence, destroyeth his sins by his virtuous acts. Virtue, therefore, is strong, and hence the success of the man of action.'

"Dhritarāshtra said,—'Tell me, according to their gradation, of those eternal regions that are said to be attainable, as the fruits of their own virtuous acts, by regenerate persons engaged in the practice of virtue. Speak unto me of other regions also of a similar kind! O learned person, I do not wish to hear of actions (towards which man's heart naturally inclineth however interdicted or sinful they may be)!'

"Sanat-sujāta said,— 'Those regenerate persons that take pride in their *Yoga* practices, like strong men in their own strength, departing hence, shine in the region of *Brahma*. Those regenerate persons that pridefully exert in performing sacrifices and other *Vedic* rites, as the fruit of that knowledge which is theirs in consequence of those acts, freed from this world proceed to that region which is the abode of the deities. There are others again, conversant with the *Vedas*, who are of opinion that the performance of the sacrifices and rites (ordained by the *Vedas*) is obligatory, (their non-performance being sinful). Wedded to external forms though seeking the development of the inner self (for they practise these rites for only virtue's sake and not for the accomplishment of particular aims), these persons should not be regarded very highly (although some respect should be theirs).* Wherever, again food and drink worthy of a Brāhmana are abundant like grass and reeds in a spot during the rainy season, there should the

* The first *three Slokas* dispose of the cases of *Yogins* possessing a knowledge of Self, who have renounced desire but are not without vanity. These three *Slokas* treat of the superior, middling, and inferior kinds of *Yogins*.—*T*.

Yogin seek for his livelihood (without afflicting the householder of scanty means); by no means should he afflict his own self by hunger and thirst. In a place where there may be both inconvenience and danger to one for one's aversion to disclose one's superiority, he that doth not proclaim his superiority is better than he that doth. The food offered by that person who is not pained at the sight of another disclosing his superiority and who never eateth without offering the prescribed share to Brāhmanas and guests, is approved by the righteous. As a dog oftentimes devoureth its own evacuations to its injury, so those *Yogins* devour their own vomit who procure their livelihood by disclosing their pre-eminence. The wise know him for a Brāhmana who living in the midst of kindred wishes his religious practices to remain always unknown to them. What other Brāhmana deserveth to know the Supreme Soul that is unconditioned, without attributes, unchangeable, one and alone, and without duality of any kind? In consequence of such practices, a Kshatriya can know the Supreme and behold *it* in his own soul. He that regardeth the Soul to be the acting and feeling Self,—what sins are not committed by that thief who robbeth the soul of its attributes? A Brāhmana should be without exertion, should never accept gifts, should win the respect of the righteous, should be quiet, and though conversant with the *Vedas* should seem to be otherwise, for then only may he attain to knowledge and know *Brahma*. They that are poor in earthly but rich in heavenly wealth and sacrifices, become unconquerable and fearless, and they should be regarded as embodiments of *Brahma*. That person even, in this world, who (by performing sacrifices) succeedeth in meeting with the very gods that bestow all kinds of desirable objects (on performers of sacrifices), is not equal to him that knoweth *Brahma*, for the performer of sacrifices hath to undergo exertion (while he that knoweth *Brahma* attaineth to Him without such exertion). He is said to be really honored who, destitute of actions, is honored by the deities.*

* The *Crutis* expressly declare that he that winneth esteem by sacrifices, is no better than a sacrificial animal for the gods.—*T.*

He should never regard himself as honored who is honored by others. One should not, therefore, grieve when one is not honored by others. People act according to their nature just as they open and shut their eyelids; and it is only the learned that pay respect to others. The man that is respected should think so.* They again, in this world, that are foolish, apt to sin, and adepts in deceit, never pay respect to those that are worthy of respect. On the other hand, they always show disrespect to such persons. The world's esteem and asceticism (practices of a *Muni*), can never exsist together. Know that this world is for those that are candidates for esteem, while the other world is for those that are devoted to asceticism. Here, in this world, O Kshatriya, happiness (the world's esteem) resides in worldly prosperity. The latter, however, is an impediment (to heavenly bliss). Heavenly prosperity, on the other hand, is unattainable by one that is without true wisdom.† The righteous say that there are various kinds of gates, all difficult of being guarded, for giving access to the last kind of prosperity. These are truth, uprightness, modesty, self-control, purity (of mind and conduct), and knowledge (of the *Vedas*). These six are destructive of vanity and ignorance.' "‡

SECTION XLII.

"Dhritarāshtra said,—'What is the object of asceticism (*mauna*)? Of the two kinds of *mauna*, (*viz*, the restraining of speech and meditation), which is approved by thee? O learned one, tell me the true aspect of *mauna*! Can a person of learning by that *mauna* attain to a state of quietude

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* *i. e*, ascribe the respect that is paid to him to the very nature of those that pay that respect, or to their learning, but never to his own fitness for winning respect.—*T.*

† *Cri* (worldly prosperity) is here contrasted with *Brāhmi Cri* (heavenly prosperity) or the prosperity that is represented by knowledge of the *Vedas*.—*T.*

‡ For *Shanmānamoha pratibandhakāni* some texts read *Yathā na mohapratibodhanāni*. If the latter reading be adopted, the sense would substantially be the same.—*T.*

and emancipation *(mauna)*? O *Muni*, how also is asceticism *(mauna)* to be practised here ?'*

"Sanat-sujāta said,—'Since the Supreme Soul cannot be penetrated by both the *Vedas* and the mind, it is for this that that Soul itself is called *mauna*. That from which both the *Vedic* syllable *Om* and this one (ordinary sounds) have arisen, —*that* One, O king, is displayed as the Word.'†

"Dhritarāshtra said,—'Is he that knoweth both the *Rich* and the *Yajus Vedas*, is he that knoweth the *Sāma Veda*, sullied or not by sins when he committeth sins ?'

"Sanat-sujāta said,—'I tell thee truly that the man that

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* The word *mauna* in these two lines is successively used in very different senses. Grammatically, *mauna* is a derivative of *muni*, meaning the state, or condition, or practices of a *muni* or one devoted to ascetic austerities. As the condition or practices of a *muni*, it necessarily means "listening to words of wisdom, reflection, and (*Yoga*) meditation." It also means the restraining of speech or the vow of silence as observed by ascetics of a certain class. The *Sloka* is made up of altogether five questions. I have retained the word *mauna* in the translation in order to give the reader unacquained with Sanskrit an idea of the frame of the questions.—*T.*

† It is difficult to conceive how what the *Rishi* says can be an answer to the questions put by Dhritarāshtra. The subject is evidently treated in a mystical way that is beyond ordinary comprehension. Nilakantha professes to explain the passage in a note of some length. According to him, the first sentence spoken by the *Rishi* disposes of the four first questions. If (he says) *Para-Brahma* (or the Supreme Soul) itself be *mauna*, then the object of asceticism or *mauna* is to attain to *that* which is beyond the reach of language and the mind, and secondly, true *mauna* must consist *not* in the mere restraining of speech but the absolute restraint of all the senses *and* the mind. Thirdly, the aspect, form, or nature of *mauna* must necessarily be the loss of all consciousness of both the objective and the subjective and the concentration of consciousness on *Brahma* alone. Fourthly, when such a state is reached, *Brahma* (or quietude and emancipation) is reached. The last sentence of the *Rishi's* answer is explained by Nilakantha thus :—*Brahma* is the Vedic syllable *Om* representing the gross, the subtile, and the Cause. *Mauna* is attainable by the gradual merging of the gross in the subtile, and the subtile in the Cause, and the Cause in *Brahma* itself. Mysticism such as this is intelligible only to the initiates.—T.

hath not restrained his senses is not rescued from his sinful acts by either the *Sāma* or the *Rich*, or the *Yajus* Veda! The *Vedas* never rescue from sin the deceitful person living by deceit. On the other hand, like new-fledged birds forsaking their nest, the *Vedas* forsake such a person at the end.'

"Dhritarāshtra said,—'O thou that hast restrained thy senses, if, indeed, the *Vedas* are not competent to rescue a person without the aid of virtue, whence then is this delusion of the Brāhmanas that the *Vedas* are always destructive of sins?'

"Sanat-sujāta said,—'O magnanimous one, this universe hath sprung from that Supreme Soul by the union of Conditions respecting name, form, and other attributes. The *Vedas* also, pointing it out duly, declare the same and inculcate that the Supreme Soul and the universe are different and not identical. It is for attaining to that Supreme Soul that asceticism and sacrifices are ordained, and it is by these two that the man of learning earneth virtue. Destroying sin by virtue, his soul is enlightened by knowledge. The man of knowledge, by the aid of knowledge, attaineth to the Supreme Soul. Otherwise, he that coveteth the four objects of human pursuit,* taking with him all that he doth here, enjoyeth their fruits hereafter, and (as those fruits are not everlasting) cometh back to the region of action (when the enjoyment is over). Indeed, the fruits of ascetic austerities performed in this world have to be enjoyed in the other world (as regards those persons who have not obtained the mastery of their souls). As regards those Brāhmanas employed in ascetic practices (who have the mastery of their souls) even *these* regions are capable of yielding fruits.'

"Dhritarāshtra said,—'O Sanat-sujāta, how can ascetic austerities, which are all of the same kind, be sometimes successful and sometimes unsuccessful? Tell us this in order that we may know it!'

"Sanat-sujāta said,—'That asceticism which is not stained by (desire and other) faults is said to be capable of procuring

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* *Dharma*, *Artha*, *Kāma*, and *Moksha*.—T.

emancipation, and is, therefore, successful, while the asceticism that is stained by vanity and want of true devotion is regarded unsuccessful. All thy inquiries, O Kshatriya, touch the very root of asceticism. It is by asceticism that they that are learned know *Brahma* and win immortality !'

"Dhritarāshtra said,—'I have listened to what thou hast said about asceticism unstained by faults, and by which I have succeeded in knowing an eternal mystery. Tell me now, O Sanat-sujāta, about asceticism that is stained by faults !'

"Sanat-sujāta said,—'O king, the twelve including anger, as also the thirteen kinds of wickedness, are the faults of asceticism that is stained. Anger, lust, avarice, ignorance of right and wrong, discontent, cruelty, malice, vanity, grief, love of pleasure, envy, and speaking ill of others, are generally the faults of human beings. These twelve should always be avoided by men. Any one amongst these can singly effect the destruction of men, O bull among men. Indeed, every one of these wait for opportunities in respect of men like a hunter expectant of opportunities in respect of deer. Assertion of one's own superiority, desire of enjoying other's wives, humiliating others from excess of pride, wrathfullness, fickleness, and refusing to maintain those worthy of being maintained,—these six acts of wickedness are always practised by sinful men defying all dangers here and hereafter. He that regards the gratification of lust to be one of life's aims, he that is exceedingly proud, he that grieves having given away, he that never spends money, he that persecutes his subjects by exacting hateful taxes, he that delights in the humiliation of others, and he that hates his own wives,—these seven are others that are also called wicked. Righteousness, truth (abstention from injury and truthfulness of speech), self-restraint, asceticism, delight in the happiness of others, modesty, forbearance, love of others, sacrifices, gifts, perseverance, knowledge of the scriptures,—these twelve constitute the practices of Brāhmanas. He that succeeds in acquiring these twelve, becomes competent to sway the entire earth. He that is endued with three, two, or even one, of these, should be regarded as possessed of heavenly prosperity. Self-restraint,

renunciation, and knowledge of Self,—in these are emancipation. Those Brāhmanas that are endued with wisdom say that these are attributes in which truth predominates. Self-restraint is constituted by eighteen virtues. Breaches and non-observance of ordained acts and omissions, falsehood, malice, lust, wealth, love of (sensual) pleasure, anger, grief, thirst, avarice, deceit, joy in the misery of others, envy, injuring others, regret, aversion from pious acts, forgetfulness of duty, calumniating others, and vanity,—he that is freed from these (eighteen) vices is said by the righteous to be *self-restrained.* The eighteen faults (that have been enumerated) constitute what is called *mada* or pride. Renunciation is of six kinds. The reverse of those six again are faults called *mada.* (The faults, therefore, that go by the name of *mada* are eighteen and six). The six kinds of renunciation are all commendable. The third only is difficult of practice, but by that all sorrow is overcome. Indeed, if that kind of renunciation be accomplished in practice, he that accomplishes it overcomes all the pairs of contraries* in the world.

" 'The six kinds of renunciation are all commendable. (They are these:—) The first is never experiencing joy on occasions of prosperity. The second is the abandonment of sacrifices, prayers, and pious acts. That which is called the third, O king, is the abandonment of desire, or withdrawing from the world. Indeed, it is in consequence of this third kind of renunciation that a person is said to be above description. That is renunciation of desire which is evidenced by the abandonment of all objects of enjoyment (without enjoying them) and not their abandonment after having enjoyed them to the fill nor by abandonment after acquisition, nor by abandonment only after one has become incompetent to enjoy from loss of appetite. (The fourth kind of renunciation consists in this:) One should not grieve nor suffer his self to be afflicted by grief when one's actions fail notwithstanding one's possession of all the virtues and all kinds of wealth. Or, when anything dis-

* Such as heat and cold, pleasure and pain, &c.—T.

agreeable happens, one feeleth no pain. The fifth kind of renunciation consists in not soliciting even one's sons, wives, and others that may all be very dear. The sixth kind consists in giving away to a deserving person who solicits and which act of gift is always productive of merit. By these again, one acquires the knowledge of Self.* As regards this last attribute, it involves eight qualities. These are truth, meditation, distinction of subject and object, capacity for drawing inferences, withdrawal from the world, never taking what belongeth to others, the practice of *Brahmacharya* vows (abstinence), and non-acceptance (of gifts).

"'So also the attribute of *mada* (the opposite of *dama* or self-restraint) hath faults which have all been indicated (in the scriptures). These faults should be avoided. I have spoken (to thee) of renunciation and self-knowledge. And as self-knowledge hath eight virtues, so the want of it hath eight faults. Those faults should be avoided. O Bhārata, he that is liberated from his five senses, mind, the past and the future, becomes happy.† O king, let thy soul be devoted to truth; all the worlds are established on truth; indeed, self-control, renunciation, and self-knowledge are said to have truth for their foremost attribute. Avoiding (these) faults, one should practise asceticism here. The Ordainer hath ordained that truth alone should be the vow of the righteous. Asceticism that is dissociated from these faults and endued with these virtues becomes the source of great prosperity. I have now briefly told thee about that sin-destroying and sacred subject which thou hadst asked me and which is capable of liberating a person from birth, death, and decrepitude!'

"Dhritarāshtra said,—'With *Akhyana (Parānas)* as their fifth, the *Vedas* declare the Supreme Soul to be this universe

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* The word used is *apramàdin* which is employed in this particular sense here as in *sloka* 22 *supra*.—T.

† Happiness is his who prevaileth over these four, *i. e.* the senses, the mind, the past and the future. A person is said to prevail over the past and the future when neither the past nor the future can move him in the least.—*T.*

consisting of mobile and immobile things. Others regard four God-heads; and others three; others again regard two; and others only one; and others regard *Brahma* alone as the sole existent object, (there being nothing else possessing a separate existence). Amongst these, which should I know to be really possessed of the knowledge of *Brahma*!"*

"Sanat-sujāta said,—'There is but one *Brahma* which is Truth's self. It is from ignorance of that One that god-heads have been conceived to be diverse. But who is there, O king, that hath attained to Truth's self or *Brahma*? Man regardeth himself wise without knowing that One object of knowledge, and from desire of happiness is engaged in study and the

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* The question that Dhritarāshtra asks briefly alludes to nearly all the theories current in the principal schools of Hindu philosophy in respect of the Supreme Soul. *Bhuishtham* is explained by Nilkantha as *Nāmādi-prapanchāt-adhikatamam bhumākhyam param Brahma, i. e* the Supreme or *Brahma* called *Bhu* or *Bhuma* which is superior to the visible universe originating in the conditions of name, &. c. *Janas* is explained as the universe consisting of mobile and immobile things. Six different opinions are cited in the question. The first is that which is taught by the *Vedas* and the *Purānas* (regarded as the fifth *Veda)* and is to the effect that that which is called the Supreme Soul is this univere of mobile and immobile things. The latter has a real existence and is identical with the Supreme Soul in so far as the Supreme Soul, by itself undergoing transformations, has become diverse. The second opinion is that of the sect called the *Chaturvedins* who hold that there are *four* Godheads or existences independent of one another. These are the *Carira-purusha*, the *Cchandas-purusha*, the *Veda-purusha*, and the *Mahāpurusha*. The third is the opinion of the sect called the *Trivedins* who hold that there are three Godheads or independent existences named the *Kshara*, the *Akshara*, and the *Uttama*. The fourth sect called the *Dwivedins* believe in the existence of two Godheads or independent existences named the universe *(Prapancha)* or *Cabda-Brahma* and the Deity and or *Para-Brahma*. According to these, the universe is distinct from the Deity. The fifth sect called the *Ekavedins* hold that there is but One *Brahma* and He is this *Prapancha* or universe. They differ from the sect first named in this: the first sect hold *Brahma* to be this universe; the *Ekavedins* hold that this universe is *Brahma*. The sixth sect called the *Anrichs* hold that there is nothing but *Brahma*. With the last the *Prapancha* is unreal.—T.

practices of charity and sacrifices.* They that have deviated from Truth *(Brahma)* entertain purposes corresponding (with their state) and hence, relying on the truth of Vedic texts, perform sacrifices. Some perform (or attain the object of) sacrifices by the mind (meditation); some, by words (recitation of particular prayers, or *Yapa)*; and some, by acts (actual consummation of the *Yatishtoma* and other costly rites). The person, however, who seeketh *Brahma* through Truth, obtaineth his desired objects at once. When, however, one's purposes become abortive (through absence of knowledge of Self), one should adopt vows of silence and such like called *Dikshāvrata.* Indeed, *Dikshā* cometh from the root *Diksh* meaning the observance of vows. As regards those that have knowledge of Self, with them Truth is the highest object of pursuit.

" 'The fruits of knowledge are visible; asceticism yieldeth fruits hereafter. A Brāhmana who (without knowledge and asceticism) hath only read much should only be known as a great reader. Therefore, O Kshatriya, never think that one can be a *Brāhmana (Brahma*-knowing) by only reading the scriptures. He, on the other hand, should be known by thee to be possessed of the knowledge of *Brahma* who doth not deviate from Truth. O Kshatriya, the verses that were recited by Atharvan and a conclave of great sages, in days of old, are known by the name of *Cchandas.* They are not to be regarded as acquainted with the *Cchandas* who have only read the *Vedas* through without having attained to the knowledge of Him who is to be known through the *Vedas.* The *Cchandas,* O best of men, become the means of obtaining *Brahma* independently and without the neccessity of anything foreign. They cannot be regarded as acquainted with the *Cchandas* who are acquainted only with the modes of sacrifice enjoined in the *Vedas.* On the other hand, having waited upon those that are acquainted with the *Vedas,* have not the righteous attained to the Object that is knowable by

* Literally,—"Gift, study, and sacrifice,—all this proceeds from desire of happiness." In order to make the connection more obvious, I have rendered the passage freely.—T.

the *Vedas?* There is none who hath truly caught the sense of the *Vedas* or there may be some who have, O king, caught the sense. He that hath only read the *Vedas* doth not know the Object knowable by them. He, however, that is established in Truth knoweth the Object knowable by the *Vedas.* Amongst those faculties which lead to a perception of the body as the acting agent, there is none by which true knowledge may be acquired. By the mind alone one cannot acquire the knowledge of Self and Not-self. Indeed, he that knoweth Self knoweth also what is Not-self. He, on the other hand, that knoweth only what is Not-self, doth not know Truth. He, again, that knoweth the proofs knoweth also that which is sought to be proved. But what that Object in its nature is (which is sought to be proved) is not known to either the *Vedas* or those that are acquainted with the *Vedas.* For all that, however, those Brāhmanas that are (truly) acquainted with the *Vedas* succeed in obtaining a knowledge of the Object knowable (by the *Vedas)* through the *Vedas.** As the branch of a particular tree is sometimes resorted to for pointing out the lunar digit of the first day of the lighted fort-

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* These two *Slokas* (53, and 54) are very difficult. The words *Vedam*, and *Vedān*, and *Vedyam*, have been used in very different senses successively. Some scholars are of opinion that a translator's task would be accomplished if only he gives a mere "linguistic reproduction," leaving the reader, if he is so disposed, to find out the meaning. Linguistic reproductions, however, of such passages are absolutely impossible, for the simple reason that the grammatical is not very often the true meaning of the words employed. The necessity, therefore, of taking the commentators for one's guide becomes apparent. Earnest reflection has convinced me that Nilakantha has correctly explained these *Slokas.* His interpretation involves no self-contradiction and is well consistent with the entire *Sanat-sujātiya* doctrine. I have accordingly adopted it.

Vedānām (*sloka.* 53) is explained as *Ahankārādinām achetanānām ; Vedyena* (the instrumental of *Vedyam)*, as *Chetasā* ; *Vedam*, Self ; and *Vedyam*, Not-self. In the second line of *sl.* 53, *Vedam* and *Vedyam* are also used for Self and Not-self. In 54, *Vedān* is explained as *pramānāni* ; the *Vedyam* following it, as *prameyam.* In the second line, the accusative *Vedam* is explained as Self or the *ātmā.* I apend below a

night, so the *Vedas* are used for indicating the highest attributes of the Supreme Soul. I know him to be a *Brāhmana* (possessing a knowledge of *Brahma)* who expoundeth the doubts of others having himself mastered all his own doubts, and who is possessed of the knowledge of Self. One cannot find what the Soul is by seeking in the East, the South, the West, the North, or in the subsidiary directions, or horizontally. Very rarely can it be found in him who regardeth this body to be Self. Beyond the conception of even the *Vedas*, the man of *Yoga* meditation only can behold the Supreme. Completely restraining all thy senses and thy mind also, seek thou that *Brahma* which is known to reside in thy own Soul! He is not a *Muni* who practiseth only *Yoga* meditation; nor he who liveth only in the woods, (having retired from the world). He, however, is a *Muni* and is superior to all who knoweth his own nature.* In consequence of one's being able to expound every object *(Vyākaranāt)*, one is said to be endued with universal knowledge *(Vaiyākaranas)*; and, indeed, the science itself is called *Vyākarana* owing to its being able to expound every object to its very root (which is *Brahma)*. The man who beholdeth all the regions as present before his eyes is said to be possessed of universal knowledge. He that stayeth in Truth and knoweth *Brahma* is said to be a *Brāhmana*, and a *Brāhmana* possesseth universal knowledge.

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linguistic version of the passage, taking the words in their ordinary grammatical sense.

"There is no one who truly knoweth the *Vedas*; the contents only of the *Vedas* would not help one to know the *Vedas* or the great Object of knowledge. He that truly knoweth the *Vedas* knoweth also the Object knowable by them. He again, that knoweth only the sacrifices and rites enjoined by the *Veda* doth not know truth (or *Brahma)*. He that truly knoweth the *Vedas* knoweth also the Object knowable by them. Those, however, that are merely acquainted with contents of the *Vedas*, are ignorant of that object quite as much as the books themselves called the *Vedas* (which are without life)."

* The speaker here wishes to show the superiority of Knowledge to ascetic austerities or *Yoga* meditation. "Knoweth his own nature" is explained by Nilakantha to mean "knoweth his own origin and the connection of the universe with the Supreme Soul."—T.

A *Kshatriya* also, that practises such virtues, may behold *Brahma*. He may also attain to that high state by ascending step by step according to what is indicated in the *Vedas*! Knowing it (for certain), I tell thee this!"

SECTION XLIII.

"Dhritarāshtra said,—'Excellent, O Sanat-sujāta, as this thy discourse is, treating of the attainment of *Brahma* and the origin of the universe,* I pray thee, O celebate *Rishi*, go on telling me words such as these, that are unconnected with objects of worldly desire† and are, therefore, rare among men!'

"Sanat-sujāta said,—'That *Brahma* about which thou asked me with such joy is not to be attained soon. After (the senses have been restrained and) the will hath been merged in the pure intellect,‡ the state that succeeds is one of utter absence of worldly thought.¶ Even that is knowledge (leading to the attainment of *Brahma*). It is attainable only by practising *Brahmacharya*.§

"Dhritarāshtra said,—'Thou sayest that the knowledge of

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* *Viswarupàm* is explained by Nilakantha to mean *Viswa-prakàçikàm*, *i. e.* that which "unfolds the universe" or explains its origin and and course.—*T.*

† *Paràm hi kàmena* is explained to mean *Vishaya-vàrtà-hinà*, the particle *hi* being only an expletive. *Kàma* is used here for the object of *Kàma*, and *paràm* in the sense of separated or dissociated.—*T.*

‡ *Budhau viline manasi.* The word *manas* as used in Hindu philosophy to signify the faculties of conation. (The commentator explains it as *Sàmkalpàtmakas manas*). The merging of the will in the pure intellect *(Budhi)* means, as I apprehend, abstraction from all worldly objects for *Yoga* meditation.—*T.*

¶ *Prachintyà*—the absence of *chintà* or (worldly) thoughts. *(Pragatam chintyam Yasyàm.*—*T.*

§ *Brahmacharya*—*i. e.* study and meditation in the house of the preceptor, or living with the preceptor. The *Rishi* wishes to declare that the particular state of mind he describes as fit for the reception of *Brahma*, in order to be reached, requires *Sàdhan* (practice) under the guidance of a competent preceptor.—*T.*

Brahma dwelleth of itself in the mind,* being only *discovered* by *Brahmacharya*;† that, dwelling in the mind, it requires for its manifestation no efforts (such as are necessary for work),‡ being manifested (of itself) during the seeking|| (by means of *Brahmacharya*). How then is the immortality associated with the attainment of *Brahma* attained?§

"Sanat-sujāta said,—'Though residing in and inherent to the mind, the knowledge of *Brahma* is still *unmanifest*. It is by the aid of the pure intellect and *Brahmacharya* that that knowledge is made manifest. Indeed, having attained to that knowledge *Yogins* forsake this world. It is always to be found among eminent preceptors. I shall now discourse to thee on that knowledge.'$

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* *Sanātanim* is explained as signifying natural, or residing of itself, or inhering in. Its Sanskrit equivalent is *nitya-siddhām.*—*T.*

† Brahmacharyena *siddhàm—discovered*, made manifest, by Brahmacharya.—*T.*

‡ *Anârambhâm* is explained as *Karmabat-ārambha-ayogyām*, *i. e.* not requiring efforts such as are necessary for *work.*—*T.*

|| *Kārya-kâle—i. e.* during the seeking or act of making it manifest.—*T.*

§ Dhritarāshtra's question is not unintelligible. What he wants to know is that if the knowledge of Brahma (as may be implied from the first answer of the *Rishi*) dwells of itself in the mind, being only made manifest by Brahmacharya, what then is the use of Brahmacharya? Nobody strives to win that which is already his. The knowledge of Brahma, therefore, being already *in* the mind (inherent to it by nature), what is the use of Brahmacharya which simply makes that knowledge manifest? When people *strive*, therefore, to obtain that knowledge, it seems that it does not dwell in the mind naturally. *How* then is it obtained? *what* are those means?—*Immortality associated with the attainment of Brahma.*—The question would remain substantially the same if instead of this periphrasis it were simply—how then is Brahma (or a knowledge of Brahma) obtained?—T.

$ *Avyaktā-vidyàm*: *avyakta* or *un*-manifest means *Brahma*. *Purânim* is the same as *Sanâtanim* explained before. *Siddhām* is used in the same sense here as in the previous *Slokas*. The *Rishi's* answer is,—Yes, the knowledge of *Brahma* doth dwell in the mind. It is not discovered or manifested except by the pure intellect and Brahmacharya. Hence the use of Brahmacharya. No other means are necessary. *Pure intellect*—Intellect in which the will has been merged.—*T.*

"Dhritarāshtra said,—'What should be the nature of that *Brahmacharya* by which the knowledge of *Brahma* might be attained without much difficulty? O regenerate one, tell me this!'

"Sanat-sujāta said,—'They who, residing in the abodes of their preceptors and winning their good will and friendship, practise *Brahmacharya* austerities, become even in this world the embodiments of *Brahma*, and casting off their bodies are united with the Supreme Soul.* They that in this world desirous of obtaining the state of *Brahma*, subdue all desires, endued as they are with righteousness, succeed in dissociating the Soul from the body like a blade projected from a clump of heath. The body, O Bhārata, is created by these, *viz*, the father and the mother; the (new) birth, however, that is due to the preceptor's instructions is sacred, free from decrepitude, and immortal. Discoursing upon *Brahma* and granting immortality, he who wraps all persons with (the mantle of) truth, should be regarded as father and mother; and bearing in mind the good he does, one should never do him any injury.† A disciple must habitually salute his preceptor with respect, and with purity (of body and mind) and well-directed attention, must betake to study. He must not consider any service as mean and must not harbour anger. Even this is the first step of *Brahmacharya*.‡ The practices of that disciple who acquires knowledge by observing the duties ordained for one of his class are regarded also as the first step of *Brahmacharya*.$ A

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* *Yonim*—abode (in the accusative). *Garve bhutwā*—winning cordial friendship. *Cāstrakārās*—lit. authors of scriptures. The *çrutis* declare the identity of these with *Brahma*. *Paramam yogam yānti*—obtain the highest of all unions, *i. e.* become united with or are absorted in the Supreme Soul.—*T.*

† *Ritam kurvan* is explained by Nilkantha to mean *Brahma vāchā āviskurvan.*—*T.*

‡ Nilakantha explains *çuchi* as having performed his ablutions, and *apramatta* as always attentive in the service of the preceptor.—*T.*

$ *Cishya-vritti*—the duties ordained for a disciple. This is explained

disciple should, with his very life and all his possessions, in thought, word, and deed, do all that is agreeable to the preceptor. This is regarded as the second step of *Brahmacharya.* He should behave towards his preceptor's wife and also son in the same way as towards his preceptor himself. This also is regarded as the second step of *Brahmacharya.* Bearing well in mind what has been done to him by the preceptor, and understanding also its object, the disciple should, with a delighted heart, think—*I have been taught and made great by him*! This is the third step of *Brahmacharya.** Without requiting the preceptor by payment of the final gift, a wise disciple must not betake to another mode of life; nor should he say or even think of in his mind—*I make this gift.* This is the fourth step of *Brahmacharya.*† He attaineth the first step of (aknowledge of *Brahma* which is) the object of *Brahmacharya* by aid of time; the second step, through the preceptor's prelections; the third, by the power of his own understanding; and, finally, the fourth, by discussion.‡ The learned have said that *Brahmacharya,* which is constituted by the twelve virtues, those *Yoga* practices which are called the *Angas,* and perseverance in *Yoga* meditation called *Valam,* is crowned with success in consequence of the preceptor's aid and the union of *Brahma* and Work.§ Whatever wealth

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by Nilkantha to mean maintaining himself by alms without being a burden to the preceptor."

* *Bhāvita* is explained by Nilakantha to mean *Vardhita.* Better—"taught *and* made great."—*T.*

† There can be no question that the suffix *nich* in *bhāshayeta* is *not* used in a *causal* sense as correctly explained by Nilakantha. The Burdwan Pundits, by taking the suffix as used in a causal sense, have mistaken the meaning by supposing that the disciple is directed not to do anything to make the preceptor express his satisfaction with the final fee.—*T.*

‡ Nilakantha explains *Kāla, i. e. time,* as indicative of the gradaul growth or maturity of the understanding, and *Cāstrena* as discussion with fellow students.—*T*

§ *Angam*—The several postures of sitting called *āsana,* and also the regulation, by constant practice, of the five vital airs called *Prāna, Apāna, Samāna, Udāna, Vyāna,* are designated the *Angas.* These constitute the physical part of *Yoga* practices. *Valam* is explained by

a disciple, thus engaged, may earn, should all be given to the preceptor. It is thus that the preceptor obtaineth his highly praise-worthy livelihood. And thus also should the disciple behave towards the preceptor's son. Thus stationed (in *Brahmacharya)*, the disciple thriveth by all means in this world and obtaineth numerous progeny and fame. Men also from all directions shower wealth upon him ; and many people come to his abode for practising *Brahmacharya*. It is through *Brahmacharya* of this kind that the celestials attained to their divinity, and sages, highly blessed and of great wisdom, have obtained the region of *Brahma*. It is by this that the *Gandharvas* and the *Apsaras* acquired such personal beauty, and it is through *Brahmacharya* that Surya riseth to make the day. Like seekers of the philosopher's stone* when they obtain the object of their search, those mentioned above (the celestials and others), on completing this *Brahmacharya*, derive great happiness in consequence of being able to have whatever they desire. He, O king, who, devoted to the practice of ascetic austerities, betaketh himself to *Brahmacharya* in its entirety and thereby purifieth his body, is truly wise, for by this he becometh like a child (free from all evil passions) and triumpheth over death at last. Men, O Kshatriya, by Work, however pure, obtain only worlds that are perishable ; he, however, that is blessed with Knowledge, attaineth, by the aid of that Knowledge, to *Brahma* which is everlasting. There is no other path (than Knowledge or the attainment of *Brahma)* leading to emancipation.'

"Dhritarāshtra said,—'The existence of *Brahma*, thou sayest, a wise man perceiveth in this own soul. Now, is *Brahma* white, or red, or black, or blue, or purple ? Tell me what the true form and color of the Omnipresent and Eternal *Brahma* is !'

Nilakantha to mean *Yoge nitya Udyama. Brahmárthayogena* means the union of *Brahma* and *Artha*, *i. e.* the ordinances of the *Vedas* which lead to *Brahma* through work. The sense of the passage, therefore, is that *Brahmacharya* becomes successful through the preceptor explaining by his teachings the ordinances of the *Vedas*.—T.

* *Rasaveda* is a fabulous gem of the name of "Chintāmani" which is supposed to yield whatever the owner requires.—T.

"Sanat-sujāta said,—'Indeed, *Brahma* (as perceived) may appear as white, red, black, brown, or bright. But neither on the earth, nor in the sky, nor in the waters of the ocean, is there anything like it. Neither in the stars, nor in lightning, nor in the clouds, is its form to be seen ; nor is it visible in the atmosphere, nor in the deities, nor in the moon, nor in the sun. Neither in the *Rich*, nor among the *Yajus*, nor among the *Atharvans*, nor in the pure *Sāmans*, is it to be found. Verily, O king, it is not to be found in *Rathantara* or *Vārhadratha*, nor in great sacrifices. Incapable of being compassed and lying beyond the reach of the limited intellect, even the universal Destroyer, after the Dissolution, is himself lost in it. Incapable of being gazed at, it is subtile as the edge of the razor, and grosser than mountains. It is the basis upon which everything is founded; it is unchangeable; it is this visible universe (omnipresent); it is vast; it is delightful; creatures have all sprung from it and are to return to it. Free from all kinds of duality, it is manifest as the universe, and all-pervading. Men of learning say that it is without any change except in the language used to describe it. They are emancipated that are acquainted with That in which this universe is established.' "

SECTION XLIV.

"Sanat-sujāta said,—'Sorrow, anger, covetousness, lust, ignorance, laziness, malice, self-importance, continuous desire of gain, affection, jealousy, and evil speech,—these twelve, O monarch, are grave faults that are destructive of men's lives. Each of these, O monarch, wait for opportunities to seize mankind. Afflicted by them, men lose their senses and commit sinful acts. He that is covetous, he that is fierce, he that is harsh of speech, he that is garrulous, he that is given to nursing anger, he that is boastful,—these six of wicked disposition, on obtaining wealth, can not treat others with courtesy. He that regardeth sensual gratification as the aim of life, he that is self-conceited, he that boasteth having made a gift, he that never spendeth, he that is weak in mind, he

that is given to self-admiration, and he that hateth his own wife,—these seven are counted as wicked men of sinful habits. Righteousness, truth, asceticism, self-restraint, contentment, modesty, renunciation, love of others, gift, acquaintance with the scriptures, patience, and forgiveness,—these twelve are the practices of a *Brāhmana*. He that doth not fall off from these twelve, may sway the entire earth. He that is endued with three, or two, or even one, of these, doth never regard anything as his own to the exclusion of others. Self-restraint, renunciation, and knowledge,—in these reside emancipation. These are the attributes of *Brahmanas* endued with wisdom and regarding *Brahma* as the highest of all objects of attainment. True or false, it is not laudable for a *Brahmana* to speak ill of others; they that do this have hell for their abode. *Mada* hath eighteen faults which have not yet been enumerated by me. They are ill-will towards others,* throwing obstacles in the way of virtuous acts, detraction, falsehood in speech, lust, anger, dependence, speaking ill of others, finding out the faults of others for report, waste of wealth, quarrel, insolence, cruelty to living creatures, malice, ignorance, disregard of those that are worthy of regard, loss of the sense of right and wrong, and always seeking to injure others. A wise man, therefore, should not give way to *mada*, for the accompaniments of *mada* are censurable. Friendship is said to possess six indications. Firstly, friends delight in the prosperity of friends, and secondly, are distressed at their adversity. If any one asketh for anything which is dear to his heart but which should not be asked for, a true friend surely giveth away even that. Fourthly, a true friend who is of a righteous disposition, when asked, can give away his very prosperity, his beloved sons, and even his own wife. Fifthly, a friend should not dwell in the house of a friend on whom he may have bestowed everything, but should enjoy what he earneth himself. Sixthly, a friend stoppeth not to sacrifice his own good (for his friend). The man of wealth who seeketh to acquire those

* *Lokadeshya*—Nilakantha explains this as equivalent to "taking away of others' wives."—*T.*

good qualities, and who becometh charitable and righteous, restraineth his five senses from their respective objects. Such restraint of the senses is asceticism. When it groweth in degree, it is capable of winning regions of bliss hereafter (unlike Knowledge which leadeth to success even here). They that have fallen off from patience (and are incapable, therefore, of attaining to Knowleedge) acquire such asceticism in consequence of the purpose they entertain, *viz*, the attainment of bliss in the high regions hereafter. In consequence of his ability to grasp that Truth *(Brahma)* from which sacrifices flow, the *Yogin* is capable of performing sacrifices by the mind. Another performeth sacrifices by Words *(Yapa)* and another by Work. Truth *(Brahma)* resides in him who knoweth *Brahma* as vested with attributes. It dwelleth more completely in him who knoweth *Brahma* as divested of attributes. Listen now to something else from me. This high and celebrated philosophy should be taught (to disciples). All other systems are only a farrago of words. The whole of this (universe) is established in this *Yoga* philosophy. They that are acquainted with it are not subject to death. O king, one can not, by Work, however well accomplished, attain to Truth (*Brahma*). The man that is destitute of Knowledge, whether he poureth *homa* libations or performeth sacrifices, can never, by Work, O king, attain to immortality (emancipation). Nor doth he enjoy great happiness at the end. Restraining all the external senses and alone, one should seek *Brahma*. Giving up Work, one should not exert even mentally. One should also (while thus engaged) avoid experiencing joy at praise or anger at blame. O Kshatriya, by conducting himself in this way according to the successive steps indicated in the *Vedas*, one may, even here, attain to *Brahma*. This, O learned one, is all that I tell thee!'"

SECTION XLV.

"Sanat-sujāta said,—'The primary Seed (of the universe), called *Mahadyaças*, is destitute of accidents, is pure Knowledge, and blazeth with effulgence. It leadeth the senses, and it is in consequence of that Seed that *Surya* shineth. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* It is in consequence of that Seed (which is Joy's self) that *Brahma* becomes capable of Creation, and it is through it that *Brahma* increaseth in expansion. It is that Seed which entering into luminous bodies giveth light and heat. Without deriving its light and heat from any other thing, it is Self-luminous, and is an object of terror to all luminous bodies. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).† The body, composed

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* *Cukra* is explained as "the seed or the prime cause of the origin of the universe;" *mahat* stands separately, meaning "divested of accidents." I render *upādhi* as "accidents" or, "conditions," though, perhaps, there is no English equivalent for the word. What is meant by an *upādhi* is an attribute or quality attaching to a particular object and concealing its real nature, very much like a disguise. The example ordinarily cited is that of the crystal and the red flower. The redness of the former in consequence of the latter's reflection is an *upādhi* of the former. *Brahma*, as such, is without the conditions of time, space, the vital airs, the senses, &c. *Jyotis* is explained as "pure Knowledge." *Devās* is often used as signifying the "senses." It occurs also in other forms snch as *anu Devās*, or, *Devās anu*. *Tadvai devā upasate* literally rendered is—"the senses *follow* it." *Surya* is regarded by Nilakantha to be used here figuratively, meaning "*Brahma* vested with conditions, *i. e. Içwara* (of the Sānkhya system) endued with the capacity of producing the universe." *Bhagavantam* (the accusative of *Bhagavat*) is explained as "endued with all the attributes of *Içwara*."—*T.*

† *Cukra* here is used in the sense of "Pure Joy," for the primary Seed is, as the *çrutis* declare, "Pure Joy." The first half of the first line, therefore, means that "*Brahma* which is totally divested of conditions, when it comes in contact with that Joy, becomes capable of creation." "*Entering into luminous bodies giveth heat;*"—this idea occurs in almost the same form in the *Bhagavad-gitā*. "*Is a terror to them*," *i. e.*, these work in their ordained spheres from fear of *Içwara*.—*T.*

of the five grosser elements that are themselves sprung from the five subtiler ones,—the latter, in their turn, originating in one homogeneous substance called *Brahma*,—is upheld (realised) in consciousness by both the creature-Soul endued with life and *Içwara*. (These two, during sleep and the universal dissolution, are deprived of consciousness). *Brahma*, on the other hand, which is never reft of consciousness, and which is the Sun's Sun, upholdeth both these two and also the Earth and the Heaven. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* That Seed upholdeth the two gods, the Earth and the Heaven, the Directions, and the whole Universe. It is from that Seed that the directions (points of the compass) and rivers spring, and the vast seas also have derived their origin. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye). The body is like a car destined to destruction. Its acts, however, are undying. Tied to the wheels of that

* Reduced to prose order, the first half of the first line would stand as *Salilasya madhye adbhyas apas*, &c. *Apas* (the accusative of *ap*) literally means water. As, however, there are five elements of which *ap* is one and these all are mentioned in the same breath, the practice is very frequent of naming only *one* of the five (whichever it may be as a representative of *all* the five together. *Apas*, therefore, here signifies the body, or the living organism made of *ap* and the other elements. *Adbhyas* (the ablative of *ap*) signifies also water, *i. e*, water *and* the four others. The distinction, therefore, between the two words as used here is that *ap* signifies the body as made of the five grosser elements, while the other word signifies the same five elements in their subtile state of existence. The former class of elements are called *Bhuts*' and the latter, *Mahābhuts*. *Salilā* also means water, *i. e*, (as Nilkantha correctly explains) "*Brahma* as a homogeneous whole" as regards its ingredients. *Ubhau devau* means lit. the two gods, *i. e.*, the creature-Soul and the Superior Soul or *Içwara*. (The creature-Soul becomes *Içwara* and *Içwara* also becomes the creature-Soul). What is meant by both living beings and *Içwara* holding the body in consciousness, is not very plain. Probably, this means that the body is unreal and exists only in consciousness as regards both living creatures and *Içwara* who when vested with conditions transforms himself into the former. The existence of the Objective world is denied by this school of philosophers, everything with it being only Subjective.—*T*.

car (which are represented by the acts of past lives), the Senses that are as steeds lead, through the region of consciousness, the man of wisdom towards that Increate and Unchangeable One. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* The form of that One can not be displayed by any comparison. None ever beholdeth Him by the eye. They that know Him by the rapt faculties, the mind, and the heart, become freed from death. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye). The stream of illusion is terrible; guarded by the gods it hath twelve fruits. Drinking of its waters and beholding many sweet things in its midst, men swim along it too and fro. This stream flows from that Seed. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).† Destined to sojourn to and fro, the creature-Soul, having reflected, enjoyeth (in the other world) only half of the fruits of his acts. It is that creature-Soul which is *Içwara*. Pervading everything (in the universe), it is *Içwara* that hath ordained sacrifices. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).‡ Souls divested of accidents, resorting to *Avidyā* which

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* The senses leading a wise man towards the Supreme Being, evidently means that the senses, when subdued, assist one's progress towards Divinity. It is possible for every Soul vested with conditions to cast off, by *Yoga*, those conditions and attain to an unconditioned existence which is *Brahma*.—*T*.

† The twelve which are afloat on the stream of life or *Avidyā* (Ignorance) are, *Chitta*, *Smarana*, *Crotra*, *Cravana*, *Vāk*, *Vachana*, *Cāwda*, *Viyat*, *Prāna*, *Cwasana*, *Samskàra*, and *Sukrita*. As far as one can understand these, there seems to be no order or principle of connection in the enumeration.—*T*.

‡ The necessity of such a theory is apparent. Work can be performed only in this world, the fruits whereof are enjoyable hereafter. If all the fruits of one's work here are exhausted by enjoyment in the other world, the necessity of returning is over, for then every soul would be emancipated. Hence, *all* the fruits of work are not exhausted. A portion remains, in consequence of which souls have to return to this world and commence work anew in consequence of the balances to their credit with which they are re-born. *Bhramara* is explained as "a wandering Soul," and *madhu* is typical of "the fruits of work."—*T*.

is like unto a tree of golden foliage, assume accidents and take births in different orders according to their propensities. That Eternal One endued with Divinity (in Whom all those Souls are united) is beheld by *Yogins* (by their mental eye).* Accidents (which coming in contact with *Brahma* make the latter assume many forms) raise the universe in its Fulness from that *Brahma* which is Full. Those accidents also, in their Fulness, arise from *Brahma* in its Fulness. When one succeeds in dispelling all accidents from *Brahma* which is ever Full, that which remains is *Brahma* in its Fulness. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).† It is from that Seed that the five elements

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* *Hiranya* is explained as *Haran-çila*, *i. e.* "diverting one away from the true end which is *Brahma*." *Açwatha* is explained as *na cwo-api vartate i. e.* very transitory or ephemeral. The doctrine that is laid down here is the well-known one of the Vedantists. It is *Icwara* when vested with conditions that becomes the creature-Soul. Originally without wings, *i. e.* without conditions, it assumes conditions or wings here *i. e.* in this atmosphere or region of *Avidyâ ;* and when conditions have been fully assumed, re-births take place in different orders according to the perdominance of particular propensities. The fact is, in this school of philosophy, it is believed that when the *linga carira* is destroyed, a subtile body is assumed in which all the constituent elements of the *linga carira*, *i. e*, vital airs, the will, the intellect, and the ten senses, exist in what is called *Tanmâtra*, *i. e.* as abstract capacities alone dissociated from their grosser forms. That subtile existence also is destroyed by *Yoga*, and the process of destruction goes on till nothing like *Upâdhi* remains, till, in fact, the absolute and unconditioned state, which is complete emancipation or *Brahma*, is attained. This *chit*-Soul or those that are divested of grosser *Upâdhis* and are, therefore, almost akin to *Brahma*, notwithstanding such divestment, are not yet freed from the abstract capacities. According as a particular capacity predominates, the canine, the bovine, the human, &c., the *chit* is re-born as a dog, a bull, a man, *&c.—T.*

† What the *Rishi* says here is briefly this :—If it is *Brahma* that becomes *Jiva* or living creatures, when vested with *Upâdhi*, the question then that arises is,—Is *Brahma* in its entirety vested with *Upâdhi*, or are its parts so vested ? If it is *Brahma* in its entirety that is so vested, the consequence would be only one living creature and not many, because One, under such circumstances, cannot apparently be diversed. If, however, the visible plurality arises from the parts of *Brahma* com-

have arisen, and it is in it that the power resideth for controlling them. It is from that Seed that both the consumer and the consumed (called *Agni* and *Soma)* have sprung, and it is in it that the living organism with the senses rest. Everything should be regarded to have sprung from it. That Seed called in the *Vedas* THAT *(Tad)*, we are unable to describe. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* The vital air called *Apāna* is swallowed up by the air called *Prāna*; *Prāna* is swallowed up by the Will, and the Will by the Intellect, and the Intellect by the Supreme Soul. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).† The Supreme Soul (endued with four legs called respectively Waking, Dream, profound Sleep, and *Turiya)*, like unto a swan, treading above, doth not put forth one leg that is hid deep. Unto him that beholdeth that leg *(viz, Turiya)* as put forth for the purpose of guiding the other three, both death and emancipation are the same. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).‡ Of the measure of

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ing in contact with *Upādhis*, the consequence would be the admission of the divisibility of *Brahma* when the *Crutis* declare that "It is not divisible; it has no parts; it is always whole and full." These difficulties are got over by the supposition that while *Brahma* is whole and full, the *Upādhis* (diverse in number and proportion) oper as so many mirrors for catching so many reflections of *Brahma*. The plurality of the universe, therefore, in no way interferes with the wholeness or fulness of *Brahma*. Regarding the *Upādhis* themselves, they also have no existence separate from or independent of *Brahma*, or, as put in the text, *Purnāt purnāni chakrire*, thus harmonising with the declarations of the *Crutis*, *viz.*, "Everything is *Brahma*. There is nothing but *Brahma*. *Brahma* alone is everything."

Regarding the different meanings of *Purnāni* used in the text, there are sufficient indications in the text of the translation above.—*T.*

* *Vāyu* used symbollically for *all* the five elements. *Atatās* is lit. "spread," hence, "resting upon."—*T.*

† This is intelligible only to those that are familiar with *Yoga* practices. *Chandramas* and *Aditya* are used figuratively for the Will and the Intellect.—*T.*

‡ This is, perhaps, one of the most difficult *Slokas* of all in this

the thumb, ever Full, and different from this external organism, coming in contact with the vital airs, the Will, the Intellect, and the ten senses, it moveth to and fro. That Supreme Controller, worthy of reverential hymns, capable of everything when vested with accidents, and the prime Cause of everything, is manifest as Knowledge in creature-Souls. Fools alone do not behold Him. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* Among individuals there are those that have obtained the mastery of their minds, and those that have not. Yet in all men the Supreme Soul may be seen equally. Indeed, it resideth equally in him that is emancipate and in him that is not, with only this difference that they that are emancipate obtain honey flowing in a thick jet. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).† When one maketh life's sojourn, having attained to the knowledge of Self and Not-self, then it matters little whether his *Agni-hotra* is performed or not. O monarch, let not thy words discover any abjectness. The Supreme Soul hath another name, *viz*, Pure Knowledge. They only that have restrained their minds obtain Him. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).‡ Even such is He. Illustrious and Full, all living creatures are

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section. I have rendered it freely because a literal version would be thoroghly unintelligible. It should be observed here that the foot, called *Turiya*, of *Brahma*, is that state of knowledge which *Yogins* only arrive at. When reached, the past and the future become as present. Distance also is annihilated. *Satatam* is equivalent to *Vyāptam*; and *Urddhāya* (dative in the sense of purpose or object) is explained as *Pādatrayāya, teshām parichālanāya.—T.*

* *Of the measure of the thumb;* by this is intended that the abode of the Supreme Soul is the *heart* which is of that measure. *Purusha* is full. *Anukalpam* (accusative) means "capable of everything when vested with attributes," or, as Nilakantha says, *Upādhimanu sarvakāryeshu.—T.*

† *Maddhya* (adjective of *Madhu) Utsam* means "a honeyed jet." The sense is that they that are emancipate know him more completely and derive great joy from such knowledge.—*T.*

‡ *Ubhau lokau* is Self and Not-Self, or Soul and Not-Soul. *Vyāpya* is *Jnatvā* or *Prakācya.—T.*

swallowed up in Him. He that knoweth that embodiment of Fulness attaineth to his object (emancipation) even here. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye). That which flieth away streching forth thousands of thousands of wings, yea, if endued with the speed of the mind, must yet come back to the central Spirit within the living organism. (That in which the most distant things reside)—that Eternal One endued with Divinity—is beheld by *Yogins* (by their mental eye).* His form cannot be an object of sight. They only that are of pure hearts can behold Him. When one seeketh the good of all, succeedeth in controlling his mind, and never suffereth his heart to be affected by grief, then is he said to have purified his heart. Those again that can abandon the world and all its cares, become immortal. (That Supreme Soul which is undying),—that Eternal One endued with Divinity—is beheld by *Yogins* (by their mental eye). Like serpents concealing themselves in holes, there are persons who following the dictates of their preceptors or by their own conduct conceal their vices from scrutiny's gaze. They that are of little sense are deceived by these. In fact, bearing themselves outwardly without any impropriety, these deceive their victims for leading them to hell. (Him, therefore, who may be attained by companionship with persons of the very opposite class),—that Eternal One endued with Divinity—is beheld by *Yogins* (by their mental eye).† He that is emancipate thinks,—This transitory organism can never make me liable to joy and grief and the other attributes inhering to it: nor can there be, in my case, anything like death and birth: and, further, when *Brahma*, which hath no opposing force to contend against and which is alike in all times and all places, constitutes the resting-place of both realities and unrealities, how can emancipation be mine?

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* *Madhye* is *Carirasya madhye*, and *Madhyame* is *Madhyasthe, Paramesware.—T.*

† This distinctly alludes to a class of preceptors who while outwardly professing purity of behavior, were addicted to dark and unholy practices.—*T.*

It is I alone that am the origin and the end of all causes and effects.—(Existing in the form of I or Self) that Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* The *Brahma*-knowing person, who is equal unto *Brahma* itself, is neither glorified by good acts nor defiled by bad ones. It is only in ordinary men that acts, good or bad, produce different results. The person that knoweth *Brahma* should be regarded as identical with *Amrita* or the state called *Kaivalya* which is incapable of being affected by either virtue or vice. One should, therefore, disposing his mind in the way indicated, attain to that essence of sweetness *(Brahma)*. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye). Slander grieveth not the heart of the person that knoweth *Brahma*, nor the thought—*I have not studied (the Veda)*, or, *I have not performed my Agni-hotra*. The knowledge of *Brahma* soon imparteth to him that wisdom which they only obtain who have restrained their minds. (That *Brahma* which freeth the Soul from grief and ignorance)—that Eternal One endued with Divinity—is beheld by *Yogins* (by their mental eye). He, therefore, that beholdeth his own Self in everything, hath no longer to grieve, for they only have to grieve who are employed in diverse other occupations of the world. As one's purposes (of appeasing thirst &c.), may be served in a well as in a large reservoir of vast expanse, so the various purposes of the *Vedas* may all be derivable by him that knoweth the Soul.† Dwelling in the

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* *Asatkritas* is explained by Nilakantha as meaning *Sukha-duskha-jarā-maranādi-dharma-van.—T.*

† This is a rather difficult *Sloka*, corresponding, almost word for word, with *Sloka* 46, Chap. II, of the *Bhagavad-gitá*. It is somewhat strange that none of the European or Indian translators of the *Gitá*, while particularly noticing *Sloka* 46 of Chap. II, has referred to the existence of *Sloka* 26 of this Section of the *Udyoga*. The *Gitá* has a whole host of clever commentators and no wonder that various interpretations should be suggested of such a passage. Of all these, Sridhara's explanation appears to me to be the best and easiest and consistent with both grammar and rhetoric. I am disposed to understand *Sloka* 26 here

heart, and of the measure of the thumb, that illustrious One—the embodiment of Fulness—is not an object of sight.* Unborn he moveth, awake day and night. He that knoweth Him, becometh both learned and full of joy. *I* am called the mother and father. *I* am again the son. Of all that is, of all that was, and of all that will be, *I* am the Soul.† O Bhārata, *I* am the old grandsire, *I* am the father, *I* am the son. Ye are staying in my soul, yet ye are not mine, nor am *I* yours! The Soul is the cause of my birth and procreation. *I* am the warp and woof of the universe. That upon which *I* rest is indestructible. Unborn I move, awake day and night. It is *I* knowing whom one becometh both learned and full of joy. Subtiler than the subtile, of excellent eyes, capable of looking into both the past and the future, *Brahma* is awake in every creature. They that know Him know that that Universal Father dwelleth in the heart of every created thing!"

SECTION XLVI.

(Yānasandhi Parva.)

Vaiçampāyana said.—"Thus conversing with Sanat-sujāta and the learned Vidura, the king passed that night. And

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in the same sense, and accordingly I have rendered it above. Nilakantha interprets it in a wholly different way. The meaning he suggests is,—The *Vedas* contain many things. He that knows his Soul may easily seize from within them their essence, just as a man who is athirst or who wants to bathe need only take a small quantity of water from a reservoir of wide expanse. The meaning that Mr. K. T. Telang, the learned metrical translator of the *Gitā*, suggests (with diffidence though) is,—"a man can find in the *Vedas* the means of accomplishing various desires of one class, as he can find in a large reservoir the means of accomplishing various desires of another class." This is scarcely satisfactory.—*T.*

* In this *Sloka*, *Brahma* is described as both with and without attributes, for the *Crutis* declare,—"He hath attributes, and yet He hath no attributes."—*T.*

† *Nāsti*—what is not, *i. e*, both the past and the future, as explained by Nilakantha.—*T.*

after the night had passed away, all the princes and chiefs, entered the court hall with joyous hearts and desirous of seeing the *Suta* (who had returned). And anxious to hear the message of the Pārthas fraught with virtue and profit, all the kings with Dhritarāshtra at their head, went to that beautiful hall. Spotlessly white and spacious, it was adorned with a golden floor. And effulgent as the moon and exceedingly beautiful, it was sprinkled over with sandal water. And it was spread over with excellent seats made of gold and wood, and marble and ivory. And all the seats were wrapped with excellent covers. And Bhishma and Drona and Kripa and Calya, and Kritavarman and Jayadratha, and Aswathāman and Vikarna, and Somadatta and Vālhika and Vidura of great wisdom and Yuyutsu the great car-warrior,—all these heroic kings in a body, O bull among the Bharatas, having Dhritarāshtra at their head, entered that hall of great beauty. And Dusçāsana and Chitrasena, and Cakuni the son of Suvala, and Durmukha and Dussaha, and Karna and Uluka and Vivinçati,—these also, with Duryodhana the wrathful king of the Kurus at their head, entered that hall, O monacrh, like the celestials forming the train of Cakra himself. And filled with these heroes possessed of arms like maces of iron, that hall looked, O king, like a mountain-cave filled with lions. And all these mighty bowmen endued with great energy and blazing with solar effulgence, entering the hall, seated themselves on those beautiful seats. And after all those kings, O Bhārata, had taken their seats, the orderly-in-wating announced the arrival of the *Suta's* son, saying,—'Yonder cometh the car that was despatched to the Pāndavas! Our envoy hath returned quickly, by the aid of well-trained steeds of the*Sindhu* breed!' And having approached the place with speed and alighted from the car, Sanjaya adorned with ear-rings entered that hall full of high-souled kings. And the *Suta* said,—'Ye Kauravas, know that having gone to the Pāndavas I am just returning from them! The sons of Pāndu offer their congratulations to all the Kurus according to the age of each. Having offered their respects in return, the sons of Prithā have saluted the aged ones, and those that are equal to them in years, and those also that are

younger, just as each should, according to his years, be saluted. Listen, ye kings, to what I, instructed before by Dhritarāshtra, said to the Pāndavas, having gone to them from this place!' "

SECTION XLVII.

"Dhritarāshtra said,—'I ask thee, O Sanjaya, in the presence, O child, of these kings, what words were said by the illustrious Dhananjaya of might that knoweth no diminution,—that leader of warriors,—that destroyer of the lives of the wicked?'

"Sanjaya said,—'Let Duryodhana listen to the words which the high-souled Arjuna, eager for fight, uttered, with Yudhishthira's sanction and in the hearing of Keçava! Fearless (in battle) and conscious of the might of his arms, the heroic Kiritin, eager for fight, spoke thus unto me in the presence of Vāsudeva,—Do thou, O *Suta*, say unto Dhritarāshtra's son, in the presence of all the Kurus, and also in the hearing of that *Suta's* son of foul tongue and wicked soul, of little sense, stupid reason, and numbered days, who always desires to fight with me, and also in the hearing of those kings assembled for battling with the Pāndavas, and do thou see that all the words now uttered by me are heard well by that king with his counsellors!—O monarch, (continued Sanjaya), even as the celestials eagerly listen to the words of their chief armed with the thunderbolt, so did the Pāndavas and the Crinjayas listen to those words of grave import uttered by Kiritin! Even these are the words spoken by Arjuna the wielder of *Gāndiva*, eager for the fight and with eyes red as the lotus,—If Dhritarāshtra's son doth not surrender to king Yudhishthira of the Ājamida race his kingdom, then (it is evident) there must be some sinful act committed before by the sons of Dhritarāshtra, whose consequences are yet unreaped by them, for it can be nothing else when they desire battle with Bhimasena and Arjuna, and the Aswins and Vāsudeva, and Cini's son and Dhrishtadyumna infallible in arms, and Cikhandin, and Yudhisthira who is like Indra himself and who can consume heaven

and earth by merely wishing them ill! If Dhritarāshtra's son desireth war with these, then are all the aims of the Pāndavas accomplished! Do not, therefore, propose peace for the sons of Pāndu, but have war if thou likest. That bed of woe in the woods which was Yudhishthira's when that virtuous son of Pāndu lived in exile, Oh, let a more painful bed than that, on the bare earth, be now Duryodhana's and let him lie down on it as his last, deprived of life! Win thou over those men that were ruled by the wicked Duryodhana of unjust conduct to the side of Pāndu's son endued with modesty and wisdom and asceticism and self-restraint and valor and might regulated by virtue! Endued with humility and righteousness, with asceticism and self-restraint and with valour regulated by virtue, and always speaking the truth, our king, though afflicted by numerous deceptions, hath forgiven all and hath patiently borne great wrongs. When the eldest son of Pāndu, of soul under proper control, will indignantly dart at the Kurus his terrible wrath accumulated for years, then will the son of Dhritarāshtra repent for this war. As a blazing fire burning all around consumeth dry grass in the hot season, so will Yudhishthira, inflamed with wrath, consume the Dhārtarāshtra host by a glance alone of his eye. When Dhritarāshtra's son will behold Bhimasena, that wrathful Pāndava of terrific impetus, stationed on his car, or mace in hand, vomitting the venom of his wrath, then will Duryodhana repent for this war. Indeed, when he will behold Bhimasena who always fighteth in the van, accoutred in mail, scarcely capable of being looked at even by his own followers, felling hostile heroes and devastating the enemy's ranks like *Yama* himself, then will the exceedingly vain Duryodhana recollect these words. When he will behold elephants, looking like mountain peaks, felled by Bhimsena, blood flowing from their broken heads like water from broken casks, then will Dhritarāshtra's son repent for this war. When falling upon the sons of Dhritarāshtra the fierce Bhima of terrible mien, mace in hand, will slaughter them like a huge lion falling upon a herd of kine, then will Duryodhana repent for this war. When the heroic Bhima undaunted even in situations of great danger and skilled in weap-

ons,—when that grinder of hostile hosts in battle,—mounted on his car and alone, will crush by his mace crowds of superior cars and entire ranks of infantry, seize by his nooses strong as iron the elephants of the hostile army, and mow down the Dhārtarāshtra host like a sturdy woodsman cutting a forest down with an axe, then will Dhritarāshtra's son repent for this war. When he will behold the Dhārtarāshtra host consumed like a hamlet full of straw-built huts by fire, or a field of ripe corn by lightning,—indeed, when he will behold his vast army scattered, its leaders slain, and the men running with their backs towards the field afflicted with fear, and all the warriors humbled to the dust, being scorched by Bhimasena with the fire of his weapons,—then will the son of Dhritarāshtra repent for this war. When Nakula, that warrior of wonderful feats, that foremost of all car-warriors, dexterously shooting arrows by hundreds, will mangle the car-warriors of Duryodhana, then will the son of Dhritarāshtra repent for this war. Accustomed to enjoy all the comforts and luxuries of life, when Nakula, recollecting that bed of woe on which he had slept for a long time in the woods, will vomit the poison of his wrath like an angry snake, then will the son of Dhritarāshtra repent for this war. Ready to lay down their very lives, the (allied) monarchs, O *Suta*, urged to battle by king Yudhishthira the just, will furiously advance, on their resplendent cars, against the (hostile) army. Beholding this, the son of Dhritarāshtra will certainly have to repent. When the Kuru prince will behold the five heroic sons (of Draupadi), children in years but not in acts, and all well-versed in arms, rush, reckless of their lives, against the Kauravas, then will that son of Dhritarāshtra repent for this war. When bent upon carnage Sahadeva, mounted on his car of noiseless wheels and motion incapable of being obstructed, and set with golden stars and drawn by well-trained steeds, will make the heads of monarchs roll on the field of battle with volleys of arrows,—indeed, beholding that warrior skilled in weapons seated on his car in the midst of that frightful havoc, turning now to the left and now to the right and falling upon the foe in all directions,—then will the son of Dhritarāshtra repent for this war. Indeed, when the modest but

mighty Sahadeva, skilled in battle, truthful, conversant with all the ways of morality, and endued with great activity and impetuousness, will fall upon the son of Gāndhāra in fierce encounter and rout all his followers, then will the son of Dhritarāshtra repent for this war. When he will behold the sons of Draupadi, those great bowmen, those heroes skilled in weapons and well-versed in all the ways of car-fight, dart at the foe like snakes of virulent poison, then will the son of Dhritarāshtra repent for this war. When that slayer of hostile heroes, Abhimanyu skilled in arms like Krishna himself, will overpower the foe showering upon them like the very clouds a thick downpour of arrows, then will the son of Dhritarāshtra repent for this war. Indeed, when he will behold that son of Subhadrā, a child in years but not in energy, skilled in weapons and like unto Indra himself, falling like Death's self upon the ranks of the foe, then will the son of Dhritarāshtra repent for this war. When the youthful *Prabhadrakas*, endued with great activity, well-versed in battle, and possessed of the energy of lions, will overthrow the sons of Dhritarāshtra with all their troops, then will Duryodhana repent for this war. When those veteran car-warriors Virāta and Drupada will assail, at the head of their respective divisions, the sons of Dhritarāshtra and their ranks, then will Duryodhana repent for this war. When Drupada, skilled in weapons, and seated on his car, desirous of plucking the heads of youthful warriors, will wrathfully strike them off with arrows shot from his bow, then will the son of Dhritarāshtra repent for this war. When that slayer of hostile heroes, Virāta, will penetrate into the ranks of the foe, grinding all before him with the aid of his *Matsya* warriors of cool courage, then will the son Dhritarāshtra repent for this war. When he will behold in the very van the eldest son of the Matsya king, of cool courage and collected mien, seated on his car and accoutred in mail in behalf of the Pāndavas, then will the son of Dhritarāshtra repent for this war. I tell thee truly that when that foremost of Kaurava heroes, the virtuous son of Cāntanu, will be slain in battle by Cikhandin, then all our foes, without doubt, will perish. Indeed, when, overthrowing numerous car-warriors, Cikhandin, seated on his

own well-protected car, will proceed towards Bhishma, crushing multitudes of (hostile) cars by means of his own powerful steeds, then will the son of Dhritarāshtra repent for this war. When he will behold Dhristadyumna unto whom Drona hath imparted all the mysteries of the science of weapons, stationed in splendour in the very van of the Crinjaya ranks, then will the son of Dhritarāshtra repent. Indeed, when that leader of the Pāndava host, of immeasurable prowess and capable of withstanding the rush of any force, will proceed to attack Drona in battle, crushing with his arrows the Dhārtarāshtra ranks, then will Duryodhana repent for this war. What enemy can withstand him who hath, for fighting in his van, that lion of the Vrishni race, that chief of the Somakas, who is modest and intelligent, mighty and endued with great energy, and blessed with every kind of prosperity ?* Say also this (unto Duryodhana),—Do not covet (the kingdom). We have chosen, for our leader, the dauntless and mighty car-warrior Sātyakin the grandson of Cini, skilled in weapons and having none on earth as his equal. Of broad chest and long arms, that grinder of foes, unrivalled in battle, and acquainted with the best of weapons,—the grandson of Cini, skilled in arms and perfectly dauntless, is a mighty car-warrior wielding a bow of full four cubits' length. When that slayer of foes, that chief of the Cinis, urged by me, will shower like the very clouds his arrows on the foe, completely overwhelming their leaders with that downpour, then will the son of Dhritarāshtra repent for this war. When that illustrious warrior of long arms and firm grasp of the bow musters his resolution for fight, the foe then, like kine smelling the scent of the lion, fly away from him before even commencing the encounter. That illustrious warrior of long arms and firm grasp of the bow is capable of splitting the very hills and destroying the entire universe. Practised in weapons, skilled (in battle), and endued with exceeding lightness of hand, he shineth on the field of battle like the Sun himself in the sky. That lion of the Vrishni race, that scion of Yadu's line, of superior training, hath di-

* Sātyaki.—T.

verse wonderful and excellent weapons. Indeed, Sātyaki is possessed of a knowledge of all those uses of weaons that are said to be highly excellent. When he will behold in battle the golden car of Sātyaki of Madhu's race, drawn by four white steeds, then will that wretch of uncontrolled passions, the son of Dhritarāshtra, repent. When also he will behold my terrible car endued with the effulgence of gold and bright gems, drawn by white steeds and furnished with the banner bearing the device of the ape and guided by Keçava himself, then will that wretch of uncontrolled passions repent. When he will hear the fierce twang produced by the constant stretch of the bow-string with fingers cased in leathern fence,—that terrible twang, loud as the rolling of the thunder, of my bow *Gāndiva* wielded by me in the midst of the great battle,—then will that wicked wretch, the son of Dhritarāshtra, repent, beholding himself abandoned by his troops flying away like kine from the field of battle in all directions overwhelmed by the darkness created by my arrowy downpour. When he will behold innumerable keen-edged arrows furnished with beautiful wings and capable of penetrating into the very vitals, shot from the string of *Gāndiva*, like fierce and terrible flashes of lightning emitted by the clouds, destroying enemies by thousands, and devouring numberless steeds and elephants clad in mail, then will the son of Dhritarāshtra repent for this war. When he will behold the arrows shot by the enemy turned off or turned back struck by my shafts or cut to pieces pierced transversely by my arrows, then will the foolish son of Dhritarāshtra repent for this war. When broad-headed arrows shot by my hands will strike off the heads of youthful warriors like birds* picking off fruits from tree-tops, then will the son of Dhritarāshtra repent for this war. When he will behold excellent warriors of his falling down from their cars, and elephants and steeds rolling on the field, deprived of life by my arrows, then will the son of Dhritarāshtra repent for this war. When he will behold

* *Dwija* or "twice born" means any oviparous animal, as a bird, a snake, a fish. Here the word means "birds," and not, as some explain, the "twice-born Brahmanas."—T.

his brothers, before even fairly coming within the range of the enemy's weapons, die all around, without having achieved anything in battle, then will the son of Dhritarāshtra repent for this war. When pouring my blazing shafts incessantly, I will, like Death himself with mouth wide open, destroy on all sides multitudes of cars and foot-soldiers, then will that wretch repent. When he will behold his own troops, covered with the dust raised by my car wandering in all directions, torn to peices by *Gāndiva* and reft of sense, then will that wretch repent. When he will behold his whole army running away in fear on all directions, mangled in limbs, and bereft of sense; when he will behold his steeds, elephants, and foremost of heroes slain; when he will see his troops thirsty, struck with panic, wailing aloud, dead and dying, with their animals exhausted, and hair, bones and skulls lying in heaps around like half-wrought works of the Creator, then will that wretch repent. When he will behold on my car, *Gāndiva*, and Vāsudeva, and the celestial conch *Pānchajannya*, myself, my couple of inexhaustible quivers, and my conch called *Devadatta*, as also my white steeds, then will the son of Dhritarāshtra repent for this war. When I will consume the Kauravas, like *Agni* consuming innumerable wicked souls assembled together at the time of ushering in another *Yuga* at the end of the last one, then will Dhritarāshtra with all his sons repent. When the wicked-hearted and the wrathful son of Dhritarāshtra will be deprived of prosperity with brothers and army and followers, then, reft of pride and losing heart and trembling all over, will that fool repent. One morning when I had finished my water-rites and prayers, a Brāhmana spoke unto me these pleasant words,—O Pārtha, thou shalt have to execute a very difficult task; O Savyasāchin, thou shalt have to fight with thy foes! *Either Indra riding on his excellent steed and thunder-bolt in hand will walk before thee slaying thy foes in battle, or Krishna, the son of Vasudeva, will protect thee from behind riding on his car drawn by the steeds headed by Sugriva!*—Relying on those words, I have, in this battle, passing over Indra the weilder of the thunder-bolt, preferred Vāsudeva as my ally. That Krishna

hath been obtained by me for the destruction of those wicked ones! I see the hand of the deities in all this! The person whose success is only wished for by Krishna without the latter's actually taking up arms in his behalf, is certain to prevail over all enemies, even if these be the celestials with Indra at their head, while anxiety there is none if they be human.* He that wisheth to conquer in battle that foremost of heroes, Vasudeva's son Krishna endued with great energy, wisheth to cross by his two arms alone the great ocean of wide expanse and immeasurable water. He that wisheth to split by a slap of his palm the high Kailāsa mountain, is not able to do the slightest damage to the mountain although his hand only with its nails is sure to wear away. He that would conquer Vāsudeva in battle, would, with his two arms, extinguish a blazing fire, stop the Sun and the Moon, and plunder by force the *Amrita* of the gods,—that Vāsudeva, *viz*, who, having mowed down in battle by main force all the royal warriors of the Bhoja race, had carried off on a single car Rukmini of great fame for making her his wife and in whom was afterwards born Praddyumna of high soul! It was this favorite† of the gods, who, having speedily smashed the Gāndhāras and conquered all the sons of Nagnajit, forcibly liberated from confinement king Sudarçana of great energy. It was he that slew king Pāndya by striking his breast‡ against his, and mowed down the Kalingas in battle. Burnt by him, the city of Vārānasi remained for many years without a king. Incapable of being defeated by others, Ekalavya the king of the Nishādas always used to challenge this one to battle; but slain by Krishna he lay dead like the Asura *Jambha* violently thrashed on a hillock. It was Krishna who, having Valadeva for his second, slew Ugrasena's wicked son seated in court in the midst of the Vrishnis and the Andhakas, and then gave unto

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* Many texts ommit this *Sloka.*—*T.*

† *Lalāma* in the sense of "beautiful" or "charming" is confined by many authorities to the neuter gender. It ought to be connected, therefore, with the personal pronoun *Ayam*, and not with *Sudarçanam.*—*T.*

‡ Some texts read *Kapāte nijaghāna* meaning "slew in the city of Kapāta."—*T.*

Ugrasena the kingdom. It was Krishna who fought with king Cālva, the lord of Saubha, fearless in consequence of his powers of illusion and stationed in the skies, and it was he who at the gate of Saubha caught with his hands the fierce *Çataghni** (hurled by Saubha's lord). What mortal is able to bear his might. The *Asuras* had a city named *Prāgyotisha* which was formidable, inaccessible and unbearable. It was there that the mighty Naraka, the son of the Earth, kept the jewelled ear-rings of Aditi, having brought them by force. The very gods who, fearless of death, assembled together with Cakra at their head, were incapable of conquering him. Beholding Keçava's prowess, and might, and weapon that is irresistible, and knowing also the object of his birth, the gods employed him for the destruction of those *Asuras*. Vāsudeva, too, endued with all the divine attributes that ensure success, agreed to undertake that exceedingly difficult task. In the city of *Nirmochana* that hero slew six thousand *Asuras*, and cutting into pièces innumerable keen-edged shafts, he slew Mura and hosts of Rākshasas, and then entered that city. It was there that an encounter took place between the mighty Naraka and Vishnu of immeasurable strength. Slain by Krishna, Naraka lay lifeless there like a *Karnikāra* tree uprooted by the wind. Having slain the Earth's son Naraka, and also Mura, and recovered those jewelled ear-rings, the learned Krishna of unparalleled prowess come back, adorned with beauty and undying fame. Having witnessed his terrible feats in that battle, the gods then and there granted him boons, saying, *Fatigue will never be thine in fight; neither the firmament nor the waters shall stop thy course: nor shall weapons penetrate thy body!* And Krishna, at all this, regarded himself amply rewarded. Immeasurable, and possessed of great might, in Vāsudeva are ever all the virtues! And yet the son of Dhritarāshtra seeketh to vanquish that unbearable Vishnu of infinite energy, for that wretch often thinks of

* This is the ancient *Indian* rocket. It is so called probably from its ability to kill a hundred warriors at a time. Some have even supposed it to represent a rudecannon.—T.

imprisoning him. Krishna, however, beareth all this for our sake only. That wretch seeketh to create a sudden disunion between Krishna and myself. How far, however, he is capable of taking away the affection of Krishna from the Pāndavas, he will see on the field of battle. Having bowed down unto Cāntanu's son, and also Drona with his son, and the unrivalled son of Caradwat, I shall fight for regaining our kingdom. The god of justice himself will bring destruction on that sinful man, I am sure, who will fight with the Pāndavas! Deceitfully defeated at dice by those wretches, ourselves of royal birth had to pass twelve years in great distress in the forest and one long year in a state of concealment. When those Pāndavas are still alive, how shall the sons of Dhritarāshtra rejoice, possessing rank and affluence? If they vanquish us in fight, aided by the very gods headed by Indra, the practice then of vice would be better than virtue, and surely there would be nothing like righteousness on earth. If man is affected by his acts, if we be superior to Duryodhana, then, I hope that, with Vāsudeva as my second, I shall slay Duryodhana with all his kinsmen. O lord of men, if the act of robbing us of our kingdom be wicked, if these our own good deeds be not fruitless, then, beholding both this and that, it seems to me that the overthrow of Duryodhana is certain. Ye Kauravas, ye will see it with your eyes that, if they fight, the sons of Dritarāshtra shall certainly perish! If they act otherwise instead of fighting then they may live; but in the event of a battle ensuing, none of them will be left alive! Slaying all the sons of Dhritarāshtra along with Karna, I shall surely wrest the whole of their kingdom. Do ye, meanwhile, whatever ye think best, and enjoy also your wives and other sweet things of life! There are, with us, many aged *Brāhmanas* versed in various sciences, of amiable behaviour, well-born, acquainted with the cycle of the year, engaged in the study of astrology, capable of understanding with certainty the motions of planets and the conjunctions of stars as also of explaining the mysteries of fate and answering questions relating to the future, acquainted with the signs of the Zodiac, and versed with the occurrences of every hour, who

are prophesying the great destruction of the Kurus and the Srinjayas, and the ultimate victory of the Pāndavas, so that Yudhishthira who never made an enemy already regardeth his objects fulfilled in consequence of the slaughter of his foes! And Janārddana also, that lion among the Vrishnis, endued with the knowledge of the invisible future, without doubt, beholdeth all this. And I also, with unerring foresight, myself behold that future, for that foresight of mine, acquired of old, is not obstructed! The sons of Dhritarāshtra, if they fight, will not live! My bow, *Gāndiva*, yawneth without being handled; my bowstring trembleth without being streched; and my arrows also, issuing from my quiver's mouth, are again and again seeking to fly. My bright scimitar issueth of itself from its sheath like a snake quitting his own decayed slough; and on the top of my flagstaff are heard terrific voices—*When shall thy car be yoked, O Kiritin!*—Innumerable jackals set up hideous howls at night, and *Rākshasas* frequently alight from the sky; deer and jackals and peacocks, crows and vultures and cranes, and wolves and birds of golden plumage, follow in the rear of my car when my white steeds are yoked unto it! Single-handed, I can despatch, with arrowy showers, all warlike kings, to the regions of Death. As a blazing fire consumeth a forest in the hot season, so, exhibiting diverse courses, I will hurl those great weapons called *Sthunā-karna*, *Pāçupata*, and *Brāhma*, and all those that Cakra gave me, all of which are endued with fierce impetuosity. And with their aid, setting my heart on the destruction of those monarchs, I will leave no remnant of those that come to the field of battle. I will rest, having done all this. Even this is my chief and decided resolve. Tell them this, O son of Gavalgani! Look at the folly of Duryodhana! O *Suta*, they that are invincible in battle even if encountered with the aid of the very gods headed by Indra,—even against them that son of Dhritarāshtra thinketh of warring! But so let it be even as the aged Bhishma the son of Cāntanu, and Kripa, and Drona with his son, and Vidura endued with great wisdom, are saying! May the Kuravas all live long!—'"

SECTION XLVIII.

Vaiçampāyana said.—"In the midst, O Bhārata, of all those assembled kings, Bhishma the son of Cāntanu then said these words unto Duryodhana,—'Once on a time, Vrihaspati and Cukra went to Brahman. The Maruts also with Indra, the Vasus with Agni, the Ādityas, the Sādhyas, the seven celestial *Rishis*, the *Gandharva* Viçwāvasu, and the beautiful tribes of the Apsaras, all approached the ancient Grandsire. And having bowed down unto that Lord of the universe, all those dwellers of heaven sat around him. Just then, the two ancient deities, the *Rishis* Nara and Nārāyana, as if drawing unto themselves by their own energy the minds and energies of all who were present there, left the place. Thereupon Vrihaspati asked Brahman, saying,—*Who are these two that leave the place without worshipping thee? Tell us, O Grandsire, who they are!*—Thus asked, Brahman said,—These two, endued with ascetic merit, blazing with effulgence and beauty, illuminating both the earth and the heaven, possessed of great might, and pervading and surpassing all, are Nara and Nārāyana, dwelling now in the region of *Brahman*, having arrived from the other world. Endued with great might and prowess, they shine in consequence of their own asceticism. By their acts they always contribute to the joy of the world. Worshipped by the gods and the Gandharvas, they exist only for the destruction of *Asuras!*—'

"Bhishma continued.—'Having heard these words, Cakra went to the spot where those two were practising ascetic austerities, accompanied by all the celestials and having Vrihaspati at their head. At that time the dwellers of heaven had been very much alarmed in consequence of a war raging between themselves and the *Asuras*. And Indra asked that illustrious couple to grant him a boon. Thus solicited, O best of the Bharata race, those two said,—*Name thou the boon.*—Upon this Cakra said unto them,—*Give us your aid!*—They then said unto Cakra,—*We will do what thou wishset!*—And then it was with their aid that Cakra subsequently

vanquished the *Daityas* and the *Dānavas*. The chastiser of foes, Nara, slew in battle hundreds and thousands of Indra's foes among the *Paulomas* and the *Kālakanjas*. It was this Arjuna who, riding on a whirling car, severed in battle, with a broad-headed arrow, the head of the *Asura* Jambha while the latter was about to swallow him. It was he who afflicted (the *Daitya* city of) Hiranyapura on the other side of the ocean, having vanquished in battle sixty thousands of Nivātakavachas. It was this conqueror of hostile towns, this Arjuna of mighty arms, that gratified Agni, having vanquished the very gods with Indra at their head. And Nārāyana also hath, in this world, destroyed in the same way numberless other *Daityas* and *Dānavas*. Even such are those two of mighty energy that are now seen united with each other. It hath been heard by us that the two heroic and mighty car-warriors, Vāsudeva and Arjuna, that are now united with each other, are those same ancient gods, the divine Nara and Nārāyana! Amongst all on earth they are incapable of being vanquished by the *Asuras* and the gods headed by Indra himself. That Nārāyana is Krishna, and that Nara is Fālguna. Indeed, they are one Soul born in twain. These two, by their acts, enjoy numerous eternal and inexhaustible regions, and are repeatedly born in those worlds when destructive wars are neccessary. For this reason their mission is to fight. Even this is what Nārada, conversant with the *Vedas*, had said unto the Vrishnis. When thou, O Duryodhana, wilt see Keçava with conch-shell and discus, and mace in hand, and that terrible wielder of the bow, Arjuna, armed with weapons, when thou wilt behold those eternal and illustrious ones, the two Krishnas seated on the same car, then wilt thou, O child, remember these my words! Why should not such danger threaten the Kurus when thy intellect, O child, hath fallen off from both profit and virtue? If thou heedest not my words, thou shalt then have to hear of the slaughter of many, for all the Kuravas accept thy opinion!* Thou art alone in holding as true

* I think the reading *tavaiva* is a mistake for *tadeva*. If this correction were made, the meaning would be more significant. The

the opinion, O bull of the Bharata race, of only three persons, *viz*, Karna a low-born *Suta's* son cursed by Rāma, Cakuni the son of Suvala, and thy mean and sinful brother Dusçāsana !'

"Karna said,—'It behoveth thee not, O blessed grandsire, to use such words towards me, for I have adopted the duties of the *Kshatriya* order without falling off from those of my own! Besides, what wickedness is there in me? I have no sin known to any one of Dhritarāshtra's people! I have never done any injury to Dhritarāshtra's son; on the other hand, I will slay all the Pāndavas in battle! How can they that are wise make peace again with those that have before been injured? It is always my duty to do all that is agreeable to king Dhritarāshtra, and especially to Duryodhana, for he is in possession of the kingdom!'"

Vaiçampayana continued.—"Having listened to these words of Karna, Bhishma the son of Cāntanu, addressing king Dhritarāshtra, again said,—'Although this one often boasteth, saying, —*I shall slay the Pāndavas*,—yet he is not equal to even a sixteenth part of the high-souled Pāndavas! Know that the great calamity that is about to overtake thy sons of wicked souls, is the act of this wretched son of a *Suta!* Relying upon him, thy foolish son Suyodhana hath insulted those heroes of celestial descent, those chastisers of all foes! What, however, is that difficult feat achieved by this wretch before that is equal to any of those achieved of old by every one of the Pāndavas? Beholding in the city of Virāta his beloved brother slain by Dhananjaya who displayed such prowess, what did this one then do? When Dhananjaya, rushing against all the assembled Kurus, crushed them and took away their robes, was this one not there then? When thy son was being led away as a captive by the *Gandharvas* on the

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sense then would be—"Even that is the opinion regardfully accepted by all the Kurus!" The contrast also of this with what follows would then be very pointed, and Duryodhana's folly in listening to the counsels of only *three* persons would appear more strongly. As, however, none of the printed editions have *tadeva*, I have followed the reading I have found without correcting it.—T.

occasion of the tale of the cattle, where was this son of a *Sutá* then who now belloweth like a bull? Even there, it was Bhima, and the illustrious Pārtha, and the twins, that encountered the *Gandharvas* and vanquished them! Ever boastful, and always unmindful of both virtue and profit, these, O bull of the Bharata race, are the many false things, blessed be thou, that this one uttereth!'

"Having heard these words of Bhishma, the high-souled son of Bharadwāja, having paid due homage unto Dhritarāshtra and the assembled kings, spoke unto him these words, —'Do that, O king, which the best of the Bharatas, Bhishma, hath said! It behoveth thee not to act according to the words of those that are covetous of wealth. Peace with the Pāndavas, before the war breaks out, seems to be the best. Everything said by Arjuna and repeated here by Sanjaya, will, I know, be accomplished by that son of Pāndu, for there is no bowman equal unto him in the three worlds!' Without regarding, however, these words spoken by both Drona and Bhishma, the king again asked Sanjaya about the Pāndavas. From that moment, when the king returned not a proper answer to Bhishma and Drona, the Kuravas gave up all hopes of life."

SECTION XLIX.

"Dhritarāshtra said,—'What did that Pāndava-king, the son of Dharma, say, O Sanjaya, after hearing that a large force hath been assembled here for gladdening us? How also is Yudhishthira acting, in view of the coming strife, O *Suta?* Who amongst his brothers and sons are looking up to his face, desirous of receiving his orders? Provoked as he is by the deceptions of my wicked sons, who again are dissuading that king of virtuous behaviour and conversant with virtue, saying,—*Have peace?*'"

"Sanjaya said,—'All the Pānchālas along with the other sons of Pāndu are looking up to Yudhishthira's face, blessed be thou, and he too is restraining them all. Multitudes of cars belonging to the Pāndavas and the Pānchālas are coming in separate bodies for gladdening Yudhishthira the son of

Kunti ready to march to the field of battle. As the sky brightens up at the advent of the rising sun, so the Pānchālas are rejoicing at their union with Kunti's son of blazing splendour and risen like a flood of light. The Pānchālas, the Kekayas, and the Matsyas, along with the very herdsmen that attend on their kine and sheep, are rejoicing and gladdening Yudhishthira the son of Pāndu. Brāhmani and Kshatriyā girls, and the very daughters of the Vaiçyas, in large numbers, are coming in playful mood for beholding Pārtha accoutred in coat of mail!'

"Dhritarāshtra said,—'Tell us, O Sanjaya, of the forces of Dhrishtadyumna, as also of the Somakas, and of all others, with which the Pāndavas intend to fight with us!'"

Vaiçampāyana continued.—"Thus interrogated, in the midst of the Kurus and in their very hall, the son of Gāvalgani became thoughtful for a moment and seemed to draw repeatedly deep and long sighs. And suddenly he fell down in a swoon without any apparent reason. Then, in that assembly of kings, Vidura said loudly,—'Sanjaya, O great king, hath fallen down on the ground senseless, and cannot utter a word, bereft of sense and his intellect clouded!'

"Dhritarāshtra said,—'Without doubt, Sanjaya, having seen those mighty car-warriors, the sons of Kunti, hath his mind filled with great anxiety in consequence of those tigers among men.'"

Vaiçampāyana continued.—"Having recovered consciousness, and being comforted, Sanjaya addressed king Dhritarāshtra in the midst of that concourse of Kurus in that hall, saying,—'Indeed, O king of kings, I saw those great warriors, the sons of Kunti, thinned in body in consequence of the restraint in which they had lived in the palace of the king of the Matsyas. Hear, O king, with whom the Pāndavas will contend against you! With that hero Dhrishtadyumna as their ally, they will fight against you! With that personage of virtuous soul, who never forsaketh truth through anger or fear, temptation or the sake of wealth, or disputation; and who is, O king, a very authority in matters of religion, himself being the best of those that practise virtue;—with

him who hath never made an enemy, the sons of Pāndu will fight against you! He unto whom no one on earth is equal in might of arms, and who wielding his bow had brought all kings under subjection, and who vanquished of old the people of Kāçi and Anga and Magadha, as also the Kalingas;—with that Bhima-sena will the sons of Pāndu fight against you! Indeed, he through whose might the four sons of Pāndu quickly alighted on the earth, having issued forth from the (burning) house of lac; that son of Kunti, Vrikodara, who became the means of their rescue from the cannibal Hidimva; that son of Kunti, Vrikodara, who became their refuge when the daughter of Yajnasena was being ravished by Jayadratha; indeed, with that Bhima who rescued the assembled Pāndavas from the conflagration at *Vāranāvata*; even with him (as their ally) will they fight against you. He who for the gratification of Krishnā slew the *Krodhavasas*, having penetrated the rugged and terrible mountains of *Gandhamādana*, he to whose arms hath been imparted the might of ten thousand elephants, with that Bhimasena (as their ally) the Pāndavas will fight against you. That hero who, for the gratification of *Agni*, with Krishna only for his second, bravely vanquished of yore Purandara in fight; he who gratified by combat that God of gods, the trident-bearing lord of Umā—*Mahādeva* himself having the mountains for his abode; that foremost of warriors who subjugated all the kings of the earth; with that Vijaya (as their ally) the Pāndavas will encounter you in battle. That wonderful warrior Nakula, who vanquished the whole of the western world teeming with *Mlecchas*, is present in the Pāndava camp. With that handsome hero, that unrivalled bowman, that son of Mādri, O Kauravya, the Pāndavas will fight against you! He who vanquished in battle the warriors of Kāçi, Anga, and Kalinga,—with that Sahadeva will the Pāndavas encounter you in battle! He who in energy hath for his equals only four men on earth, *viz*, Açwathāman and Dhrishtaketu and Rukmi and Pradyumna,—with that Sahadeva youngest in years, that hero among men, that gladdener of Mādri's heart,—with him, O king, will you have a destructive battle! She who, while

living of yore as the daughter of the king of Kāçi, had practised the austerest penances; she who, O bull of the Bharata race, desiring even in a subsequent life to compass the destruction of Bhishma, took her birth as the daughter of Pānchāla, and accidently became afterwards a male; who, O tiger among men, is conversant with the merits and demerits of both sexes; that invinicible prince of Pānchāla who encountered the Kalingas in battle, with that Cikhandin skilled in every weapon, the Pāndavas will fight against you. She whom a *Yaksha* for Bhishma's destruction metamorphosed into a male, with that formidable bowman the Pāndavas will fight against you! With those mighty bowmen, brothers all, those five *Kekaya* princes, with those heroes clad in mail, will the Pāndavas fight against you! With that warrior of long arms, endued with great activity in the use of weapons, possessed of intelligence and prowess incapable of being baffled, with that Yuyudhāna the lion of the Vrishni race, will you have to fight! He who had been the refuge of the high-souled Pāndavas for a time, with that Virāta ye will have an encounter in battle! The lord of Kāçi, that mighty car-warrior who ruleth in Vārānasi, hath become an ally of theirs; with him will the Pāndavas fight against you! The high-souled sons of Draupadi, children in years but invincible in battle, and unapproachable like snakes of virulent poison, with them will the Pāndavas fight against you! He that in energy is like unto Krishna and in self-restraint unto Yudhishthira, with that Abhimanyu will the Pāndavas fight against you! That warlike son of Ciçupāla, Dhristaketu of great fame, who in energy is beyond compare and who when angry is incapable of being withstood in battle, with that king of the *Chedis* who has joined the Pāndavas at the head of an *Akshauhini* of his own, will the sons of Pāndu fight against you. He that is the refuge of the Pāndavas even as Vāsava is of the celestials, with that Vāsudeva will the Pāndavas fight against you. He also, O bull of Bharata race, Carabha the brother of the king of the *Chedis*, who again is united with Karakarça,—with both these will the Pāndavas fight against you. Sahadeva the son of Jarāsandha, and Jayatsena, both

unrivalled heroes in battle, are resolved upon fighting for the Pāndavas. And Drupada too, possessed of great might, and followed by a large force, and reckless of his life, is resolved to fight for the Pāndavas. Relying upon these and other kings by hundreds, of both the Eastern and the Northern countries, king Yudhishthira the just is prepared for battle.' "

SECTION L.

"Dhritarāshtra said,—'All these named by thee are, indeed, endued with great courage, but all of them together are equal to Bhima singly. My fear, O child, from the wrathful Bhima is, indeed, very great, like that of a fat* deer from an enraged tiger! I pass all my nights in sleeplessness, breathing deep and hot sighs, afeared of Vrikodara, O child, like an animal of any other species afeared of the lion! Of mighty arms, and in energy equal unto Cakra himself, I see not in this whole army even one that can withstand him in battle. Exceedingly wrathful and firm in animosity, that son of Kunti and Pāndu smileth not even in jest, is mad with rage, casteth his glances obliquely, and speaketh in a voice of thunder. Of great impetuosity and great courage, of long arms and great might, he will not, in battle, leave even one of my foolish sons alive! Indeed, Vrikodara, that bull among the Kurus, whirling his mace in battle, will, like a second Yama mace in hand, slay all my sons who are afflicted by a heavy calamity! Even now I see that terrible mace of his, with eight sides, made of steel, and adorned with gold, uplifted like a Brāhmana's curse!† As a lion of developed strength among a flock of deer, Bhima will range among my troops! He only (amongst his brothers) always displayed his strength cruelly towards my sons! Eating

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* Lit.—"a deer of the larger species."—*T.*

† It is difficult to guess what is really meant by *Brahma-danda-mivodyatam.* Vaçishta, it is said, by uplifting this *Brahma-danda,* frustrated all the weapons, human, *Asura,* and celestial, hurled at him by *Viçwāmitra* during his *Kshatriya* existence. (*Rāmāyana—Adi-kanda).* Lit. it may mean the Brāhmana's thin staff of bamboo branch. Possibly this was supposed to possess miraculous powers.—T.

voraciously, and endued with great impetuosity, from his very childhood he hath been behaving inimically towards my children! My heart trembleth (to remember) that even in their childhood, Duryodhana and other sons of mine, while fighting with him (sportively), were always ground down by the elephant-like Bhima. Alas, my sons have always been oppressed by his might, and it is that Bhima of terrible prowess that hath been the cause of this rupture! Even now I behold Bhima, mad with rage, fighting in the very van, and devouring the whole of my host consisting of men, elephants, and steeds! Equal unto Drona and Arjuna in weapons, his speed equal unto the velocity of the wind, and in wrath like unto Maheçwara himself, who is there, O Sanjaya, that would slay that wrathful and terrible hero in battle? I think it to be a great gain that my sons were not even then slain by that slayer of enemies who is endued with such energy! How can a human being withstand the impetuosity of that warrior in battle who slew *Yakshas* and *Rākshasas* before of terrible might? O Sanjaya, even in his childhood he was never completely under my control. Injured by my wicked sons, how can that son of Pāndu come under my control now? Cruel and extremely wrathful, he would break but not bend. Of oblique glances and contracted eye-brows, how can he be induced to remain quiet? Endued with heroism, of incomparable might and fair complexion, tall like a palmyra-tree, and in height taller than Arjuna by the span of the thumb, the second son of Pāndu surpasseth the very steeds in swiftness and elephants in strength, speaketh in indistinct accents, and possesseth eyes having the hue of honey. As regards form and might, even such was he in his very boyhood as I truly heard long before from the lips of Vyāsa! Terrible and possessed of cruel might, when angry he will destroy in battle with his iron mace cars and elephants and men and horses. By acting against his wishes, that foremost of smiters who is ever wrathful and furious hath before been, O child, insulted by me! Alas, how will my sons bear that mace of his which is straight, made of steel, thick, of beautiful sides, adorned with gold, capable of slaying a hundred, and producing a

terrible sound when hurled at the foe? Alas, O child, my foolish sons are desirous of crossing that inaccessible ocean constituted by Bhima, which is really shoreless, without a raft on it, immeasurable in depth, and full of currents impetuous as the course of arrows! Fools in reality though boasting of their wisdom, alas, my children do not listen to me even though I cry out! Beholding only the honey they do not see the terrible fall that is before them!* They that will rush to battle with Death himself in that human shape are certainly doomed to destruction by the Supreme Ordainer like animals within the lion's view. Full four cubits in length, endued with six sides and great might, and having also a deadly touch, when he will hurl his mace from the sling, how shall my sons, O child, bear its impetus? Whirling his mace and breaking therewith the heads of (hostile) elephants, licking with his tongue the corners of his mouth and drawing long breaths, when he will rush with loud roars against mighty elephants, returning the yells of those infuriate beasts that might rush against him, and when entering the close array of cars he will slay, after taking proper aim, the chief warriors before him, what mortal of my party will escape from him looking like a blazing flame? Crushing my forces and cutting a passage through them, that mighty-armed hero, dancing with mace in hand, will exhibit the scene witness during the universal Dissolution at the end of the *Yuga*. Like an infuriate elephant crushing trees adorned with flowers, Vrikodara will, in battle, furiously penetrate the ranks of my sons. Depriving my cars of their warriors, drivers, steeds, and flag-staffs, and afflicting all warriors fighting from cars and the backs of elephants, that tiger among men will, O Sanjaya, like the impetuous current of *Gangā* throwing down diverse trees standing on its banks, crush in battle the troops of my sons! Without doubt, O Sanjaya, afflicted by the

* This figure is very often used by ancient writers. Honey was collected by a class of persons who had to roam over mountain-breasts, their steps being guided by solitary bees on the wing, and deaths by fall were frequent.—T.

fear of Bhimasena, my sons and their dependants and all the allied kings will fly in different directions. It was this Bhima who, having entered of old, with Vāsudeva's aid, the innermost apartments of Jarāsandha, overthrew that king endued with great energy. That lord of Magadha, the mighty Jarāsandha, having fully brought under his subjection the goddess Earth, oppressed her by his energy. That the Kuravas in consequence of Bhishma's prowess, and the Andhakas and the Vrishnis in consequence of their policy, could not be subjugated by him was due only to their good fortune. What could be more wonderful than that the heroic son of Pāndu, of mighty arms and without any weapon, having approached that king, slew him in a trice ? Like a venomous snake whose poison hath accumulated for years, Bhima will, O Sanjaya, vomit in battle the poison of his wrath upon my sons ! Like the foremost of the celestials, the great Indra, smiting the Dānavas with his thunder-bolt, Bhimasena will, mace in hand, slay all my sons ! Incapable of being withstood or resisted, of fierce impetus and prowess, and with eyes of a coppery hue, I behold even now that Vrikodara falling upon my sons ! Without mace or bow, without car or coat of mail, fighting with his bare arms only, what man is there that could stand before him ? Bhishma, the regenerate Drona, and Kripa the son of Caradwat,—these are as much acquainted as I myself with the energy of the intelligent Bhima. Acquainted with the practice of those that are noble, and desirous of death in battle, these bulls among men* will take their stand in the van of our army. Destiny is everywhere powerful, especially in the case of a male person,† for beholding the victory of the Pāndavas in battle, I do not yet restrain my sons ! These mighty bowmen of mine, desirous of treading in that ancient track leading up to heaven, will lay down their lives in battle;

* Bhishma, Drona, Kripa, &c.—T.

† There is a current adage among the Hindus, of probably very ancient date, saying the very same thing. It is to this effect,—"the destiny of a male person, and the disposition of women, are not known to the very gods, let alone men !"—T.

taking care, however, of earthly fame! O child, my sons are the same to these mighty bowmen as the Pāndavas are to them, for all of them are grandsons of Bhishma and disciples of Drona and Kripa! O Sanjaya, the little acceptable services that we have been able to do unto these three venerable ones, will certainly be repaid by them owing to their own noble dispositions! It is said that death, in battle, of a Kshatriya who taketh up arms and desireth to observe Kshatriya practices is, indeed, both good and meritorious. I weep, however, for all those that will fight with the Pāndavas! That very danger hath now come which was foreseen by Vidura at the outset. It seems, O Sanjaya, that wisdom is incapable of dispelling woe; on the other hand, overwhelming woe it is that dispelleth wisdom! When the very sages, that are emancipated from all worldly concerns and that behold, standing aloof, all the affairs of the universe, are affected by prosperity and adversity, what wonder is there that *I* should grieve, I who have my affections fixed on a thousand things such as sons, kingdom, wives, grandsons, and relatives? What good can possibly be in store for me on the accession of such a frightful danger? Reflecting on every circumstance, I see the certain destruction of the Kurus! That match at dice seems to be the cause of this great danger of the Kurus! Alas, this sin was committed from temptation by the foolish Duryodhana desirous of wealth! I believe all this to be the untoward effect of fleet Time that bringeth on everything! Tied to the wheel of Time like its periphery I am not capable of flying away from it. Tell me, O Sanjaya, where shall I go? What shall I do, and how shall I do it? These foolish Kuravas will all be destroyed, their Time having come! Helplessly shall I have to hear the wailings of women when my century of sons will all be slain! Oh, how may death come upon me! As a blazing fire in the summer season, when urged by the wind, consumeth dry grass, so will Bhima, mace in hand, and united with Arjuna, slay all on my side!'"

SECTION LI.

"Dhritarāshtra said,—'He whom we have never heard to speak a falsehood, he who hath Dhananjaya to fight for him, may have the sovereignty of even the three worlds! Reflecting from day to day I do not find the warrior who may, on his car, advance in battle against the wielder of *Gāndiva*. When that wielder of *Gāndiva* will shoot winged arrows and *Nālikas** and shafts capable of piercing the breasts of warriors, there is no rival of his in battle. If those bulls among men, those heroes,—Drona and Karna,—those foremost of mighty men, versed in weapons and invincible in battle, withstand him, the result may be very doubtful, but I am sure that the victory will not be mine. Karna is both compassionate and heedless, and the preceptor is aged and hath affection for his pupil. Pārtha, however, is able and mighty, of firm grasp (of the bow) and indefatigable. Terrible will be the encounter between them, without resulting in any one's defeat. Conversant with weapons and endued with heroism, all of them have earned great fame. They may relinquish the very sovereignty of the gods but not the chance of winning victory. There would be peace, without doubt, upon the fall either of these two (Drona and Karna) or of Fālguna. There is none, however, who can either slay or vanquish Arjuna! Alas, how may his wrath that hath been excited against my foolish sons be pacified! Others there are acquainted with the use of weapons, that conquer or are conquered; but it is heard that Fālguna always conquereth. Three and thirty years have passed away since the time when Arjuna, having invited Agni, gratified him at Khāndava, vanquishing all the celestials. We have never heard of his defeat anywhere. O child, like the case of Indra, victory is always that Arjuna's

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* A *Nálika*, from its description as given in other places, would appear to have been some kind of musket. Here, however, it seems that a *Nālika* was some species of arrow, unless *asyatas Nàlikàn* means "shooting muskets." I am not sure what kind of weapon a *Nàlika* really was.—*T*.

who hath for his car-driver in battle Hrishikeça endued with the same character and disposition. We hear that the two Krishnas on the same car and the stringed *Gāndiva*,—these three forces,—have been united together! As regards ourselves, we have not a bow of that kind, or a warrior like Arjuna, or a car-driver like Krishna! The foolish followers of Duryodhana are not aware of this! O Sanjaya, the blazing thunder-bolt falling on the head leaveth something undestroyed, but the arrows, O child, shot by Kiritin leave nothing undestroyed! Even now I behold Dhanajaya shooting his arrows and committing a havoc around, picking off heads from bodies with his arrowy shower! Even now I behold the arrowy conflagration, blazing all around, issuing from *Gāndiva*, consuming in battle the ranks of my sons! Even now it seemeth to me that, struck with panic at the rattle of Savyasāchin's car, my vast army consisting of diverse forces is running away in all directions! As a tremendous conflagration, wandering in all directions, of swelling flames and urged by the wind, consumeth dry leaves and grass, so will the great flame of Arjuna's weapons consume all my troops! Kiritin, appearing as a foe in battle, will vomit innumerable arrows and become irresistible like all-destroying Death urged forward by the Supreme Ordainer. When I will constantly hear of evil omens of diverse kinds happening in the homes of the Kurus, and around them and on the field of battle, then will destruction, without doubt, overtake the Bharatas!' "

SECTION LII.

"Dhritarāshtra said,—'Endued with great prowess and eager for victory, even as the sons themselves of Pāndu are so are their followers who are all resolved to sacrifice their lives and determined to win victory! Even thou, O son, hast told me of my mighty enemies, *viz.* the kings of the Pānchālas, the Kekayas, the Matsyas, and the Māgadhas! He, again, who at his will can bring under his subjection all the three worlds with Indra at their head, even that Creator of the universe, the mighty Krishna, is bent on giving victory to the

Pāndavas. As regards Sātyaki, he acquired in no time the whole science of arms from Arjuna. That scion of Cini's race will stand on the battle-field, shooting his shafts like husbandmen sowing seeds! The prince of Pānchāla, Dhrishtadyumna, that mighty car-warrior of cruel deeds, acquainted with all superior weapons, will fight with my host! Great is my fear, O child, from the wrath of Yudhishthira, from the prowess of Arjuna, and from the twins and Bhimasena. When those lords of men will, in the midst of my army, spread their superhuman net of arrows, I fear my troops will not come out of it! It is for this, O Sanjaya, that I weep! That son of Pāndu, Yudhishthira, is handsome, endued with great energy, highly blessed, possessed of *Brahma* force, intelligent, of great wisdom, and virtuous soul. Having allies and counsellors, united with persons ready for battle, and possessing brothers and fathers-in-law who are all heroes and mighty car-warriors, that tiger among men, the son of Pāndu, is also endued with patience, capable of keeping his counsels, compassionate, modest, of prowess incapable of being baffled, possessed of great learning, with soul under proper control, ever waiting upon the aged, and of subdued senses. Possessed thus of every accomplishment, he is like unto a blazing fire. What fool, doomed to destruction and deprived of sense, will jump, moth-like, into that blazing and irresistible *Pāndava* fire? Alas, I have behaved deceitfully towards him. The king, like unto a fire of long flames, will destroy all my foolish sons in battle without leaving any alive! I, therefore, think that it is not proper to fight with them! Ye Kauravas, be ye of the same mind! Without doubt, the whole race of Kuru will be destroyed, in case of hostilities being waged! This appears to me very clearly, and if we act accordingly, my mind may have peace! If war with them doth not seem beneficial to you, then we will strive to bring about peace! Yudhishthira will never be indifferent when he sees us distressed, for he censures me only as the cause of this unjust war!'"

SECTION. LIII.

"Sanjaya said,—'It is even so, O great king, as thou, O Bhārata, sayest! On the event of a battle, the destruction of the Kshatriyas by means of *Gāndiva* is certain! This, however, I do not understand, how when thou art always wise and especially acquainted with the prowess of Savyasāhchin, thou followest yet the counsels of thy sons! Having, O bull of the Bharata race, injured the sons of Prithā from the very beginning, having, in fact, committed sins repeatedly, this is not, O great king, the time (to grieve)!* He that occupies the position of a father and a friend, if he is always watchful and of good heart, should seek the welfare (of his children); but he that injures, can not be called a father! Hearing of the defeat of the Pāndavas at dice, thou hadst, O king, laughed like a child, saying—*This is won, this is acquired!*—When the harshest speeches were addressed to the sons of Prithā, thou didst not then interfere, pleased at the prospect of thy sons winning the whole kingdom. Thou couldst not, however, then see before thee the inevitable fall! The country of the Kurus, including the region called *Jāngala*, is, O king, thy paternal kingdom. Thou hast, however, obtained the whole earth won by those heroes. Won by the strength of their arms, the sons of Prithā made over to thee this extensive empire. Thou thinkest, however, O best of kings, that all this was acquired by thee! When thy sons, seized by the king of the *Gandharvas*, were about to sink in a shoreless sea without a raft to save them, it was Pārtha, O king, that brought them back. Thou hadst, like a child, repeatedly laughed, O monarch, at the Pāndavas when they were defeated at dice and were going into exile! When Arjuna poureth a shower of keen

* I am not sure that I have understood this *Sloka* correctly. I have followed the Burdwan Pundits in interpreting it. Nilakantha suggests a different meaning. *Naisha kālas* is explained by him as—*Esha kālas —eshā kalanā budhis—tava naiva sthāsyati*, *i. e.*, "This frame of mind will not last," or "thy mind will not be always so." To explain *Kālas* as *Kalanā* seems to me to be very far-fetched, indeed.—*T*

arrows, the very oceans dry up, let alone beings of flesh and blood! Fālgoona is the foremost of all shooters; *Gāndiva* is the foremost of all bows; Keçava is the foremost of all beings; the *Sudarçana* is the foremost of all weapons; and of cars, that furnished with the banner bearing the blazing ape on it is the foremost. That car of his, bearing all these and drawn by white steeds, will, O king, consume us all in battle like the upraised wheel of Time! O bull of the Bharata race, his is even now the whole earth and he is the foremost of all kings, who hath Bhima and Arjuna to fight for him! Beholding thy host sinking in despair when smitten by Bhima, the Kauravas headed by Duryodhana will all meet with destruction! Struck with the fear of Bhima and Arjuna, thy sons, O king, and the kings following them, will not, O lord, be able to win victory! The Matsyas, the Pānchālas, the Kekayas, the Cālwas and the Curasenas, all decline to pay thee homage now, and all disregard thee. Acquainted with the energy of that wise king, all of them, however, have joined that son of Prithā, and for their devotion to him they are always opposed to thy sons! He that, by his evil deeds, afflicted the sons of Pāndu who are all wedded to virtue and undeserving of destruction, he that hateth them even now,—that sinful man, O monarch, who is none else than thy son,—should, with all his adherents, be checked by all means! It behoveth thee not to bewail in this strain! Even this was said by myself as well as by the wise Vidura at the time of the match at dice! These thy lamentations in connection with the Pāndavas, as if thou wert a helpless person, are, O king, all useless!'"

SECTION LIV.

"Duryodhana said,—'Fear not, O king! Nor shouldst thou grieve for us! O monarch, O lord, we are quite able to vanquish the foe in battle! When the Pārthas had been exiled to the woods, there came unto them the slayer of Madhu with a vast army in battle array and capable of crushing hostile kingdoms. And there also came unto them the Kekayas, and Dhrishtaketu, and Dhrishtadyumna of Prishata's

race, and numerous other kings in their train. And all those great car-warriors were assembled in a place not far from *Indraprastha*. And having assembled together they censured thee and all the Kurus. And, O Bhārata, all those warriors with Krishna at their head paid their homage unto Yudhishthira clad in deer-skin and seated in their midst. And all those kings then suggested to Yudhishthira that he should take back the kingdom. And all of them desired to slay thee with all thy followers. And hearing of all this, O bull of the Bharata race, I addressed Bhishma and Drona and Kripa, struck with fear, O king, at the prospect of the ruin that threatened our kindred. And I said unto them,—I think the Pāndavas will not abide by the agreement made by them; Vāsudeva desireth our utter extinction. I think also that with the exception of Vidura all of you will be slain, although the chief of the Kurus, Dhritarāshtra, conversant with morality, will not be included in the slaughter! O sires, effecting our complete destruction, Janārddana wisheth to bestow upon Yudhsihthira the entire kingdom of the Kurus! What should be done? Shall we surrender, or fly, or shall we fight the foe giving up every hope of life? If, indeed, we stand up against them, our defeat is certain, for all the kings of the earth are under Yudhishthira's command! The people of the realm are all annoyed with us, and all our friends also are angry with us. All the kings of the earth are speaking ill of us, and especially all our friends and relatives. There can be no fault in our surrender, for from time immemorial, the weaker party is known to conclude peace. I grieve, however, for that lord of men, my blind father, who may, on my account, be overtaken by woe and misery that is endless! [It is known to thee, O king, even before this, that thy other sons were all opposed to the foe for pleasing me only!*] Those mighty car-warriors, the sons

* This is evidently an interpolation. Duryodhana addresses this sentence to his father. Its place, however, is extremely akward, considering that the prince is repeating a conversation that he at one time had with Bhishma, Drona, Kripa, &c. All the printed texts have this *Sloka*. I am sure, it is misplaced.—*T*.

of Pāndu, will, indeed, avenge their wrongs by destroying the whole race of king Dhritarāshtra with all his counsellors!—(It was thus that I addressed them then, and) seeing me afflicted by great anxiety and my senses tortured, Drona and Bhishma and Kripa and Drona's son then addressed me, saying,—Fear not, O represser of foes, for if the foe wage hostilities with us, they will not be able to vanquish us when we take the field! Every one of us is singly capable of vanquishing all the kings of the earth! Let them come! With keen-edged arrows we will curb their pride! Inflamed with anger upon the death of his father, this Bhishma (amongst us) in days of old had conquered all the kings of the earth, on a single car. O Bhārata, his wrath excited, that best of the Kurus smote numberless ones amongst them, whereupon, from fear, they all surrendered to this Devavrata, seeking his protection. That Bhishma, united with us, is still capable of vanquishing the foe in battle! Let thy fears, therefore, O bull of the Bharata race, be all dispelled!—'

"Duryodhana continued,—'Even this was the resolve then formed by these heroes of immeasurable energy! The whole earth was formerly under the foe's command. Now, however, they are incapable of vanquishing us in battle, for our enemies, the sons of Pāndu, are now without allies and destitute of energy. O bull of the Bharata race, the sovereignty of the earth now resteth in me, and the kings also, assembled by me, are of the same mind* with me in weal or woe! Know thou, O best of the Kuru race, that all these kings, O slayer of foes, can, for my sake, enter into the fire or the sea! They are all laughing at thee, beholding thee filled with grief and indulging in these lamentations like one out of his wits, and affrighted at the praises of the foe! Every one amongst these kings is able to withstand the Pāndavas! Indeed, sire, every one regardeth himself; let thy fears, therefore, be despelled!† even Vāsava himself is not capable of vanquishing my vast host! The Self-create Brahman himself, if desirous of slay-

* *Ekārthas* is, lit., "Of the same purpose."—*T*.

† The sense seems to be—"Do not show thy abjectness in this way.'

ing it, cannot annihilate it! Having given up all hopes of a town, Yudhishthira craveth only five villages, affrighted, O lord, at the army I have assembled and at my power! The belief thou entertainest in the prowess of Vrikodara the son of Kunti, is unfounded. O Bhārata, thou knowest not the extent of my prowess! There is none on earth equal to me in an encounter with the mace. None have ever surpassed me in such an encounter, nor will any surpass me! With devoted application and undergoing many privations, I have lived in my preceptor's abode. I have completed my knowledge and exercises there. It is for this that I have no fear either of Bhima or of others! When I humbly waited upon Sankarshana (my preceptor), blessed be thou, it was his firm conviction that Duryodhana hath no equal in the mace! In battle I am Sankarshana's equal, and in might there is none superior to me on earth! Bhima will never be able to bear the blow of my mace in battle! A single blow, O king, that I may wrathfully deal unto Bhima will certainly, O hero, bear him without delay to the abode of Yama! O king, I wish to see Vrikodara mace in hand! This hath been my long-cherished desire! Struck in battle with my mace, Vrikodara the son of Prithā will fall dead on the ground, his limbs shattered! Smitten with a blow of my mace, the mountains of *Himavat* may spilt into a hundred thousand fragments. Vrikodara himself knoweth this truth, as also Vāsudeva and Arjuna, that *there is no one equal to Duryodhana in the use of the mace.* Let thy fears, therefore, caused by Vrikodara be dispelled, for I will certainly slay him in fierce conflict! Do not, O king, give way to melancholy! And after I have slain him, numerous car-warriors of equal or superior energy, will, O bull among the Bharatas, speedily throw Arjuna down! Bhishma, Drona, Kripa and Drona's son, Karna and Bhuriçravas, Calya the king of *Prāgjyotish* and Jayadratha the king of the Sindhus,—every one of these, O Bhārata, is singly capable of slaying the Pāndavas! When united together, they will, within a moment, send him to the abode of Yama! There, indeed, is no reason why the united army of all the kings will be incapable of vanquishing Dhananjaya singly. A hundred

times shrouded by innumerable arrows shot by Bhishma and Drona and Drona's son and Kripa, and deprived of strength, Pārtha will have to go unto Yama's abode! Our grandsire born of *Ganga* is, O Bhārata, superior to Cāntanu himself! Like unto a regenerate saint, and incapable of being withstood by the very celestials, he took his birth amongst men. There is no slayer of Bhishma, O king, on earth, for his father, gratified, gave him the boon—*Thou shalt not die except when it is thy own wish!* And Drona took his birth in a water-pot from the regenerate saint Bharadwāja. And from Drona hath taken his birth his son having a knowledge of the highest weapons. And this the foremost of preceptors, Kripa also, hath taken his birth from the great *Rishi* Gautama. Born in a clump of heath, this illustrious one, I think, is incapable of being slain. Then again, O king, the father, mother and maternal uncle of Açwathāman,—these three,—are not born of woman's womb! I have that hero also on my side. All these mighty car-warriors, O king, are like unto celestials, and can, O bull of the Bharata race, inflict pain on Cakra himself in battle! Arjuna is incapable of even looking at any one of these singly. When united together, these tigers among men will certainly slay Dhananjaya! Karna also, I suppose, is equal unto Bhishma and Drona and Kripa! O Bhārata, Rāma himself had told him,—*Thou art equal unto me!* Karna had two ear-rings born with him, of great brilliance and beauty; for Cachi's gratification Indra begged them of that represser of foes, in exchange, O king, for an infallible and terrible dart! How would Dhananjaya, therefore, escape with life from Karna who is protected by that dart! My success, therefore, O king, is as certain as a fruit held fast in my own grasp! The utter defeat also of my foes is already bruited about on earth! This Bhishma, O Bhārata, killeth every day ten thousand soldiers. Equal unto him are these bowmen, Drona, Drona's son, and Kripa! Then, O represser of foes, the ranks of the *Sançaptaka** warriors have

* The *Sançaptakas* were soldiers who swore to conquer or die. They would, on no account, turn their backs on the battle-field.—*T.*

made this resolution,—*Either we will slay Arjuna or that ape-bannered warrior will slay us!* There are other kings also, who firm in their resolve of slaying Savyasāchin, regard him as unequal to themselves. Why dost thou then apprehend danger from the Pāndavas? When Bhimasena will be slain, O Bhārata, who else (amongst them) will fight? Tell me this, O represser of foes, if thou knowest any amongst the foe! The five brothers, with Dhrishtadyumna and Sātyaki,—these seven warriors of the enemy, O king, are regarded as their chief strength. Those, however, amongst us, that are our chief warriors, are Bhishma, Drona, Kripa, Drona's son, Karna, Somadatta, Vāhlika, and Calya the king of Prāgjyotisha, the two kings (Vinda and Anuvinda) of Avanti, and Jayadratha; and then, O king, thy sons Duçāsana, Durmukha, Dussaha, Crutāyu, Chitrasena, Purumitra, Vivinçati, Cala, Bhuriçravas, and Vrikarna! O king, I have assembled one and ten *Akshauhinis!* The army of the enemy is less than mine, amounting only to seven *Akshauhinis.* How then can I be defeated? Vrihaspati hath said that *an army which is less by a third ought to be encountered.* My army, O king, exceedeth that of the foe by a third! Besides, O Bhārata, I know that the enemy hath many defects, while mine, O lord, are endued with many good virtues! Knowing all this, O Bhārata, as also the superiority of my force and the inferiority of the Pāndavas, it behoveth thee not to lose thy senses!'

"Having said this, O Bhārata, that conqueror of hostile chiefs, Duryodhana, asked Sanjaya again, anxious to know more about of the doings of the Pāndavas."

SECTION LV.

"Duryodhana said,—'Having obtained, O Sanjaya, an army numbering seven *Akshauhinis*, what is Yudhishthira the son of Kunti, with the other kings in his company, doing in view of the war?'

"Sanjaya said,—'Yudhishthira, O king, is very cheerful in view of the battle. And so also are Bhimasena and Arjuna,

The twins also are perfectly fearless. Desirous of making an experiment of the *mantras* (obtained by him), Vibhatsu the son of Kunti, yoked his celestial car illuminating all the directions. Accoutred in mail, he looked like a mass of clouds charged with lightning. After reflecting for a while, he cheerfully addressed me, saying,—*Behold, O Sanjaya, these preliminary signs! We will certainly conquer!*—Indeed, what Vibhatsu said unto me appeared to me to be true!'

"Duryodhana said,—'Thou rejoicest to applaud those sons of Prithā defeated at dice! Tell us now what sort of steeds are yoked unto Arjuna's car and what sort of banners are set up on it.'

"Sanjaya said,—'O great king, the celestial artificer called Tashtri or Bhaumana, aided by Cakra and Dhātri, created forms of diverse kinds and great beauty for Arjuna's car! And displaying divine illusion they placed on his flagstaff those celestial forms, large and small, of great value. And at Bhimasena's request, Hanumat the son of the Wind-god, will also place his own image on it. And Bhaumana has, in its creation, had recourse to such illusion that that banner covers, both perpendicularly and laterally, an area of one *Yojana*, and even if trees stand in its way, its course cannot be impeded. Indeed, even as Cakra's bow of diverse colors is exhibited in the firmament and nobody knows of what it is made, so hath that banner been centrived by Bhaumana, for its form is varied and ever varying. And as a column of smoke mixed with fire riseth up, covering the sky and displaying many bright hues and elegant shapes, so doth that banner contrived by Bhaumana rear its head. Indeed, it hath no weight, nor is it capable of being obstructed. And unto that car are a century of excellent celestial steeds of white hue and endued with the speed of the mind, all presented by Chitrasena (the king of the *Gandharvas*). And neither on earth, O king nor in the sky, nor in heaven, their course can be impeded. And formerly a boon hath been granted to the effect that their number would always remain full how often so ever they might be slain. And unto Yudhishthira's car are yoked large steeds of equal energy and white in hue like ivory. And

unto Bhimasena's car are yoked coursers endued with the speed of the wind and the splendour of the seven *Rishis*. And steeds of sable bodies and backs variegated like the wings of the *Tittiri* bird, all presented by his gratified brother Fālguna, and superior to those of the heroic Fālguna himself, cheerfully bear Sahadeva. And Nakula of Ājmida's race, the son of Mādri, is borne, like Indra the slayer of Vitra, by excellent steeds presented by the great Indra himself, all mighty as the wind and endued with great speed. And excellent steeds of large size, equal unto those of the Pāndavas themselves in age and strength, endued with great swiftness and of handsome make, and all presented by the celestials, carry those youthful princes, the sons of Subhadrā and Draupadi!' "

SECTION LVI.

"Dhritarāshtra said,—'Whom hast thou, O Sanjaya, seen to have, from affection, arrived there, and who will, in behalf of the Pāndavas, fight my son's forces?'

"Sanjaya said,—'I have seen Krishna, the foremost of the Andhakas and the Vrishnis, arrived there, and Chekitāna, as also Sātyaki otherwise called Yuyudhāna. And those two mighty car-warriors, proud of their strength and famed over all the world, have joined the Pāndavas, each with a separate *Akshauhini* of troops. And Drupada, the king of the Pānchālas, surrounded by his ten heroic sons—Satyajit and others—headed by Dhrishtadyumna, and well protected by Cikhandin, and having furnished his soldiers with every necessary, hath come there with a full *Akshauhini*, desirous of honoring Yudhishthira. And that lord of earth, Virāta, with his two sons Sankha and Uttara, as also with those heroes Suryadatta and others—headed by Madirāksha and surrounded by one *Akshauhini* of troops, hath, thus accompanied by brothers and sons, joined the son of Prithā. And the son of Jarāsandha the king of Maghadha, and Dhristaketu the king of the Chedis, have separately come there, each accompanied by an *Akshauhini* of troops. And the five brothers of Kekaya, all having purple flags, have, joined the Pāndavas, surrounded by an

Akshauhini of troops. These, numbering to this extent, have I seen assembled there, and these, on behalf of the Pāndavas, will encounter the Dhārtarāshtra host! That great car-warrior, Dhrishtadyumna, who is acquainted with human, celestial, *Gāndharva* and *Asura* arrays of battle, leadeth that host. O king, Bhishma the son of Cāntanu has been assigned to Cikhandin as his share. And Virāta with all his Matsya warriors will support Cikhandin. The mighty king of the Madras hath been assigned to the eldest son of Pāndu as his share, though some are of opinion that those two are not well matched. Duryodhana with his sons and his century of brothers, as also the rulers of the East and the South, have been assigned to Bhimasena as his share. Karna the son of Vikartana, and Jayadratha the king of the *Sindhus*, have been assigned to Arjuna as his share. And those heroes also on the earth who are incapable of being withstood and who are proud of their might, have been accepted by Arjuna as his share. And those mighty bowmen, the five royal brothers of Kekaya, will put forth their strength in battle, accepting the Kekaya warriors (on Dhritarāshtra's side) as antagonists. And in their share are included the Mālavas also, and the Cālwakas, as also the two famous warriors of the Trigarta host who have sworn to conquer or die.* And all the sons of Duryodhana and Dusçāsana, as also king Vrihadvala, have been assigned to Subhadra's son as his share. And those great bowmen, the sons of Draupadi, having cars furnished with gold-embroidered banners, all headed by Dhrishtadyumna, will, O Bhārata, advance against Drona. And Chekitāna on his car desireth to encounter Somadatta in single combat on his, while Sātyaki is anxious to battle against the Bhoja chief Kritavarman. And the heroic son of Mādri, Sahadeva, who setteth up terrible roars in battle, hath intended to take as his share thy brother-in-law, the son of Suvala. And Nakula also, the son of Madravati, hath intended to take as his share the deceitful Uluka and the tribes of the Sāraswatas. As for all the other

* The word used is *Samsaptaka*, *i. e.* a warrior who swears to conquer or die but never to turn his back on the field.—*T.*

kings of the earth, O monarch, who will go to battle, the sons of Pāndu have, by naming them, distributed them in their own respective shares. Thus hath the Pāndava host been distributed into divisions. Do thou now, without delay, with thy sons, act as thou thinkest best!"

"Dhritarāshtra said,—'Alas, all my foolish sons addicted to deceitful dice, are already dead when it is the mighty Bhima with whom they desire an encounter in the field of battle! All the kings of the earth too, consecrated by Death himself for sacrifice, will rush to the *Gāndiva* fire like so many moths! Methinks my host is already put to flight by those illustrious warriors injured before by me! Who, indeed, shall follow to battle my warriors whose ranks will be broken by the sons of Pāndu in the encounter? All of them are mighty car-warriors, possessed of great bravery, of famous achievements, endued with great prowess, equal unto the sun or the fire in energy, and all victorious in battle! Those that have Yudhishthira for their leader, the slayer of Madhu for their protector, the heroic Savyasāchin and Vrikodara for their warriors, and Nakula, and Sahadeva, and Dhrishtadyumna the son of Prishata, and Sātyaki, and Drupada, and Dhrishtaketu with his son, and Uttamaujas, and the unconquerable Yudhāmanyu of the Pānchālas, and Cikhandin, and Kshatradeva, and Uttara the son of Virāta, and the Kācayas, the Chedis, the Matsyas, the Srinjayas, Vabhru the son of Virāta, the Pānchālas, and the Prabhadrakas, for fighting for them, those, indeed, from whom Indra himself cannot, if they are unwilling, snatch this earth, —those heroes, cool and steady in fight, who can split the very mountains—alas, it is with them that are endued with every virtue and possessed of superhuman prowess that this wicked son of mine, O Sanjaya, desireth to fight, disregarding me even though I am crying myself hoarse!'

"Duryodhana said,—'Both the Pāndavas and ourselves are of the same race; both they and we crawl on the same earth! Why then dost thou think that victory will declare itself for only the Pāndavas! Bhishma, Drona, Kripa, the unconquerable Karna, Jayadratha, Somadatta, and Açwathāman,—all mighty bowmen and endued with great energy,—are incapable

of being vanquished by Indra himself united with the celestials! What sayst thou then, O father, of the Pāndavas? All these noble and heroic kings of the earth, bearing weapons, O father, are quite capable, for my sake, of withstanding the Pāndavas, while the latter are not capable of even gazing at my troops! I am powerful enough to encounter in battle the Pāndavas with their sons. O Bhārata, all those rulers of the earth who are anxious for my welfare will certainly seize all the Pāndavas like a herd of young deer by means of a net! I tell thee, in consequence of our crowds of cars and nets of arrows, the Pānchālas and the Pāndavas will all be routed!' "

"Dhritarāshtra said,—'O Sanjaya, this my son speaketh like a mad man, for he is incapable of vanquishing in battle Yudhishthira the just! This Bhishma truly knoweth the might of the famous, powerful, virtuous, and high-souled Pāndavas and their sons, for he doth not wish a battle with those illustrious ones! But tell me again, O Sanjaya, of their movements! Tell me, who are inciting those illustrious and mighty bowmen endued with great activity like priests enkindling *(homa)* fires with liabations of clarified butter!'

"Sanjaya said,—'O Bhārata, Dhrishtadyumna is always urging the Pāndavas to war, saying,—Fight, ye best among the Bharatas! Do not entertain the least fear! All those rulers of the earth who, courted by Dhritarāshṭra's son, will come to that fierce encounter marked by showers of weapons,—indeed, I alone will encounter all those angry kings assembled together with their relatives, like a whale seizing little fishes from the water.* Bhishma and Drona and Kripa and Karna and Drona's son and Calya and Suyodhana,—them all I will withstand like the bank resisting the swelling sea! Unto him saying thus, the virtuous king Yudhishthira said,—The Pānchālas and the Pāndavas wholly depend upon thy prowess and steadiness! Rescue us safely from the war! I know, O mighty-armed one that thou art firm in the duties of the *Kshatriya* order! Thou art, indeed, quite competent to alone smite the Kauravas! When the latter, eager for fight, will stand before us, what

* *Salilat*,—The use of the ablative here is peculiar to Sanskrit.—*T.*

thou, O represser of foes, wilt arrange, will certainly be for our good! Even this is the opinion of those acquainted with the scriptures that the hero who, displaying his prowess, rallieth those that after the rout run away from the battle-field, seeking for protection, is to be bought with a thousand! Thou, O bull among men, art brave, mighty, and powerful! Without doubt, thou art that deliverer of those that are overpowered with fear on the field of battle!—And when the righteous Yudhishthira the son of Kunti said this, Dhrishtadyumna fearlessly addressed me in these words,—Go thou, O *Suta*, without delay, and say unto all those that have come to fight for Duryodhana, say unto the Kurus of the *Pratipa* dynasty with the Vālhikas, the son of Caradwata, and Karna and Drona, and Drona's son, and Jayadratha, and Duçāsana, and Vikarna, and king Duryodhana, and Bhishma,—*Do not suffer yourselves to be slain by Arjuna, who is protected by the celestials. Before that happens, let some good man approach Yudhishthira and entreat that son of Pāndu, that best of men, to accept the kingdom (surrendered by them) without delay. There is no warrior on the earth like unto Savyasāchin, son of Pāndu, of prowess incapable of being baffled. The celestial car of the holder of Gāndiva is protected by the very gods. He is incapable of being vanquished by human beings. Do not, therefore, bend your mind to war!*—'"

SECTION LVII.

"Dhritarāshtra said,—'Yudhishthira the son of Pāndu is endued with *Kshatriya* energy and leadeth the *Brahmacharya* mode of life from his very youth. Alas, with him these foolish sons of mine desire to fight, disregarding me that am thus bewailing! I ask thee, O Duryodhana, O foremost of the Bharata race, desist from hostility! O chastiser of foes, under any circumstances, war is never applauded! Half the earth is quite enough for the maintenance of thyself and all thy followers! Give back unto the sons of Pāndu, O chastiser of foes, their proper share! All the Kuravas deem even this to be consistent with justice that thou shouldst

make peace with the high-souled sons of Pāndu! Reflect thou, O son, and thou wilt find that this thy army is for thy own death! Thou understandest not this from thy own folly! I myself do not desire war, nor Vāhlika, nor Bhishma, nor Drona, nor Açwathāman, nor Sanjaya, nor Somadatta, nor Cala, nor Kripa, nor Satyavrata, nor Purumitra, nor Jaya, nor Bhuriçravas,—in fact, none of these desireth war! Indeed, those warriors upon whom the Kauravas, when afflicted by the foe, will have to rely, do not applaud war! O child, let that be acceptable to thee! Alas, thou dost not seek it of thy own will, but it is Karna and the evil-minded Dusçāsana and Cakuni the son of Suvala that are leading thee to it!'

"Duryodhana said,—'I challenge the Pāndavas to battle, without depending upon thyself, Drona, or Açwathāman, or Sanjaya, or Vikarna, or Kāmvoja, or Kripa, or Vāhlika, or Satyavrata, or Purumitra, or Bhuriçravas, or others of thy party! But, O bull among men, only myself and Karna, O sire, are prepared to celebrate the sacrifice of battle with all the neccessary rites, making Yudhishthira the victim! In that sacrifice, my car will be the altar; my sword will be the smaller laddle, my mace, the larger one, for pouring libations;—my coat of mail will be the assembly of spectators; my four steeds will be the officiating priests; my arrows will be the blades of *Kuça* grass; and fame will be the clarified butter! O king, performing, in honor of Yama, such a sacrifice in battle the ingredients of which will all be furnished by ourselves, we will return victoriously, coverd with glory after having slain our foes! Three of us, O sire, *viz*, myself and Karna and my brother Dusçāsana,—will slay the Pāndavas in battle! Either I, slaying the Pāndavas, will sway this Earth, or the sons of Pāndu, having slain me, will enjoy this Earth! O king, O thou of unfading glory, I would sacrifice my life, kingdom, wealth, every thing, but would not be able to live side by side with the Pāndavas! O venerable one, I will not surrender to the Pāndavas even that much of land which may be covered by the sharp point of a needle!'

"Dhritarāshtra said,—'I now abandon Duryodhana for ever! I nevertheless grieve for you all, ye kings, that will follow

this fool who is about to proceed to Yama's abode! Like tigers among a herd of deer, those foremost of smiters—the sons of Pāndu,—will smite down your principal leaders assembled for battle! Methinks, the Bhārata host, like a helpless woman, will be afflicted and crushed and hurled to a distance by Yuyudhāna of long arms! Adding to the strength of Yudhishthira's army which without him was already sufficient, Cini's son will take up his stand on the field of battle and scatter his arrows like seeds on a cultivated field! And Bhimasena will take up his position in the very van of the combatants, and all his soldiers will fearlessly stand in his rear as behind a rampart. Indeed, when thou, O Duryodhana, wilt behold elephants, huge as hills, prostrated on the ground with their tusks disabled, their temples crushed and bodies dyed with gore,—in fact, when thou wilt see them lying on the field of battle like riven hills; then, affraid of a contact with him, thou wilt remember these my words! Beholding thy host consisting of cars, steeds, and elephants, consumed by Bhimasena and presenting the spectacle of a wide-spread conflagration's track, thou wilt remember these my words! If ye do not make peace with the Pāndavas, a heaving calamity will be yours! Slain by Bhimasena with his mace, ye will rest in peace! Indeed, when thou wilt see the Kuru host levelled to the ground by Bhima like a large forest torn up by the roots, then wilt thou remember these my words!'"

Vaiçampāyana continued.—"Having said this unto all those rulers of the earth, the king, addressing Sanjaya again, asked him as follows."

SECTION LVIII.

"Dhritarāshtra said,—'Tell me O thou of great wisdom, what the high-souled Vāsudeva and Dhananjaya said! I am anxious to hear from thee all about this.'"

"Sanjaya said,—'Listen, O king, as I tell thee the state in which I found Krishna and Dhananjaya! I will also, O Bhārata, tell thee what those heroes said! O king, with looks bent down and hands joined together, and with senses

well restrained, I entered the inner apartments for conferring with those gods among men ! Neither Abhimanyu nor the twins can repair to that place where the two Krishnas and Draupadi and the lady Satyabhāmā are. There I beheld those chastisers of foes, exhilarated with *Bassia* wine, their bodies smeared with sandal paste and decked with flowery garlands. Attired in excellent robes and adorned with celestial ornaments, they sat on a golden dais decked with numerous gems and spread over with carpets of diverse texture and hue. And I beheld Keçava's feet resting upon Arjuna's lap while those of the high-souled Arjuna rested upon the laps of Krishnā and Satyabhāmā. Pārtha then pointed out to me (for a seat) a foot-stool made of gold. Touching it with my hand, I seated myself down on the ground. And when he withdrew his feet from the footstool, I beheld auspicious marks on both his soles. Tnese consisted of two longitudrinal limes running from heel to fore-toe. O sire, endued with black complexions, of high statures, and erect like *Çāla* trunks, beholding those youthful heroes both seated on the same seat, a great fear seized me ! They seemed to me to be Indra and Vishnu seated together, though Duryodhana of dull sense koweth it not, in consequence of his reliance on Drona and Bhishma and on the loud vaunts of Karna ! That very moment I was convinced that the wishes of Yudhishthira the just who had those two for obeying his orders were certain to succeed. Hospitably entertained with food and drink, and honored with other courtesies, I conveyed to them thy message, placing my joined hands on my head. Then Pārtha, removing Keçava's auspicious foot from his lap with his hand scarred by the flappings of the bowstring, urged him to speak. Sitting up erect like *Indra's banner*, adorned with every ornamet, and resembling Indra himself in energy, Krishna then addressed me. And the words which that best of speakers said were sweet, charming, and mild, though awful and alarming to the sons of Dhritarāshtra. Indeed, the words uttered by Krishna who alone is fit to speak, were of correct emphasis and accent, and pregnant with meaning, though heart-rending in the end ! And Vāsudeva said,—O Sanjaya, say thou these words

unto the wise Dhritarāshtra and in the hearing of that foremost of the Kurus, Bhishma—and also of Drona having first saluted at our request, O *Suta*, all the aged ones and having enquired after the welfare of the younger ones! *Do ye celebrate diverse sacrifices, making presents unto the Brāhmanas, and rejoice ye with your sons and wives, for a great danger threatens ye! Do ye give away wealth unto deserving persons, beget desirable sons, and do agreeable offices to those that are dear to thee, for king Yudhishthira is eager for victory! While I was at a distance, Krishnā weepingly invoked me, saying—Oh Govinda! O Govinda!—That debt, accumulating with time, hath not yet been paid off by me! Ye have provoked hostilities with that Savyasāchin who hath for his bow the invincible Gāndiva of fiery energy and who hath me for his help-mate! Who, even if he were Purandara himself, would challenge Pārtha having me for his help-mate, unless, of course, his span were full? He that is capable of vanquishing Arjuna in battle is, indeed, able to uphold the Earth with his two arms, to consume all created things in anger, and hurl the celestials from Heaven! Among celestials, Asuras, and men, among Yakshas, Gandharvas, and Nāgas, I do not find the person that can encounter Arjuna in battle. That wonderful story which is heard of an encounter in the city of Virata between a single person on one side and innumerable warriors on the other, is sufficient proof of this! That ye all fled in all directions being routed in the city of Virāta by that son of Pāndu singly, is sufficient proof of this! Might, prowess, energy, speed, lightness of hand, indefatigableness, and patience are not to be found in any one ele save Pārtha!*—Thus spoke Hrishikeça cheering up Pārtha by his words and roaring like raincharged clouds in the firmament.* Having heard these words of Keçava, the diadem-decked Arjuna of white steeds spoke to the same purpose.'"

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* I have avoided an useless periphrasis for the sake of brevity. *Pākaçāsana* does not mean *Indra* here but clouds: and *Samayavarshin* means "of the rainy season," not like those of autumn which produce nothing but empty roars.—*T.*

SECTION LIX.

Vaiçampāyana said.—"Having heard these words of Sanjaya, the monarch endued with the eye of wisdom took that speech into his consideration as regards its merits and demerits. And having counted in detail the merits and demerits as far as he could, and having exactly ascertained the strength and weakness of both parties, the learned and intelligent king ever desirous of victory to his sons then began to compare the power* of both sides. And having at last ascertained that the Pāndavas were endued with strength and energy both human and divine, and that the Kurus were much weaker, Dhritarāshtra said unto Duryodhana,—'This anxiety, O Duryodhana, always filleth me! Indeed, it doth not leave me! Truly, it seemeth that I behold it with my eyes! This conviction is not a matter of inference! All created beings show great affection for their offspring, and do, to the best of their power, what is agreeable and beneficial to them. This is generally to be seen also in the case of benefactors. They that are good always desire to return the good done to them and to do what is highly agreeable to their benefactors. Remembering what was done to him at Khāndava, Agni will, no doubt, render aid to Arjuna in this terrible encounter between the Kurus and the Pāndavas. And from parental affection, *Dharma* and other celestials, duly invoked, will come together to the aid of the Pāndavas. I think that to save them from Bhishma and Drona and Kripa, the celestials will be filled with wrath resembling the thunderbolt in its effects. Endued with energy and well-versed in the use of weapons, those tigers among men, the sons of Prithā, when united with the celestials, will be incapable of being even gazed upon by human warriors! He who hath the irresistible, excellent, and celestial *Gāndiva* for his bow; he who hath a couple of celestial quivers obtained from Varuna, large, full of shafts, and inexhaustible; he on whose banner, that like smoke

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* *Cakti* implies energy, pluck, and wisdom of counsel.—*T*.

is unobstructed in its action, is stationed the monkey-image of celestial origin; whose car is unequalled on the earth girt by four seas, and the rattle of which as heard by men is like the roar of the clouds and which like the rolling of the thunder frightens the foe; he whom the whole world regards as superhuman in energy; he whom all the kings of the earth know to be the vanquisher of the very gods in battle; he that taketh up five hundred arrows at a time and in the twinkling of the eye, shooteth them, unseen by others, to a great distance; that son of Prithā and tiger among car-warriors and chastiser of foes, whom Bhishma and Drona and Kripa and Drona's son and Calya the king of the Madras and, in fact, all impartial persons, regard as incapable of being vanquished by even earthly kings of superhuman prowess, when ready for fight; who shooteth at one strech full five hundred arrows, and who is equal unto Kārtavirya in strength of arms; that great bowman, Arjuna, equal unto Indra or Upendra in prowess,—I behold that great warrior committing a great havoc in this terrible battle! O Bhārata, reflecting on this day and night, I am unhappy and sleepless, through anxiety for the welfare of the Kurus! A terrible destruction is about to overtake the Kurus! If there is nothing but peace for ending this quarrel, I am for peace with the Pārthas and not for war! O child, I always deem the Pāndavas mightier than the Kurus!'"

SECTION LX.

Vaiçampāyana said.—"Hearing these words of his father, the passionate son of Dhritarāshtra, inflamed with great wrath, again said these words,—'Thou thinkest the Pārthas having the celestials for their allies, are incapable of being vanquished. Let this thy fear, O best of kings, be dispelled! The gods attained to their divinity for absence of desire, of envy, of covetousness, and of enmity, as also for their indifference to all worldly affairs. Formerly, Dwaipāyana-Vyāsa, and Nārada of great ascetic austerities, and Rāma the son of Jamadagni, told us this. The gods never, like human beings, engage in work, O bull of the Bharata race, from desire, or wrath, or

covetousness, or envy! Indeed, if Agni, or Vāyu, or Dharma, or Indra, or the Açwins had ever engaged in work from worldly desire, then the sons of Prithā could never have fallen into distress! Do not, therefore, by any means, indulge in such anxiety, because the gods, O Bhārata, always set their eyes on affairs worthy of themselves. If, however, envy or lust becomes noticeable in the gods in consequence of their yielding to desire, then, according to what has been ordained by the gods themselves, such envy or lust can never prevail. Charmed by me, Agni will be instantly extinguished, even if he blazes up all around for consuming all creatures! The energy with which the gods are endued is, indeed, great. But know, O Bhārata, that mine is greater than that of the gods! If the Earth herself cleaves in twain, or mountain crests split, I can re-unite them, O king, by my incantations before the eyes of all! If for the destruction of this universe of animate and inanimate, mobile and immobile creatures, there happeneth a terrific tempest or stony shower of loud roar, I can always, from compassion for created beings, stop it before the eyes of all! When the waters are solidified by me, even cars and infantry can move over them! It is I who set agoing all the affairs of both gods and *Asuras!* Unto whatever countries I go with my *Akshauhinis* on any mission, my steeds move whithersoever I desire! Within my dominions there are no fearful snakes, and protected by my incantations creatures within my territories are never injured by others that are frightful. The very clouds, O king, pour, as regards those dwelling in my dominions, showers as much as they desire and when they desire! All my subjects, again, are devoted to religion and are never subject to calamities* of season. The Açwins, Vāyu, Agni, Indra with the Maruts, and Dharma will not venture to protect my foes. If these had been able to protect by their might my adversaries, never would the sons of Prithā have fallen into such distress for three and ten years! I tell thee

* *Itayas* (the plural of *Iti*) are the six calamities of husbandry, *viz*, innundation, drought, locusts, rats, birds, and foreign invasions.—*T.*

truly that niether gods, nor *Gandharvas*, nor *Asuras*, nor *Rākshasas*, are capable of saving him who hath incurred my displeasure ! I have never before been baffled as regards the reward or punishment that I intended to bestow or inflict on friend or foe ! If ever, O represser of foes, I said,—*this is to be*,—that hath always *been !* People, therefore, have always known me as a *speaker of truth !* All persons can bear witness to this my greatness, the fame of which hath spread all around. I mention this, O king, for thy information and not from pride ! Never had I, O king, praised myself before, for to praise one's own self is mean ! Thou wilt hear of the defeat of the Pāndavas and the Matsyas, the Pānchālas and the Kekayas, of Sātyaki and Vāsudeva, at my hands ! Indeed, as rivers, on entering the ocean, are entirely lost in it, so the Pāndavas with all their followers, on approaching me, will all be annihilated ! My intelligence is superior, my energy is superior, my prowess is superior, my knowledge is superior, my resources are superior by far to those of the Pāndavas ! Whatever knowledge of weapons is in the grandsire, in Drona, and Kripa, and Calya, and Cala, exist in me as well !'

"Having said these words, O Bhārata, Duryodhana, that represser of foes, again asked Sanjaya in order to ascertain the proceedings of Yudhishthira bent upon war."*

SECTION LXI.

Vaiçampāyana said.—"Without much minding Dhritarāshtra the son of Vichitravirya who was about to ask of Pārtha, Karna said unto Dhritarāshtra's son these words, cheering up the spirit of the assembled Kurus. Coming to know of the false pretence† under which I obtained the *Brahma* weapon of old from Rāma, the latter told me,—*When thy hour will come thy memory will fail thee in respect of this weapon !*—Even for so great an offence I was cursed so lightly by that great

* This *sloka* is explained variously. Nilakantha suggests a meaning that is very far-fetched. I prefer to understand it in this way.—T.

† When Karna went to Rāma to study the science of weapons, he told a lie, *viz.*, that he was a *Brâhmana.—T.*

Rishi, my preceptor! That great *Rishi* of fierce energy is capable of consuming even the entire Earth with her seas! By attention and personal bravery, I appeased his heart. I have that weapon with me still, and my period is not yet run! I am, therefore, fully competent (to win victory)! Let the responsibility be mine! Having obtained the favour of that *Rishi*, I will slaying within the twinkling of the eye the Pānchālas, the Kārushas, the Matsyas, and the sons of Prithā with their sons and grandsons, bestow on thee numerous regions won by my weapons! Let the grandsire and Drona and all the kings stay with thee! *I* will slay the sons of Prithā, marching forth with the cheif warriors of *my* army! Let that task be mine!'—Unto him speaking thus, Bhishma said,—'What sayest thou, O Karna? Thy intellect is clouded at the approach of thy hour! Knowest thou not, O Karna, that when the chief is slain the sons of Dhritarāshtra will all be slain? Having heard of the feat achieved by Dhananjaya, with Krishna only as his ally, at the burning of the Khāndava forest, it behoveth thee with thy friends and relatives to restrain thy mind! The dart that the illustrious and adorable chief of the celestials, the great Indra, gave thee, thou wilt see, will be broken and reduced to ashes when struck by Keçava with his discus! That other shaft of serpentine mouth that shineth (in thy quiver) and is respectfully worshipped by thee with flowery garlands, will, O Karna, when struck by the son of Pāndu with his shafts, perish with thee! O Karna, the slayer of Vāna and Bhumi's son (Naraka), Vāsudeva himself, who hath, in the thickest of battle slain foes equal and even superior to thee,—protecteth the diadem-decked Arjuna!'

"Karna said,—'Without doubt, the chief of the Vrishnis is even so! Further, I admit, that that high-souled one is even more than that! Let, however, the grandsire listen to the effect of the bit of harsh speech that he hath uttered! I lay down my weapons! The grandsire will henceforth behold me in court only and not in battle! After thou hast become quiet, the rulers of the earth will behold my prowess in this world!'"

Vaiçampāyana continued.—"Having said this, that great bowman (Karna), leaving the court, went to his own abode. Bhishma, however, O king, addressing Duryodhana in the midst of the Kurus, and laughing aloud, said,—'How truly doth the *Suta's* son keep his promise! Why, having repeatedly given his pledge, saying,—*The kings of Avanti and Kalinga, Jayadratha, and Chediddhaja and Vālhika standing as spectators, I will slay hostile warriors by thousands and tens of thousands*,—how will he discharge that obligation? Having distributed his divisions in counter array and scattering heads by thousands, behold the havoc committed by Bhimasena!* Indeed, that moment when, representing himself as a *Brāhmana* unto the holy and blameless Rāma, Vikartana's son obtained that weapon, that vile wretch lost both his virtue and asceticism!'—O king of kings, when Bhishma said this after Karna had gone away giving up his weapons, Duryodhana, that foolish son of Vichitravirya's son, addressed Cāntanu's son in these words."

SECTION LXII.

"Duryodhana said,—"The sons of Prithā are all as other men, and are, in fact, of earthly birth as other men. Why then dost thou think that they are sure to win victory? Both ourselves and they are equal in energy, in prowess, in age, in

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* These three *Slokas* (15, 16, 17) are scarcely easy, and no wonder that the Bengali translators have differed in interpreting it. There can be no doubt, however, that the Burdwan Pundits have understood the passage correctly. The first line of Bhishma's speech is evidently ironical. The *aham* (*sloka* 16) is *not* Bhishma, but a quotation of Karna's oft-repeated boast. If *aham* were Bhishma, the whole succeeding Section in which Duryodhana says that he does not rely on Bhishma and others for winning success would be unmeaning. The whole difficulty disappears on transposing the apostrophe about Bhima's committing a great havoc *after* the conclusion of *sloka* 16 as I have done above. Not that such transposition is absolutely necessary, but without it the connection would be a little less obvious. *Chediddhaj* is not the youthful ruler of the Chedis—the son of Cisupála—but some other warrior, it seems, belonging to the Kuru party.—*T.*

intelligence, in knowledge of the scriptures, in weapons, in the art of war, in lightness of hand, and in skill. All of us are of the same species, all being men by brith. How then, O grandsire, dost thou know that victory will be theirs? I do not seek the accomplishment of my aims by relying upon thee, or Drona, or Kripa, or Vālhika, or upon the other kings! Myself, and Karna the son of Vikartana, and my brother Dusçāsana, will slay in battle the five sons of Pāndu by whetted arrows! Then shall we, O king, gratify *Brāhmanas* by performing great sacrifices of diverse kinds, with abundant *Dakshinās*, and by gifts of kine, and horses and wealth! When my troops will drag by the aid of their mighty arms the Pāndavas in battle like hunters dragging a herd of deer by a net or whirlpools drawing a crewless boat, then the sons of Pāndu, beholding us their foe supported by crowds of cars and elephants, will give up their pride, and not they alone but Keçava also!'—Hearing this, Vidura said,—'Venerable persons of certain knowledge say that in this world Self-restraint is highly beneficial. In the case of a Brāhmana especially, it is his duty. He whose Self-restraint followeth charity, asceticism, knowledge, and study of the *Vedas*, always winneth success, forgiveness, and the fruit of his gifts.* Self-restraint enhanceth energy, and is an excellent and holy attribute. Freed from sin and his energy increased by Self-restraint, one acquireth even *Brahma* through it. People are always afeard of those that are without Self-restraint as if the latter were very *Rākshasas*. And it is for keeping these under check that the Self-Existent created the *Kshatriyas!* It hath been said that Self-restraint is an excellent vow for all the four modes of life. I regard those attributes as its indications which owe their origin to Self-restraint. Those indications

* This is a very difficult *sloka*. Nilakantha, however, explains it correctly. All the Bengalee translators have misinterpreted it ludicrously. The *tasya* with which the *sloka* begins requires a *yasya* before the second line, and this elipsis being supplied, the meaning becomes clear. What is meant by Self-restraint following charity, asceticism, &c., is Self-restraint existing along with these qualities.—*T*.

are forgiveness, firmness of mind, abstention from injury, an equal regard for all things, truthfulness of speech, simplicity, control over the senses, patience, softness of speech, modesty, steadiness, liberality, mildness, contentment, and faith. He that hath Self-restraint casteth off lust, avarice, pride, wrath, sleep, boastfulness, self-esteem, malice, and sorrow. Purity and the absence of crookedness and fraud, are the distinctive marks of a man of Self-restraint. He that is not covetous, that is satisfied with a little, that regardeth not objects provoking lust, and that is as grave as the ocean, is known as a man of Self-restraint. He that is well-behaved, of a good disposition and a contented soul, that knoweth his own Self and is possessed of wisdom, winneth great regard here and attaineth to a blissful state hereafter. Possessed of mature wisdom, he that hath no fear of other creatures and whom other creatures fear not, is said to be the foremost of men. Seeking the good of all, he is a universal friend, and no one is made unhappy by him. Endued with gravity like that of the ocean and enjoying contentment in consequence of his wisdom, such a man is always calm and cheerful. Regulating their conduct according to the acts practised by the righteous of olden times and before their eyes, they that are Self-restrained, being devoted to peace, rejoice in this world! Or, abandoning Work because contented in consequence of Knowledge, such a person, with his senses under control, moveth quietly in this world, waiting for the inevitable hour and absorption into *Brahma!* And as the track of feathery creatures in the sky is incapable of being perceived, so the path of a sage enjoying contentment in consequence of Knowledge is not visible.* Abandoning the world he that betaketh himself, in pursuit of emancipation, to the *Sannyāsa* mode of life, hath bright and eternal regions assigned to him in heaven!'"

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* The sense seems to be that having abandoned Work such a person does not leave tangible marks behind him for others to see and follow.

SECTION. LXIII.

"Vidura said,—'We have heard, O sire, from old men, that once on a time a fowler spread his net on the ground for catching feathery denizens of the air. And in that net were ensnared at the same time two birds that lived together. And taking the net up, the two winged creatures soared together into the air. And seeing them soar into the sky, the fowler, without giving way to despair, began to follow them in the direction they flew. Just then an ascetic living in a hermitage (close by), who had finished his morning prayers, saw the fowler running in that manner hoping still to secure the feathery creatures. And seeing that tenant of the earth quickly pursuing those tenants of the air, the ascetic, O Kauravya, addressed him in this *Sloka*,—

O fowler, it appears very strange and wonderful to me that thou that art a treader of the earth pursuest yet a couple of creatures that are tenants of the air!—

The fowler said,—These two, united together, are taking away my snare. There, however, where they will quarrel they will come under my control.—'

"Vidura continued,—'The two birds, doomed to death, soon after quarreled. And when the foolish pair quarreled, they both fell on the earth. And when, ensnared in the meshes of death, they began to contend angrily against each other, the fowler approached unperceived and seized them both. Even thus those kinsmen who fall out with one another for the sake of wealth fall into the hands of the enemy like the birds I have cited, in consequence of their quarrel. Eating together, talking together, asking after one another's welfare, and meeting together,—these are the duties of kinsmen and not contention under any circumstances. Those kinsmen, that with loving hearts wait on the old, become unconquerable like a forest guarded by lions. While those, O bull of the Bharata race, that having won enormous riches nevertheless behave like mean-minded men, always contribute to the prosperity of their foes! Kinsmen, O Dhritarāshtra, O bull of

the Bharata race, are like charred brands, which blaze up when united but only smoke when disunited ! I will now tell thee something else that I saw on a mountain breast. Having listened to that also, do, O Kauravya, what is for thy best ! Once on a time we repaired to the Northern mountain accompanied by some hunters and a number of Brāhmanas fond of discoursing on charms and medicinal plants. That Northern mountain, *Gandhamādana*, looked like a grove, overgrown as its breast was on all sides with trees and plants. And blazing with diverse kinds of medicinal herbs, it was inhabited by *Siddhas* and *Gandharvas*. And there we all saw a quantity of honey, of a bright yellow colour and of the measure of a jar, placed on an inaccessible precipice of the mountain. That honey, which was Kuvera's favourite drink, was guarded by snakes of virulent poison. And it was such that a mortal drinking of it would win immortality, a sightless man obtain sight, and an old man would become a youth. It was thus that those Brāhmanas conversant with sorcery spoke about that honey. And the hunters, seeing that honey, desired, O king, to obtain it. And they all perished in that inaccessible mountain-cave abounding with snakes. In the same way this thy son desireth to enjoy the whole earth without a rival ! He beholdeth the honey, but seeth not, from folly, the terrible fall ! It is true, Duryodhana desireth an encounter in battle with Savyasāchin, but I do not see that energy or prowess in him which may carry him safe through it. On a single car Arjuna conquered the whole earth. At the head of their hosts Bhishma and Drona and others were frightened by Arjuna and utterly routed at the city of Virāta. Remember what took place on that occasion. He forgiveth still, looking up to thy face and waiting to know what thou doest ! Drupada, and the king of the Matsyas, and Dhananjaya, when angry, will, like flames of fire urged by the wind, leave no remnant (of thy army) ! O Dhritarāshtra, take up king Yudhishthira on thy lap since both parties can, under no circumstances, have victory when they engage in battle !' "

SECTION LXIV.

"Dhritarāshtra said,—'Consider, O Duryodhana, O dear son, what I tell thee! Like an ignorant traveller thou thinkest the wrong path to be the right one, since thou art desirous of robbing the energy of the five sons of Pāndu who are even as the five elements of the universe in their subtile form upholding all mobile and immobile things!* Without the certain sacrifice of thy life thou art unable to vanquish Yudhishthira the son of Kunti, who is the foremost of all virtuous persons in this world! Alas, like a tree defying the mighty tempest, thou chafest at Bhimasena who hath not his peer (among men, in might and who is equal unto Yama himself in battle! What man of sense would encounter in battle the wielder of *Gāndiva*, who is the foremost of all wielders of weapons as Meru among mountains? What man is there whom Dhristadyumna the prince of Pānchāla cannot overthrow, shooting his arrows among the foe like the chief of the celestials hurling his thunder-bolt? That honored warrior among the Andhakas and the Vrishnis, the irresistible Sātyaki, ever engaged in the good of the Pāndavas, will also slaughter thy host! What man of sense, again, would encounter the lotus-eyed Krishna who, as regards the measure of his energy and power, surpasseth the three worlds? As regards Krishna, his wives, kinsmen, relatives, his own soul, and the whole earth, put on one scale, weigheth with Dhananjaya on the other! That Vāsudeva, upon whom Arjuna relieth, is irresistible, and that host where Keçava is, becometh irresistible everywhere! Listen, therefore, O child, to the counsels of those well-wishers of thine whose words are always for thy good! Accept thou thy aged grandsire, Bhishma the son of Cāntanu, as thy guide! Listen thou to what *I* say, and what these well-wishers of the Kurus, Drona, and Kripa, and Vikarna, and king Vālhika, say! These all are as I myself! It behoveth thee to regard them as much as thou

* *Mahābhuta*—the elements in their subtile state.—*T.*

regardest me, since, O Bhārata, all these are conversant with morality and bear affection to thee as much as I myself! The panic and rout, before thy eyes, at the city of Virāta, of all thy troops with thy brothers, after surrender of the kine, —indeed, that wonderful story that is heard of an encounter at that city between one and many, is a sufficient proof (of the wisdom of what I say)! When Arjuna singly achieved all that, what will not the Pāndavas achieve when united together? Take them by the hand as thy brothers, and cherish them with a share of the kingdom!' "

SECTION LXV.

Vaiçampāyana said.—"Having addressed Suyodhana thus, the highly blessed and wise Dhritarāshtra again asked Sanjaya, saying,—'Tell me, O Sanjaya, what thou hast not yet said, *viz*, what Arjuna told thee after the conclusion of Vāsudeva's speech, for great is my curiosity to hear it!'

"Sanjaya said,—'Having heard the words spoken by Vāsudeva, the irresistible Dhananjaya the son of Kunti, when the opportunity came, said these words in the hearing of Vāsudeva!—O Sanjaya, our grandsire the son of Cāntanu, and Dhritarāshtra, and Drona, and Kripa, and Karna, and king Vālhika, and Drona's son, and Somadatta, and Cakuni the son of Suvala; and Dusçāsana, and Cala, and Purumitra, and Vivinçati; and Vikarna, and Chitrasena, and king Jayatsena, and Vinda and Anuvinda the two chiefs of Avanti, and Durmukha of the Kuru race; and the king of the Sindhus, and Dussaha, and Bhuriçravas, and king Bhagadatta, and king Jalasandha, and other rulers of the earth, assembled there to fight for the good of the Kauravas, are all on the eve of death! They have been assembled by Dhritarāshtra's son for being offered up as libations on the blazing Pāndava fire! In my name, O Sanjaya, enquire after the welfare of those assembled kings according to their respective ranks, paying them proper regard at the same time! Thou shouldst also, O Sanjaya, say this, in the presence of all the kings, unto Suyodhana—that foremost of all sinful men! Wrathful and

wicked, of sinful soul and exceedingly covetous, do thou, O Sanjaya, see that that fool with his counsellors hears all that I say !—And with this preface, Prithā's son Dhananjaya endued with great wisdom and possessed of large eyes with red corners, glancing at Vāsudeva, then spoke unto me these words pregnant with both virtue and profit !—Thou hast already heard the measured words spoken by the high-souled chief of the Madhu race ! Say unto the assembled kings that those are also my words ! And say this also from me, unto those kings,—*Do ye together try to act in such a way that libations may not have to be poured into the arrowy fire of the great sacrifice of battle, in which the rattle of car-wheels will sound as mantras, and the rank-routing bow will act as the ladle ! If, indeed, ye do not give up unto Yudhishthira that slayer of foes his own share in the kingdom asked back by him, I shall then, by means of my arrows, send all of you, with cavalry, infantry, and elephants, into the inauspicious regions of departed spirits !*—Then bidding adieu unto Dhananjaya and Hari of four arms and bowing unto them both, I have with great speed come hither to convey those words of grave import to thee, O thou that art endued with effulgence equal that of the very gods !' "

SECTION LXVI.

Vaiçampāyana said.—"When Duryodhana the son of Dhritarāshtra showed little regard for the words spoken by Sanjaya, and when the rest remained silent, the assembled kings rose up and retired. And after all the kings of the earth had retired, king Dhritarāshtra, who always followed the counsels of his son from affection, wishing success to the assembled kings, began to enquire in secret of Sanjaya about the resolves of his own party, and of the Pāndavas who were hostile to him.* And Dhritarāshtra said,—'Tell me truly, O son of Gavalgani,

* Some think *three*, and not *two*, parties are referred to by the words *ātmanascha &c.*, *viz*, "his own, of others, and of the Pāndavas." The repetion of the particle *cha* after each word would seem to favor such a construction.—*T.*

in what consists the strength and weakness of our own host! Minutely acquainted as thou art with the affairs of the Pāndavas, tell me in what lies their superiority and in what, their inferiority! Thou art fully conversant with the strength of both parties. Thou knowest all things, and art well versed in all matters of virtue and profit! Asked by me, O Sanjaya, say, which of the parties, when engaged in battle, will perish?'

"Sanjaya said,—'I will not say anything to thee in secret, O king, for then thou mayst entertain ill-feelings towards me! Bring thou hither, O Ājamida, thy father Vyāsa of high vows and thy queen Gāndhari! Conversant with morality, of keen perception, and capable of arriving at the truth, they will remove any ill-feelings thou mayst cherish against me! In their presence, O king, I will tell thee everything about the intentions of Keçava and Pārtha!'"

Vaiçampāyana continued.—"Thus addressed, Dhritarāshtra caused both Gāndhari and Vyāsa to be brought there. And introduced by Vidura they entered the court without delay. And understanding the intentions of both Sanjaya and his son, Krishna-Dwaipāyana endued with great wisdom said,—'Say, O Sanjaya, unto the enquiring Dhritarāshtra everything that he desireth to know! Tell him truly all that thou knowest about Vāsudeva and Arjuna!'"

SECTION LXVII.

"Sanjaya said,—'Those adorable bowmen, Arjuna and Vāsudeva, who are perfectly equal unto each other in respect of their godlike nature, have taken their births of their own will.* O lord, the discus owned by Vāsudeva of abundant energy occupieth a space full five cubits in diameter, is capable also of being hurled at the foe (in forms large or small) accor-

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* *Kāmādanyatra Sambhutau* is explained by Nilakantha as *akāmajam janma, i. e.* they were born not in consequence of any act of their past lives, bnt of their own will, and for benefiting the earth. *Sarvabhàvàya Sammitau* is "equal in their godlike nature." All the Bengalee translators have failed in correctly rendering this *sloka.*—*T.*

ding to the will of the wielder himself, and dependeth on illusion. Always conspicuous by its effulgence, it is invisible to the Kurus; and in ascertaining the strength or weakness of the Pāndavas, that discus offers the best ground. Indeed, that scion of Madhu's race, endued with great might, vanquished without an effort and in seeming playfulness the formidable Naraka and Camvara and Kansa and (Cisupāla) the chief of the Chedis! Possessed of divinity and of soul superior to everything, that most exalted of male beings can, by his will alone, bring the earth, firmament, and heaven under his control! Thou askest me repeatedly, O king, about the Pāndavas for knowing their strength and weakness! Listen now to all that in brief! If the whole universe be placed on one scale and Janārddana on the other, even then Janārddana will outweigh the entire universe! Janārddana at his pleasure can reduce the universe to ashes, but the entire universe is incapable of reducing Janārddana to ashes! Wherever there is truthfulness, wherever virtue, wherever modesty, wherever simplicity, even there is Govinda! And thither where Krishna is, success must be! That soul of all creatures, that most exalted of male beings, Janārddana, guideth, as if in sport, the entire earth, the firmament, and the heaven! Making the Pāndavas the indirect means, and beguiling the whole world, Janārddana wisheth to blast thy wicked sons that are all addicted to sin! Endued with divine attributes, Keçava, by the power of his soul, causeth the wheel of Time, the wheel of the Universe, and the wheel of the *Yuga*, to revolve incessantly!* And I tell thee truly that that glorious Being is alone the Lord of Time, of Death, and of this Universe of mobile and immobile creatures! That great ascetic *Hari*, though the Lord of the whole Universe, still betaketh himself to Work like a humble laborer that tilleth the fields! Indeed,

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* The wheel of Time, *i. e.*, the year with its months coming in the same round. The wheel of the Universe means the birth, existence, and destruction of all things succeeding in repeated cycles. The wheel of the *Yuga* means the wheel of Work, *i. e.*, Work leading to repeated rebirths.—*T.*

Keçava beguileth all by the aid of his illusion. Those men, however, that have attained to Him are not deceived!' "

SECTION LXVIII.

"Dhritarāshtra said,—'How hast *thou*, O Sanjaya, been able to know Mādhava as the Supreme Lord of the universe? And how is it that *I* am unable to know Him as such? Tell me this, O Sanjaya!'

"Sanjaya said,—'Listen, O king! Thou hast no Knowledge, whereas *my* Knowledge hath suffered no diminution! He that is without Knowledge and is shrouded with the darkness of Ignorance, knoweth not Keçava. Aided by my Knowledge, O sire, I know the slayer of Madhu to be the union of the Gross, the Subtile, and the Cause; and that He is the Creator of all but is Himself increate; and also that, endued with Divinity, it is He from whom everything springs and it is He unto whom all things return!'*

"Dhritarāshtra said,—'O son of Gavalgani, what is the nature of that Faith which thou hast in Janārddana and in consequence of which thou knowest the slayer of Madhu to be the union of the Gross, the Subtile, and the Cause?'

"Sanjaya said,—'Blessed be thou, O king, I have no regard for the illusion (that is identified with worldly pleasures) and I never practise the useless virtues (of vows and work without reliance on Him and purity of Soul)! Having obtained purity of Soul through Faith, I have known Janārddana from the scriptures.†

"Dhritarāshtra said,—'O Duryodhana, seek thou the protection of Janārddana otherwise called Hrishikeça! O child, Sanjaya is one of our trustiest friends! Seek refuge with Keçava!'

"Duryodhana said,—'If the divine son of Devaki, united

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* By Knowledge here is meant the true understanding of the *Cruti* and *Upanishad* texts—"*Tattamasi*,"—"*Tattamasi çwetaketo*,"—"*Aham Brahmāsmi*"—&c., &c.,—T.

† *i. e.*, the *Crutis* and *Upanishads*.—T.

in friendship with Arjuna, were to slay all mankind, I cannot, even then, resign myself to Keçava !'*

"Dhritarāshtra said,—'This evil-minded son of thine, O Gāndhāri, is resolved to sink in misery ! Envious, wicked-souled, and vain, he setteth aside the words of all his superiors !'

"Gāndhāri said,—'Thou covetous wretch that disregardest the commands of the aged, abandoning thy father and myself and giving up prosperity and life, enhancing the joy of thy foes, and afflicting me with deep distress, thou wilt, O fool, remember thy father's words, when struck by Bhimasena thou wilt bite the dust !'

"Vyāsa said,—'Listen to me, O king ! Thou, O Dhritarāshtra, art the beloved of Krishna. When Sanjaya hath been thy envoy, he will verily lead thee to thy good ! He knoweth Hrishikeça,—that ancient and exalted One ! If thou listenest to him with attention, he will certainly save thee from the great danger that hangs upon thee ! O son of Vichitravirya, subject to wrath and joy, men are entangled in various nets ! They that are not contented with their own possessions, deprived of sense as they are by avarice and desire, they repeatedly become subject to Death in consequence of their own acts, like blind men (falling into pits) when led by the blind ! The path that is trod by the wise is the only one (that leadeth to *Brahma*). They that are superior, keeping that path in view, overcome death and reach the goal by it.'

"Dhritarāshtra said,—'Tell me, O Sanjaya, of that path without terrors by which, obtaining Hrishikeça, salvation may be mine !'

"Sanjaya said,—'A man of uncontrolled mind can by no

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* Some commentators are for interpreting this *sloka* as indicative of a milder disposition on the part of Duryodhana. What, according to them, Duryodhana says here is,—"If Keçava slayeth all mankind &c. &c. I can not obtain him now," *i. e.*, "Even if I go to him, owing to my sinful heart I shall fail to obtain communion with him." I do not think, however, that this can be the sense, for a few lines lower down, even Gāndhāri curses him for his refusal to obey Dhritarāshtra's command. Both Dhritarāshtra and Gāndhāri take Duryodhana's reply as the very reverse of a modest one.—*T.*

means know Janārddana whose soul is under perfect command. The performance of sacrifices without controlling one's senses is even no means to that end. Renunciation of the objects of our excited senses is due to spiritual light; both spiritual light and abstention from injury arise doubtless from true wisdom. Therefore, O king, resolve to subdue thy senses with all possible vigor: let not thy intellect deviate from true knowledge; and restrain thy heart from wordly temptations that surround it. Learned Brāhmanas describe this subjugation of the senses to be true wisdom; and this wisdom is the path by which learned men proceed to their goal. O king, Keçava is not obtainable by men who have not subdued their senses. He that hath subdued his senses desireth spiritual knowledge, awakened by the knowledge of scriptures and the pleasure of *Yoga* absorption.' "

SECTION LXIX.

"Dhritarāshtra said,—'I request thee, O Sanjaya, to tell me again of the lotus-eyed Krishna; for, by being acquainted with the import of his names, I may, O son, obtain that most exalted of male beings!'

"Sanjaya said,—'The auspicious names (of Keçava) have been previously heard by me. Of those I will tell thee as many as I know. Keçava, however, is immeasurable, being above the power of speech to describe! He is called *Vāsudeva* in consequence of his enveloping all creatures with the screen of illusion, or of his glorious splendour, or of his being the support and resting place of the gods. He is called *Vishnu* because of his all-pervading nature. He is called *Mādhava*, O Bhārata, because of his practices as a *Muni*, concentration of mind on truth, and *Yoga* absorption. He is called *Mādhusudana* because of his having slain the Asura *Madhu* and also because of his being the substance of the twenty-four objects of knowledge. Born of the *Sāttwata* race, he is called *Krishna* because he uniteth in himself what are implied by the two words *Krishi* which signifieth 'what existeth' and *na* which signifieth 'eternal peace', He is called *Pun-*

darikāksha from *Pundarika* implying his high and eternal abode, and *Aksha* implying 'indestructible'; and he is called *Janārddana* because he striketh fear into the harts of all wicked beings. He is called *Sāttwata*, because the attribute of *Sattwa* is never dissociated from him and because also he is never dissociated from it; and he is called *Vrishabhekshana* from *Vrishabha* implying the 'Vedas' and *ikshana* implying 'eye', the union of the two signifying that the *Vedas* are his *eye*, or the *Vedas* are the *eyes* through which he may be seen. That conqueror of hosts is called *Aja*, or 'unborn', because he hath not taken his birth from any being in the ordinary way. That Supreme Soul is called *Dāmodara* because unlike the gods his effulgence is increate and his own, and also because he hath self-control and great splendour. He is called *Hrishikeça*, from *Hrishika* meaning 'eternal happiness' and *Iça* meaning 'the six divine attributes', the union signifying one having joy, happiness, and divinity. He is called *Mahāvāhu* because he upholdeth the earth and the sky with his two arms. He is called *Adhokshaja*, because he never falleth down or suffereth any deterioration, and is called *Nārāyana* from his being the refuge of all human beings. He is called *Purushottama* from *Puru* implying 'he that createth and preserveth' and *sa* meaning 'he that destroyeth', the union signifying one that createth, preserveth, and destroyeth the universe. He possesseth a knowledge of all things and, therefore, is called *Sarva*. Krishna is always in Truth and Truth is always in him, and Govinda is Truth's Truth. Therefore, he is called *Satya*. He is called *Vishnu* because of his prowess, and *Jishnu* because of his success. He is called *Ananta* from his Eternity, and *Govinda* from his knowledge of speech of every kind. He maketh the unreal appear as real and thereby beguileth all creatures. Possessed of such attributes, ever devoted to righteousness, and endued with divinity, the slayer of Madhu, that mighty-armed one incapable of decay, will come hither for preventing the slaughter of the Kurus!"

SECTION LXX.

"Dhritarāshtra said,—'O Sanjaya, I envy those gifted with sight who will behold before them that Vāsudeva whose body endued with great beauty shineth with effulgence, illuminating the cardinal and subsidiary points of the compass; who will give utterance to words that will be listened to with respect by the Bharatas,—words that are auspicious to the Srinjayas, acceptable by those desirous of prosperity, faultless in every respect, and unacceptable by those that are doomed to death; who is full of high resolves, eternal, possessed of unrivalled heroism; who is the bull of the Yādavas and their leader; and who is the slayer and woe-inspirer of all foes, and who is the destroyer of the fame of every enemy! The assembled Kauravas will behold that high-souled and adorable One, that slayer of foes, that chief of the Vrishnis, uttering words full of kindness, and fascinating all of my party! I will put myself in the hands of that Eternal one, that *Rishi* endued with knowledge of Self, that ocean of eloquence, that Being who is easily attainable by ascetics, that bird called *Arishta* furnished with beautiful wings, that destroyer of creatures, that refuge of the universe; that one of a thousand heads, that creator and destroyer of all things, that Ancient one, that one without beginning, middle, or end, that one of infinite achievements, that cause of the prime seed, that unborn one, that Eternity's self, that highest of the high, that creator of the three worlds, that author of gods, *Asuras*, *Nagas*, and *Rākshasas*, that foremost of all learned persons and rulers of men, that younger brother of Indra!'"

SECTION LXXI.

(Bhagavat Yāna Parva).

Janamejaya said.—"When the good Sanjaya (leaving the Pāndava camp) went back to the Kurus, what did my grandsires, the sons of Pāndu, then do? O foremost of Brāhmanas, I desire to hear all this! Tell me this, therefore!"

Vaiçampāyana said.—"After Sanjaya had gone, Yudhishthira the just addressed Krishna of the Daçārha race—that chief of all the Sāttwatas, saying,—'O thou that art devoted to friends, the time hath come for friends to show their friendship! I do not see any other person besides thee that can save us in this season of distress! Relying on thee, O Mādhava, we have fearlessly asked back our share from Duryodhana who is filled with groundless pride and his counsellors! O chastiser of foes, as thou protectest the Vrishnis in all their calamities, do thou now protect the Pāndavas also from a great danger, for they deserve thy protection!'

"The divine Krishna said,—'Here am I, O mighty-armed one! Tell me what thou desirest to say, for I will, O Bhārata, accomplish whatever thou wilt tell me!'

"Yudhishthira said,—'Thou hast heard what the intention is of Dhritarāshtra and his son! All that Sanjaya, O Krishna, said unto me hath certainly the assent of Dhritarāshtra. Sanjaya is Dhritarāshtra's soul, and spoke out his mind. An envoy speaketh according to his instructions, for if he speaketh otherwise he deserveth to be slain. Without looking equally on all that are his, moved by avarice and a sinful heart, Dhritarāshtra seeketh to make peace with us without giving us back our kingdom. Indeed, at Dhritarāshtra's command we spent twelve years in the woods and one additional year in concealment, well believing, O lord, that Dhritarāshtra would abide firmly by that pledge of ours! That we did not deviate from our promise is well known to the *Brāhmanas* who were with us. The covetous king Dhritarāshtra, is now unwilling to observe Kshatriya virtues! Owing to affection for his son, he is for listening to the counsels of wicked men. Abiding by the counsels of Suyodhana, the king, O Janārddana, actuated by avarice and seeking his own good, behaveth untruthfully towards us! What can be more sorrowful, O Janārddana, than this, that I am unable to maintain my mother and my friends? Having the Kāsis, the Pānchālas, the Chedis, and the Matsyas, for my allies, and with thee, O slayer of Madhu, for my protector, I prayed for only five villages, *viz, Avisthala, Vrikasthala, Mākandi, Vāranāvata,*

with any other, O Govinda, as the fifth!—*Grant us*, we said, *five villages or towns, O sire, where we five may dwell in union for we do not desire the destruction of the Bharatas!*—The wicked-minded son of Dhritarāshtra, however, regarding the lordship of the world to be in him, doth not agree to even that. What can be more sorrowful than this? When a man born and brought up in a respectable family coveteth the possessions of others, that avarice of his destroyeth his intelligence; and intelligence being destroyed, shame is lost; and loss of shame leadeth to a diminution of virtue; and loss of virtue bringeth on loss of prosperity. Destruction of prosperity, in its turn, ruineth a person, for poverty is a person's death. Kinsmen and friends and Brāhmanas shun a poor man as birds avoid, O Krishna, a tree that beareth neither flowers nor fruits! Even this, O sire, is death to me that kinsmen shun me as if I were a fallen one, like the breath of life quitting a dead body! Camvara said that no condition of life could be more distressful than that in which one is always racked by the anxiety caused by the thought—*I have no meal for today, what will become of me tomorrow?*—It is said that wealth is the highest virtue and everything depends on wealth. They that have wealth are said to *live*, whereas those that are without wealth are more dead than alive. They that by violence rob a man of his wealth not only kill the robbed but destroy also his virtue, profit, and pleasure! Some men when overtaken by poverty elect death; others remove from cities to hamlets; others retire into the woods; while others again become religious mendicants to destroy their lives. Some for the sake of wealth are driven to madness; others, for wealth, live under subjection to their foes; while many others, again, for the sake of wealth, betake themselves to the servitude of others. A man's poverty is even more distressful to him than death, for wealth is the sole cause of virtue and pleasure. The natural death of a person is not much regarded, for that is the eternal path of all creatures. Indeed, none among created beings around him can transgress it. O Krishna, a man who is poor from birth is not so much distressed as one who, having once possessed great prosperity and

having been brought up in luxury, is deprived of that prosperity. Having through his own fault fallen into distress, such a person blameth the very gods with Indra and his own self. Indeed, knowledge of even the entire scriptures faileth to mitigate his pangs. Sometimes he getteth angry with his servants, and sometimes he cherisheth malice towards even his well-wishers. Subject to constant anger he loseth his very senses, and his senses being clouded, he practiseth evil deeds. Through sinfulness such a person contributeth to a fusion of castes. A fusion of castes leadeth to hell and is the foremost of all sinful acts. If he is not awakened in time, he goeth certainly, O Krishna, to hell, and, indeed, wisdom is the only thing that can awaken him, for if he obtaineth back the eye of wisdom, he is saved! When wisdom is regained, such a man turneth his attention to scriptures; and attention to scriptures aideth his virtue. Then shame becometh his best ornament. He that hath shame hath an aversion from sin, and his prosperity also increaseth; and he that hath prosperity truly becometh a man. He that is ever devoted to virtue, and hath his mind under control, and always acteth after deliberation, never inclineth towards unrighteousness and never engageth in any act that is sinful! He that is without shame and sense is niether man nor woman. He is incapable of earning religious merit, and is like a *Cudra*. He that hath shame gratifieth the gods, the *Pitris*, and even his own self; and by this he obtaineth emancipation, which, indeed, is the highest aim of all righteous persons!

" 'Thou hast, O slayer of Madhu, seen all this in me with thy own eyes! It is not unknown to thee how, deprived of kingdom, we have lived these years! We can not lawfully abandon that prosperity (which had been ours)! Even death would be preferable in our struggles to regain that prosperity! As regards that matter, O Mādhava, our first resolve is that both ourselves and the Kauravas united in peace will quietly enjoy our prosperity. Otherwise, we shall, after slaying the Kauravas, regain those provinces, although success through bloodshed is the worst of all fierce deeds! O Krishna, the destruction of even despicable foes that bear no relation-

ship with us, is improper! What shall I say then of these that are related to us so nearly? We have numerous kinsmen, and numerous also are the reverend seniors that have adopted this or the other side. The slaughter of these would be highly sinful. What good, therefore, can there be in battle? Alas, such sinful practices are the duties of the Kshatriya order! Ourselves have taken our births in that wretched order! Whether these practices be sinful or virtuous, any other than the profession of arms would be censurable for us! A *Cudra* serveth; a *Vaiçya* liveth by trade; the *Brahmanas* have chosen the wooden dish (for begging),* while *we* are to live by slaughter! A *Kshatriya* slayeth a *Kshatriya*; fishes live on fish; a dog preyeth upon a dog. Behold, O thou of the Daçārha race, how each of these followeth his peculiar virtue! O Krishna, Kali† is ever present in battle-fields; lives are lost all around. It is true, force regulated by policy is invoked; yet success and defeat are independent of the will of the combatants. The lives also of creatures are independent of their own wishes, and neither weal nor woe can be one's when the time is not come for it, O best of Yadu's race! Sometimes one man killeth many, and sometimes many united together kill one. A coward may slay a hero, and one unknown to fame may slay a hero of celebrity! Both parties can not win success, nor both be defeated. The loss, however, on both sides may be equal. If one flieth away, loss of both life and expense is his. Under all circumstances, however, war is a sin. Who in striking another is not struck himself? As regards the person, however, who is struck, victory and defeat, O Hrishikeça, are the same! It is true that defeat is not much removed from death, but his loss also, O Krishna, is not less who winneth victory! He himself may not be killed, but his adversaries will kill at least some one that is dear to him, or some others, and thus

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* *Kapālam*—a pot, dish, or vessel, for begging, generally made of wood, or of cocoanut shells or gourd shells.—T.

† The embodiment of unrighteousness. *Vide* the story *Nala*, *infra*.

the man, O sire,* deprived of strength and not seeing before him his sons and brothers, becometh indifferent, O Krishna, to life itself! Those that are quiet, modest, virtuous, and compassionate, are generally slain in battle, while they that are wicked escape. Even after slaying one's foes, repentance, O Janārddana, possesseth the heart! He that surviveth among the foes giveth trouble, for the survivor, collecting a force, seeketh to destroy the surviving victors. In hopes of terminating the dispute, one often seeketh to exterminate the foe. Thus victory createth animosity, and he that is defeated liveth in sorrow! He that is peaceful sleepeth in happiness, giving up all thoughts of victory and defeat, whereas he that hath provoked hostility always sleepeth in misery, with, indeed, an anxious heart, as if sleeping with a snake in the same room! He that exterminates seldom winneth fame. On the other hand, such a person reapeth eternal infamy in the estimation of all! Hostilities, waged ever so long, cease not; for if there is even one alive in the enemy's family, narrators are never wanted to remind him of the past. Enmity, O Keçava, is never neutralised by enmity; on the other hand, it is fomented by enmity like fire fed by clarified butter. Therefore, there can be no peace without the annihilation of one party, for flaws may always be detected of which advantage may be taken by one side or the other. They that are engaged in watching for flaws have this vice. A confidence in one's own prowess troubleth the core of one's heart like an incurable disease. Without either renouncing that at once, or death, there can be no peace. It is true, O slayer of Madhu, that exterminating the foe by the very roots may lead to good results in the shape of great prosperity, yet such an act is most cruel! The peace that may be brought about by our renouncing the kingdom is hardly different from that death which is implied by the loss of kingdom in consequence of the designs of the enemy and the utter ruin of ourselves! We do not wish to give up the kingdom, nor do we wish to see the

* I render the vocative particle *Anga* as *sire* although it is every where a respectful address.—T.

extinction of our race. Under these circumstances, therefore, the peace that is obtained through even humiliation is the best. When those that strive for peace by all means, without of course wishing for war, find concilation fail, war becomes inevitable, and then is the time for the display of prowess. Indeed, when concilation fails, frightful results follow. The learned have noticed all this in a canine contest. First there comes the wagging of tails, then the bark, then the bark in reply, then the circumambulation, then the showing of teeth, then repeated roars, and then at last the battle. In such a contest, O Krishna, the dog that is stronger, vanquishing his antagonist, taketh the latter's meat. The same is exactly the case with men. There is no difference whatever. They that are powerful should be indifferent to and avoid disputes with the weak, for the weak always bow down. The father, the king, and he that is venerable in years, always deserve regard. Dhritarāshtra, therefore, O Janārddana, is worthy of our respect and worship. But, O Mādhava, Dhritarāshtra's affection for his son is great. Obedient to his son, he will reject our submission. What dost thou, O Krishna, think best at this juncture? How may we, O Mādhava, preserve both our interest and virtue? Whom also, besides thee, O slayer of Madhu and foremost of men, shall we consult in this difficult affair? What other friend have we, O Krishna, who like thee is so dear to us, who so seeketh our welfare, who is so conversant with the course of all actions, and who is so well acquainted with truth!"

Vaiçampāyana continued.—"Thus addressed, Janārddana replied unto Yudhishthira the just, saying,—'I will go to the court of the Kurus for the sake of both of you. If without sacrificing your interests I can obtain peace, O king, an act of great religous merit will be mine productive of great fruits! I shall have then also saved from the meshes of death the Kurus and the Srinjayas inflamed with wrath, the Pāndavas and the Dhārtarāshtras, and, in fact, this entire Earth!'

"Yudhishthira said,—'It is not my wish, O Krishna, that thou wilt go to the Kurus, for Suyodhana will never act acording to thy words, even if thou advisest him well! All the

Kshatriyas of the world, obedient to Duryodhana's command, are assembled there. I do not like that thou, O Krishna, shouldst proceed into their midst! If any mischief be done to thee, O Mādhava, let alone happiness, nothing, not even divinity, nor even the sovereignty over all the gods, will delight us!'

"The holy one said,—'I know, O monarch, the sinfulness of Dhritarāshtra's son, but by going there we will escape the blame of all the kings of the earth! Like other animals before the lion, all the kings of the earth united together are not competent to stand still before me in battle when I am angry. If, after all, they do me any injury, then I will consume all the Kurus! Even this is my intention! My going thither, O Pārthā, will not be fruitless, for if our object be not fulfilled, we shall at least escape all blame!'

"Yudhishthira said,—'Do, O Krishna, as it pleaseth thee! Blessed be thou, go then to the Kurus! I hope to behold thee return successful and prosperous! Going unto the Kurus, make thou, O Lord, such a peace that all the sons of Bharata may live together with cheerful hearts and contentedly! Thou art our brother and friend, dear to me as much as to Vibhatsu. Such hath been our intimacy with thee that we apprehend no neglect of our interests from thee! Go thou, therefore, for our good! Thou knowest us, thou knowest our antagonists, thou knowest what our purposes are, and thou knowest also what to say! Thou wilt, O Krishna, say unto Suyodhana such words as are for our benefit! Whether peace is to be established by (apparent) sin or by any other means, O Keçava, speak such words as may prove beneficial to us!'"*

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* A difference of reading occurs here. It is noticed by Nilakantha. I prefer the reading which Nilakantha adopts. *Adharmena samjuktam sāntam* is explained by him to mean (as I have rendered) "peace by sinful means" *i. e.*, (as Nilakantha says) "peace brought about by the cession and acceptance of only five villages. This would be sinful for us, for we would then be renouncing our own inheritance to the injury of our capacity for benefiting friends, relatives, and also ourselves, by perfomance of large sacrifices." *Vetarat* is "or otherwise," *i. e.*, by dice, for I Yudhishthira, since Vrihadaçwa's boon, am quite competent to regain my kingdom by defeating Cakuni himself at the gaming table.—T.

SECTION LXXII.

"The holy one said,—'I have heard Sanjaya's words and now I have heard thine. I now know all about their purposes as also of thyself! Thy heart inclineth to righteousness, whereas their inclination is towards enmity. That which is obtained without war is of great value to thee. A life-long *Brahmacharya* is not, O lord of earth, the duty of a *Kshatriya*! Indeed, men of all the four orders have said that a Kshatriya should never subsist on alms! Victory or death in battle, hath been eternally ordained by the Creator. Even that is the duty of a Kshatriya. Cowardice is not applauded (in a Kshatriya)! Subsistence, O Yudhishthira, is not possible by cowardice. O thou of mighty arms, display thy prowess, and vanquish, O chastiser of foes, thy enemies! The covetous son of Dhritarāshtra, O chastiser of foes, living for a long time (with many kings) has by affection and friendship become very powerful. Therefore, O king, there is no hope* of his making peace with thee! They regard themselves strong, having Bhishma and Drona and Kripa and others with them. As long, O king, as thou, O grinder of foes, wilt behave with them mildly, they will withhold thy kingdom! Neither from compassion, nor from mildness, nor from a sense of righteousness, will the sons of Dhritarāshtra, O chastiser of foes, fulfil thy wishes! This, O son of Pāndu, is another proof that they will not make peace with thee, *viz*, that they, having pained thee so deeply by making thee put on a *Kaupina*, were not stung with remoarse! When in the very sight of the grandsire (Bhishma) and Drona and the wise Vidura, of many holy *Brāhmanas*, the king, the citizens, and all the chief Kauravas, the cruel Duryodhana, deceitfully defeating thee at dice,—thee that art charitable, mild, self-restrained, virtuous, and of rigid vows,—was not, O king, ashamed of his vile act, do not, O

* *Paryāya* is explained by Nilkantha to mean "expedient." The sense, however, of the passage is as I have rendered it.—T.

monarch, show any compassion for that wretch of such disposition! They deserve death at the hands of all, how much more then of thee, O Bhārata! O Bhārata, with what improper speeches did Duryodhana with his brothers, filled with gladness and indulging in many a boast, afflict thee with thy brothers! He said,—*The Pāndavas now have nothing of their own in this wide earth! Their very names and lineage are extinct! In time, which is never ending, defeat will be theirs. All their virtues having merged in me, they will now be reduced to the five elements!** While the match at dice was in progress, the wretched Dusçāsana of most wicked soul, seizing that weeping lady by the hair dragged the princess Draupadi as if she had no protectors, to the assembly of kings, and in the presence of Bhishma and Drona and others, repeatedly called her—*cow, cow!* Restrained by thee, thy brothers of terrible prowess, bound also by the bonds of virtue, did nothing to avenge it. And after thou hadst been exiled to the woods, Duryodhana having uttered such and other cruel words, boasted amid his kinsmen. Knowing thee innocent, they that were assembled sat silent in the assembly-house weeping with choked voices. The assembled kings with the Brāhmanas did not applaud him for this. Indeed, all the courtiers present there censured him. To a man of noble descent, O grinder of foes, even censure is death. Death is even many times better than bearing a life of blame. Even then, O king, he died when, upon being censured by all the kings of the earth, he felt no shame! He whose character is so abominable may easily be destroyed even like a rootless tree standing erect on a single weak root.† The sinful and evil-minded Duryodhana deserveth death at the hands of every one, even like a serpent. Slay him, there-

* This is how Nilkantha explains the passage. A different meaning is suggested by the Burdwan Pundits. "Their sovereignty being merged in me, they will now have to court our subjects for a living." I cannot say that this is not the meaning, considering that *Prakriti* means "subjects."—T.

† *Praskandena* is better than *Praskundena*. The manuscripts of Western India have the former reading.—T.

fore, O killer of foes, and hesitate not in the least! It behoveth thee, O sinless one, and I like it too, that thou shouldst pay homage unto thy father Dhritarāshtra and also unto Bhishma. Going thither I will remove the doubts of all men who are still undecided as to the wickedness of Duryodhana. Thither in the presence of all kings I will enumerate all those virtues of thine that are not to be met in all men, as also all the vices of Duryodhana! And hearing me speak beneficial words pregnant with virtue and profit, the rulers of various realms will regard thee as possessed of a virtuous soul and as a speaker of truth, while at the same time they will understand how Duryodhana is actuated by avarice. I will also recite the vices of Duryodhana before both the citizens and the inhabitants of the country, before both the young and the old, of all the four orders that will be collected there. And as thou askest for peace no one will charge thee as sinful, while all the chiefs of the earth will censure the Kurus and Dhritarāshtra. And when Duryodhana will be dead in consequence of his being forsaken by all men, there will be nothing left to do. Do then what should now be done. Going unto the Kurus, I shall strive to make peace without sacrificing thy interests, and marking their inclinition for war and all their proceedings, I will soon come back, O Bhārata, for thy victory! I think war with the enemy to be certain. All the omens that are noticeable by me point to that. Birds and animals set up firightful screeches and howls at the approach of dusk. The foremost of elephants and steeds are assuming horrible shapes; the very fire exhibiteth diverse kinds of terrible hues. This would never have been the case but for the fact of the world-destroying Havoc's self coming into our midst! Making ready their weapons, machines, coats of mail, and cars, elephants, and steeds, let all thy warriors be prepared for battle, and let them take care of their elephants and horses and cars. And, O king, collect everything that thou needest for the impending war! As long as he liveth, Duryodhana will by no means be able to give back unto thee, O king, that kingdom of thine which, abounding in prosperity, had before been taken by him at dice!"

SECTION LXXIII.

"Bhima said,—'Speak thou, O slayer of Madhu, in such a strain that there may be peace with the Kurus! Do not threaten them with war! Resenting everything, his wrath always excited, hostile to his own good, and arrogant, Duryodhana should not be roughly addressed! Do thou behave towards him with mildness! Duryodhana is by nature sinful, of heart like that of a robber, intoxicated with the pride of prosperity, hostile to the Pāndavas, without foresight, cruel in speech, always disposed to censure others, of wicked prowess, of wrath not easily to be appeased, not susceptible of being taught, of wicked soul, deceitful in behaviour, capable of giving up his very life rather than break or give up his own opinion. Peace with such a one, O Krishna, is, I suppose most difficult! Regardless of the words of even his well-wishers, destitute of virtue, loving falsehood, he always acts against the words of his counsellors and wounds their hearts. Like a serpent hid within reeds, he naturally commits sinful acts, depending on his own wicked disposition, and obedient to the impulse of wrath. What army Duryodhana hath, what his conduct is, what his nature, what his might, and what his prowess, are all well-known to thee! Before this, the Kauravas with their sons passed their days in cheerfulness, and we also with our friends rejoiced like the younger brothers of Indra with Indra himself. Alas, by Duryodhana's wrath, O slayer of Madhu, the Bharatas will all be consumed even like forests by fire at the end of the dewy season! And, O slayer of Madhu, well-known are those eighteen kings that annihilated their kinsmen, friends, and relatives! Even as, when *Dharma* became extinct, Kali was born in the race of *Asuras* flourishing with prosperity and blazing with energy, so was born Udāvarta among the Haihayas, Janamejaya among the Nipas, Vāhula among the Tālajanghas, the proud Vasu among the Krimis; Ajavindu among the Suviras, Rushardhika among the Surāshtras, Arkaja among the Valihas, Dhautamulaka among the Chinas; Hayagriva among the Videhas,

Varayu among the Mahaujasas, Vāhu among the Sundaras, Pururavas among the Diptākshas; Sahaja among the Chedis and the Matsyas, Vrishaddhaja among the Praviras, Dhārana among the Chandravatsas, Vigāhana among the Mukutas, and Sama among the Nandivegas! These vile individuals, O Krishna, sprang up, at the end of each *Yuga*, in their respective races, for the destruction of their kinsmen! So hath Duryodhana, the very embodiment of sin and the disgrace of his race, been born, at the end of the *Yuga*, amongst us the Kurus! Therefore, O thou of fierce prowess, thou shouldst address him slowly and mildly, not in keen but sweet words fraught with virtue and profit, and discoursing fully on the subject so as to attract his heart.* All of us, O Krishna, would rather in humiliation follow Duryodhana submissively, but, oh, let not the Bharatas be annihilated! O Vāsudeva, act in such a way that we may rather live as strangers to the Kurus than that the sin of bringing about the destruction of the whole race should touch them! O Krishna, let the aged grandsire and the other counsellors of the Kurus be asked to bring about brotherly feelings between brothers and to pacify the son of Dhritarāshtra! Even this is what I say! King Yudhishthira also applaudeth this, and Arjuna too is averse from war, for there is great compassion in him!'"

SECTION LXXIV.

Vaiçampāyana said.—"Hearing these words from Bhima that were fraught with such mildness and that were as unexpected as if the hills had lost their weight and fire had become cold, Rama's younger brother Keçava of Cura's race and mighty arms wielding the bow called *Çārnga*, laughed aloud, and as if to stimulate Bhima by his words, like the breeze fanning a fire, addressed him who was then so overwhelmed by the impulse of kindness, saying,—'At other times, O Bhimasena, thou applaudest war only, desirous of crushing the wicked sons of Dhritarāshtra that take delight in the destruction of others! O chastiser of foes, thou dost not sleep

* I render this *Sloka* a little too freely.—T.

but wakest the whole night, sitting up face downwards! Thou often utterest frightful exclamations of wrath indicative of the storm within thy heart! Inflamed with the fire of thy own fury, thou sighest, O Bhima, with an unquiet heart like a flame of fire mixed with smoke! Withdrawing from company thou liest down breathing hot sighs, like a weak man pressed down by a heavy load! They who do not know the cause regard thee as insane! As an elephant breaking into fragments uprooted trees lying on the ground grunteth in rage while trampling them under his feet, so thou also, O Bhima, runnest on, breathing deep sighs and shaking the earth under thy tread!* Here (in this region) thou takest no delight in company but passest thy time in privacy! Night or day, nothing pleases thee so much as seclusion! Sitting apart thou sometimes laughest aloud all on a sudden, and sometimes weepest in woe, and sometimes placing thy head between thy two knees thou continuest in that posture for a long time with closed eyes! At other times, O Bhima, contracting thy brows frequently and biting thy lips, thou starest fiercely before thee! All this is indicative of wrath! At one time, thou hadst, in the midst of thy brothers, grasped the mace, uttering this oath,—*As the sun is seen rising in the east displaying his radiance, and as he truly setteth in the west journeying around Meru, so do I swear that I will certainly slay the insolent Duryodhana with this mace of mine, and this oath of mine will never be untrue!* How then doth that same heart of thine, O chastiser of foes, now follow the counsels of peace! Alas, when fear entereth thy heart, O Bhima, it is certain that the hearts of all who desire war are upset when war becometh actually imminent! Asleep or awake, thou beholdest, O son of Prithā, inauspicious omens! Perhaps, it is this for which thou desirest peace! Alas, like a eunuch, thou dost not display any sign indicative of manliness in thee! Thou art overwhelmed by panic, and it is for this that thy heart is upset! Thy heart

* I render the latter part of this *Sloka* rather freely for making the sense more clear, as the original is very elliptical.—T.

trembleth, thy mind is overwhelmed by despair, thy thighs quiver, and it is for this that thou desirest peace! The hearts of mortals, O Pārtha, are surely as inconstant as the cods of the *Çālmali* seed exposed to the force of the wind! This frame of thy mind is as strange as articulate speech in kine! Indeed, the hearts of thy brothers are about to sink in an ocean of despair like swimmers in the sea without a raft to rescue them. That thou, O Bhimasena, shouldst utter words so unexpected of thee is as strange as the shifting of a hill! Recollecting thy own deeds and the race also in which thou art born, arise, O Bhārata, yield not to grief, O hero, and be firm! Such languor, O represser of foes, is not worthy of thee, for a Kshatriya never enjoyeth that which he doth not acquire through prowess!'"

SECTION LXXV.

Vaiçampāyana said.—"Thus addressed by Vāsudeva, the ever-wrathful Bhima, incapable of bearing insults, was immediately awakened like a steed of high metal, and replied, without losing a moment, saying,—'O *Achyuta*, I wish to act in a particular way; thou, however, takest me in quite a different light! That I take great delight in war and that my prowess is incapable of being baffled, must, O Krishna, be wellknown to thee in consequence of our having lived together for a long time! Or, it may be, thou knowest me not, like one swimming in a lake ignorant of its depth. It is for this that thou chidest me in such unbecoming words. Who else, O Mādhava, knowing me to be *Bhimasena*, could, address me in such unbecoming words as thou dost? Therefore, I shall tell thee, O delighter of the Vrishnis, about my own prowess and unrivalled might! Although to speak of one's own prowess is always an ignoble act, yet, pierced as I am by thy unfriendly strictures, I will speak of my own might! Behold, O Krishna, these—the firmament and the earth—which are immovable, immense, and infinite, and which are the refuge of and in which are born these countless creatures! If through anger these suddenly collide like two hills

even *I*, with my arms, can keep them asunder with all their mobile and immobile populations! Behold the joints of these my mace-like arms! I find not the person who can extricate himself having once come within their grasp! The Himavat, the ocean, the mighty wielder of the thunderbolt himself, *viz*, the slayer of Vala,—even these three cannot, with all their power, extricate the person attacked by me! I will easily trample on the ground under my feet all the Kshatriyas who will come to battle against the Pāndavas! It is not unknown to thee, O *Achyata*, with what prowess I vanquished the kings of the earth and brought them under subjection! If, indeed, thou really knowest not my prowess which is like the fierce energy of the midday sun, thou wilt then know it, O Janārddana, in the fierce *melee* of battle! Thou woundest me with thy cruel words, paining me with the pain of opening a fœtid tumour! But know me to be mightier than what I have said of myself of my own accord! On that day when the fierce and destructive havoc of battle will begin, thou wilt then see me felling elephants and car-warriors, combatants on steeds and those on elephants, and slaying in rage the foremost of Kshatriya warriors! Thou as well as others wilt see me doing all this and grinding down the foremost of combatants? The marrow of my bones hath not yet decayed, nor doth my heart tremble! If the whole world rusheth against me in wrath I do not yet feel the influence of fear! It is only for the sake of compassion, O slayer of Madhu, that I am for displaying good will to the foe! I am for quietly bearing all our injuries, lest the Bharata race be extirpated!' "

SECTION. LXXVI

"The holy one said,—'It was only through affection that I said all this, desiring to know thy mind, and not from the desire of reproaching thee, nor from pride of learning, nor from wrath, nor from desire of making a speech! I know thy magnanimity of soul, and also thy strength, and thy deeds! It is not for that reason that I reproached thee! O son of Pāndu, a thousand times greater will be the benefit confered by thee

on the Pāndava cause than that which thou thinkest thyself to be capable of confering on it! Thou, O Bhima, with thy kinsmen and friends, art exactly that which one should be that has taken his birth in a family like thine that is regarded by all the kings of the earth! The fact, however, is that they can never arrive at the truth who under the influence of doubt proceed to enquire about the consequences hereafter of virtue and vice, or about the strength and weakness of men.* For it is seen that that which is the cause ef the success of a person's object becometh also the cause of his ruin. Human acts, therefore, are doubtful in their consequences. Learned men capable of judging of the evils of actions pronounce a particular course of action as worthy of being followed. It produces, however, consequences the very opposite of what were foreseen, very much like the course of the wind. Indeed, even those acts of men that are the results of deliberation and well-directed policy, and that are consistent with considerations of propriety, are baffled by the dispensations of Providence. Then again, Providential dispensations, such as heat and cold and rain and hunger and thirst, that are not the consequences of human acts, may be baffled by human exertion. Then again, besides those acts which a person is pre-ordained (as the result of the acts of past lives) to go through, one can always get rid of all other acts begun at his pleasure, as is testified by both the *Smritis* and the *Çrutis*. Therefore, O son of Pāndu, one cannot go on in the world without acting. One should, hence, engage in work knowing that one's purposes would be achieved by a combination of both Destiny and Exertion. He that engageth in acts under this belief is never pained by failure nor delighted by success. This, O Bhimasena, was the intended import of my speech. It was not intended by me that victory

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* I have followed Nilakantha in rendering this *Sloka*. *Devamānushayordharmasya Paryáyam* & c., means "certainty about the consequences of virtue and vice hereafter and the strength and weakness of men." *Deva-dharmasya* is explained by Nilakantha to mean *Punya pàpa-phalasya*, and *Mānusha-dharmasya* as *Purushakārasya*.—T.

would be certain in an encounter with the foe! A person, when his mind is upset, should not lose his cheerfulness and must not yield either to langour or depression. It is for this that I spoke to thee in the way I did! When the morrow comes, I will go, O Pāndava, to Dhritarāshtra's presence, I will strive to make peace without sacrificing your interests! If the Kauravas make peace, then boundless fame will be mine, your purposes will be achieved, and they also will reap great benefit! If, however, the Kuravas, without listening to my words, resolve to maintain their opinion, then there will undoubtedly be a formidable war. In this war the burthen resteth on thee, O Bhimasena! That burthen should also be borne by Arjuna, while other warriors should all be led by both of you! In case of war happening, I will certainly be the driver of Vibhatsu's car, for that, indeed, is Dhananjaya's wish, and not that I myself am not desirous of fighting! It is for this that, hearing thee utter thy intention, I rekindled thy energy, O Vrikodara!"

SECTION LXXVII.

"Arjuna said,—'O Janārddana, Yudhishthira hath already said what should be said! But, O chastiser of foes, hearing what thou hast said, it seemeth to me that thou, O lord, dost not think peace to be easily obtainable either in consequence of Dhritarāshtra's covetousness or from our present weakness! Thou thinkest also that human prowess alone is fruitless, and also that without putting forth one's prowess one's purposes cannot be achieved. What thou hast said may be true, but at the same time it may not always be true! Nothing, however, should be regarded as impracticable. It is true, peace seemeth to thee to be impossible in consequence of our distressful condition, yet they are still acting against us without reaping the fruits of their acts! Peace, therefore, if properly proposed, O lord, may be concluded. O Krishna, strive thou, therefore, to bring about peace with the foe! Thou, O hero, art the foremost of all friends of both the Pāndavas and the Kurus, even as Prajāpati is of

both the gods and the *Asuras*! Accomplish thou, therefore, that which is for the good of both the Kurus and the Pāndavas! The accomplishment of our good is not, I believe, difficult for thee! If thou strivest, O Janārddana, such is this act that it will be soon effected! As soon as thou goest thither, it will be accomplished! If, O hero, thou purposest to treat the evil-minded Duryodhana in any other way, that purpose of thine will be carried out exactly as thou wishest! Whether it be peace or war with the foe that thou wishest, any wish, O Krishna, that thou mayst entertain, will certainly be honored by us! Doth not the evil-minded Duryodhana with his sons and kinsmen deserve destruction when, unable to bear the sight of Yudhishthira's prosperity and finding no other faultless expedient, that wretch, O slayer of Madhu, deprived us of our kingdom by the sinful expedient of deceitful dice? What bowman is there who, born in the Kshatriya order, and invited to combat, turneth away from the fight even if he is sure to die? Beholding ourselves vanquished by sinful means and banished to the woods, even then, O thou of the Vrishni race, I thought that Suyodhana deserved death at my hands! What thou, however, O Krishna, wishest to do for thy friends is scarcely strange, although it seems inexplicable how the object in view is capable of being effected by either mildness or its reverse! Or, if thou deemest their immediate destruction to be preferable, let it be effected soon without further deliberation! Surely, thou knowest how Draupadi was insulted in the midst of the assembly by Duryodhana of sinful soul and how also we bore it with patience! That that Duryodhana, O Mādhava will behave with justice towards the Pāndavas is what I can not believe! Wise counsels will be lost on him like seed sown on a barren soil! Therefore, do without delay what thou, O thou of the Vrishni race, thinkest to be proper and beneficial for the Pāndavas, or what, indeed, should next be done!'"

SECTION LXXVIII.

"The holy one said,—'It shall be, O thou of mighty arms, what thou, O Pāndava, sayest! I will strive to bring about that which would be beneficial to both the Pāndavas and the Kurus! Between the two kinds of acts, war and peace, the latter, O Vibhatsu, is within my power! Behold, the soil is moistened and divested of weeds by human exertion! Without rain, however, O son of Kunti, it never yieldeth crops! Indeed, in the absence of rain some speak of artificial irrigation as a means of success due to human exertion, but even then it may be seen that the water artificially let in is dried up in consequence of a providential drought. Beholding all this, the wise men of old have said that human affairs are set agoing in consequence of the co-operation of both providential and human expedients. I will do all that can be done by human exertion at its best. But I shall, by no means, be able to control what is providential!* The wicked-souled Duryodhana acteth, defying both virtue and the world. Nor doth he feel any regret in consequence of his acting in that way. Moreover, his sinful inclinations are fed by his counsellors Cakuni and Karna and his brother Dusçāsana. Suyodhana will never make peace by giving up the kingdom, without, O Partha, undergoing at our hands a wholesale destruction with his kinsmen! King Yudhishthira the just doth not wish to give up the kingdom submissively. The wicked-minded Duryodhana also will not at our solicitation surrender the kingdom. I, therefore, think that it is scarcely proper to deliver Yudhishthira's message to him. The sinful Duryodhana of Kuru's race will not, O Bhārata, accomplish the

* There is an apparent contradiction between Krishna's observation in the beginning of this speech and that which he says here. Nilakantha seems to get over this by suggesting that which Krishna means when he speaks of peace being within his power is that as envoy to the Kuru court, he is able to provoke war or make peace, much depending on his own conduct. Though this is true, yet the issue depends to some extent on providential dispensation.—*T.*

objects spoken of by Yudhishthira! If he refuse compliance he will deserve death at the hands of all. Indeed, he deserves death at my hands, as also, O Bhārata, of every one, since in your childhood he always persecuted you all, and since that wicked and sinful wretch robbed you of your kingdom and could not bear the sight of Yudhishthira's prosperity. Many a time, O Pārtha, he strove to withdraw me from thee, but I never reckoned those wicked attempts of his. Thou knowest, O thou of mighty arms, what the cherished intentions of Duryodhana are, and thou knowest also that I seek the welfare of king Yudhishthira the just. Knowing, therefore, Duryodhana's heart and what my most cherished wishes are, why then dost thou, O Arjuna, entertain such apprehensions in respect of myself like one unacquainted with everything? That grave act also which was ordained in heaven is known to thee! How then, O Pārtha, can peace be concluded with the foe? What, however, O Pāndava, is capable of being done by either speech or act, will all be done by me! Do not, however, O Pārtha, expect peace to be possible with the foe! About a year ago, on the occasion of attacking Virāta's kine, did not Bhishma, on their way back, solicit Duryodhana about this very peace so beneficial to all? Believe me, they have been defeated even then when their defeat was resolved on by thee! Indeed, Suyodhana doth not consent to part with the smallest portion of the kingdom for even the shortest period of time! As regards myself, I am ever obedient to the commands of Yudhishthira, and, therefore, the sinful acts of that wicked wretch must have again to be revolved in my mind!' "

SECTION LXXIX.

"Nakula said,—'Much hath been said, O Mādhava, by king Yudhishthira the just who is conversant with morality and endued with liberality. And thou hast heard it all! Knowing what the kings, wishes are, O Mādhava, Bhimasena also hath spoken both of peace and the might of his own arms! Thou hast heard what hath been said by Fālguna

also! As regards thy own opinion, O hero, thou hast repeatedly expressed it! Hearing first what the wishes of the enemy are, and disregarding all thou hast heard (from us), do that, O foremost of men, which thou regardest to be proper for the occasion! O Keçava, diverse are the conclusions arrived at as regards diverse matters. Success, however, O chastiser of foes, is won when a man doth that which ought to be done in view of the occasion! When a thing is settled in one way on one occasion, it becometh unsuitable when the occasion becometh different. Persons, therefore, in this world, O foremost of men, cannot stick to the same opinion throughout! While we were living in the woods, our hearts were inclined towards a particular course of action. While we were passing the period of concealment, our wishes were of one kind, and now, at the present time, O Krishna, when concealment is no longer neccessary, our wishes have become different! O thou of the Vrishni race, while we wandered in the woods, our attachment for the kingdom was not so great as now! The period of our exile having ceased, hearing, O hero, that we have returned, an army numbering full seven *Aukshauhinis* hath, through thy grace, O Janārddana, been assembled! Beholding these tigers among men, of inconcievable might and prowess, standing addrest for battle armed with weapons, what man is there that will not be struck with fear? Therefore, going into the midst of the Kurus, speak thou first words fraught with mildness and then those fraught with threats, so that the wicked Suyodhana may be agitated with fear.* What mortal man is there, of flesh and blood, who would encounter in battle Yudhishthira and Bhimasena, the invincible Vibhatsu and Sahadeva, myself, thyself, and Rāma, O Keçava, and Satyaki of mighty energy, Virāta with his sons, Drupada with his allies, and Dhrishtadyumna, O Mādhava, and the ruler of Kasi of great prowess, and Dhishtaketu the lord of the Chedis? No sooner wilt thou go there than thou wilt without doubt accomplish, O thou of mighty arms, the desired object of king Yudhishthira the just!

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* *Navyatheta* seems to be a misreading for *Vivyatheta.—T.*

Vidura, and Bhishma, and Drona, and Vālhika, these at least, O sinless one, will understand thee when thou wouldst utter words of wisdom! They will solicit that ruler of men Dhritarāshtra, and Suyodhana of sinful dispo sition with his counsellors, to act according to thy advice! When thou, O Janārddana, art the speaker and Vidura the listener, what subject is there that cannot be rendered smooth and plain?' "

SECTION LXXX.

"Sahadeva said,—'What hath been said by the king is, indeed, eternal virtue, but thou, O chastiser of foes, shouldst act in such a way that war may certainly happen! Even if the Kuravas express their desire for peace with the Pāndavas, still, O thou of Daçārha's race, provoke thou a war with them! Having seen, O Krishna, the princess of Pānchāla brought in that plight into the midst of the assembly, how can my wrath be appeased without the slaughter of Suyodhana! If, O Krishna, Bhima and Arjuna and king Yudhishthira the just are disposed to be virtuous, abandoning virtue I desire an encounter with Duryodhana in battle!'

"Sātyaki said,—'The high-souled Sahadeva, O thou of mighty arms, hath spoken the truth! The rage I feel towards Duryodhana can be appeased only by his death! Dost thou not remember the rage thou too hadst felt upon beholding in the woods the distressed Pāndavas clad in rags and deerskins? Therefore, O foremost of men, all the warriors assembled here unanimously subscribe to what the heroic son of Mādri, fierce in battle, hath said!' "

Vaiçampāyana continued.—"At these words of the high-souled Yuyudhāna, a leonine roar was set up by all the warriors assembled there. And all the heroes, highly applauding those words of Sātyaki, praised him, saying—'*Excellent! Excellent!*' And anxious to fight, they all began to express their joy.' "

SECTION LXXXI.

Vaiçampāyana said.—"Hearing the peaceful words of the king that were fraught with both virtue and profit, king Drupada's daughter Krishnā, of long black tresses, afflicted with great grief, applauding Sahadeva and that mighty car-warrior Sātyaki, addressed Mādhava seated by his side. And beholding Bhimasena declare for peace, that intelligent lady, overwhelmed with woe and with eyes bathed in tears, said,—'O slayer of Madhu, it is known to thee, O thou of mighty arms, by what deceitful means, O righteous one, the son of Dhritarāshtra with his counsellors robbed the Pāndavas, O Janārddana, of their happiness! Thou knowest also, O thou of Daçārha's race, what message was privately delivered to Sanjaya by the king! Thou hast also heard all that was said unto Sanjaya! O thou of great effulgence, those words were even these,—*Let only five villages be granted to us, viz, Avisthala, and Vrikasthala, and Mākandi, and Vāranāvata, and for the fifth, any other!*—O thou of mighty arms, O Keçeva, even this was the message that was to have been delivered to Duryodhana and his counsellors! But, O Krishna. O thou of Daçārha's race, hearing these words of Yudhishthira endued with modesty and anxious for peace, Suyodhana hath not acted according to them! If, O Krishna, Suyodhana desireth to make peace without surrendering the kingdom, there is no necessity of going thither for making such a peace! The Pāndavas with the Srinjayas, O thou of mighty arms, are quite able to withstand the fierce Dhārtarāshtra host excited with rage! When they are no longer amenable to the arts of conciliation, it is not proper, O slayer of Madhu, that thou shouldst show them mercy! Those enemies, O Krishna, with whom peace cannot be established by either conciliation or presents, should be treated with severity by one desirous of saving his life. Therefore, O mighty-armed *Achyuta*, heavy should be the punishment that deserves to be speedily inflicted upon them by thyself aided by the

Pāndavas and the Srinjayas!* Indeed, even this would become the sons of Prithā, add to thy glory, and if accomplished, will, O Krishna, be a source of great happiness to the whole Kshatriya race! He that is covetous, whether belonging to the Kshatriya or any other order, save of course a *Brāhmana* even if most sinful, ought surely to be slain by a Kshatriya who is true to the duties of his own order. The exception in the case of a Brāhmana, O sire, is due to a Brāhmana's being the preceptor of all the other orders as also the first sharer of everything. Persons conversant with the scriptures declare, O Janārddana, that sin is incurred in slaying one that deserveth not to be slain. So there is equal sin in not slaying one that deserveth to be slain! Act thou, therefore, O Krishna, in such a way with the forces of the Pāndavas and the Srinjayas, that that sin may not touch thee! From excess of confidence in thee, O Janārddana, I will repeat what hath been said again and again! What other woman, O Keçava, is there on earth like me? I am the daughter of king Drupada, risen from amid the sacrificial altar! I am the sister of Dhrishtadyumna, and thy dear friend, O Khrishna! I have by marriage become a lady of Ājamida's race,—the daughter-in-law of the illustrious Pāndu! I am the queen of Pāndu's sons who resemble five Indras in splendour! I have, by these five heroes, five sons that are all mighty car-warriors, and that are morally to thee, O Krishna, as Abhimanyu himself! Being such, O Krishna, I was seized by the hair, dragged into the assembly and insulted in the very sight of the sons of Pāndu and in thy life-time, O Keçeva! The sons of Pāndu, the Pānchālas, and the Vrishnis being all alive, exposed to the gaze of the assembly I was treated as a slave by those sinful wretches! And when the Pāndavas beholding it all sat silent without giving way to wrath, in my heart I called upon thee, O Govinda, saying,—*Save me, O save me!*—Then the illustrious king Dhritarāshtra,

* The language of the original is more spirited than the English idiom will probably allow. "Heavy should be the penalty that deserves to be *hurled* on them," would, perhaps, be a faint reproduction of the original.—*T.*

my father-in-law, said unto me,—*Ask thou any boon, O princess of Pānchāla! Thou deservest boons and even honour at my hands!*—Thus addressed I said,—*Let the Pāndavas be free men with their cars and weapons!*—Upon this the Pāndavas, O Keçava, were freed but only to be exiled into the woods! O Janārddana, thou knowest all these sorrows of mine! Rescue me, O lotus-eyed one, with my husbands, kinsmen, and relatives, from that grief! Morally, O Krishna, I am the daughter-in-law of both Bhishma and Dhritarāshtra! Though such, I was yet forcibly made a slave! Fie to Pārtha's bowmanship, oh, fie to Bhimasena's might, since Duryodhana, O Krishna, liveth for even a moment! If I deserve any favor at thy hands, if thou hast any compassion for me, let thy wrath, O Krishna, be directed towards the sons of Dhritarāshtra!'"

Vaiçampāyana continued.—"Having said this, the beautiful Krishnā of eyes that were black in hue and large like lotus leaves, bathed in tears, and treading like a she-elephant, approached the lotus-eyed Krishna, and taking with her left-hand her own beautiful tresses of curly ends, deep-blue in hue and scented with every perfume, endued with every auspicious mark, and though gathered into a braid yet soft* and glossy like a mighty snake, spake these words,—'O lotus-eyed one that art anxious for peace with the enemy, thou shouldst, in all thy acts, call to thy mind these tresses of mine seized by Duçāsana's rude hands! If Bhima and Arjuna, O Krishna, have become so low as to long for peace, my aged father then with his warlike sons will avenge me in battle! My five sons also that are endued with great energy, with Abhimanyu, O slayer of Madhu, at their head, will fight with the Kuravas! What peace can this heart of mine know unless I behold Duçāsana's dark arm severed from his trunk and reduced to atoms? Thirteen long years have I passed in expectation of better times, hiding in my heart my wrath like a burning fire! And how pierced by Bhima's wordy darts that heart of mine is

* Nilkantha rightly explains *Mridu-samhāram* as "bound into a braid that was yet soft!" The Burdwan Pundits erroneously suppose it to be an adjective of *Uktvā* and render it—"sorrowfully."—*T.*

about to break for the mighty-armed Bhima now casteth his eye on morality!' Uttering these words with voice choked in tears, the large-eyed Krishnā began to weep aloud, with convulsive sobs and tears gushing down her cheeks. And that lady with hips full and round began to drench her close and deep bosoms by the tears she shed and that were hot as liquid fire.* The mighty-armed Keçava then spoke, camforting her in these words,—'Soon wilt thou, O Krishnā, behold the ladies of Bharata's race weep as thou dost! Even they, O timid one, will weep like thee, their kinsmen and friends being slain. They with whom, O lady, thou art angry, have their kinsmen and warriors already slain! With Bhima and Arjuna and the twins, at Yudhishthira's command and agreeably to fate and what hath been ordained by the Ordainer, I will accomplish all this! Their hour having arrived, the sons of Dhritarāshtra, if they do not listen to my words, will surely lie down on the earth becoming the food of dogs and jackalls! The mountains of Himavat might shift their site, the Earth herself might split into a hundred fragments, the firmament itself with its myriads of stars might fall down, still my words could never be futile! Cease thy tears, I swear to thee, O Krishnā, that soon wilt thou see thy husbands with their enemies slain, and with prosperity crowning them!'"

SECTION LXXXII.

"Arjuna said,—'Thou art now, O Keçava, the best friend of all the Kurus! Related with both the parties, thou art the dear friend of both! It behoveth thee to bring about peace between the Pāndavas and the sons of Dhritarāshtra! Thou, O Keçava, art competent and, therefore, it behoveth thee to bring about a reconciliation! O lotus-eyed one, proceeding hence for peace, O slayer of foes, say unto our ever-wrathful brother Suyodhana what, indeed, should be said! If the fool-

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* *Atyusnam* is explained by Nilkantha to mean *fire*. The Burdwan Pundits have given the sense correctlv, but in a very round-about way, probably for not understading correctly the meaning of this single word which is here used in a very peculiar sense.—*T*

ish Duryodhana doth not accept thy auspicious and beneficial counsels fraught with virtue and profit, he will surely then be the victim of his fate !'

"The holy one said,—'Yes, I will go to king Dhritarāshtra, desirous of accomplishing what is consistent with righteousness, what may be beneficial to us, and what also is for the good of the Kurus !' "

Vaiçampāyana continued.—"The night having passed away, a clear sun arose in the east. The hour called *Maitra* set in, and the rays of the sun were still mild. The month was *Kaumuda (Kārtika)* under the constellation *Revati.* It was the season of dews, autumn having departed. The earth was covered with abundant crops all around. It was at such a time that Janārddana, that foremost of mighty persons, in enjoyment of excellent health, having heard the auspicious, sacred-sounding, and sweet words of gratified Brāhmanas,* like Vāsava himself hearing the adorations of the (celestial) *Rishis,*—and having also gone through the customary acts and rites of the morning, purified himself by a bath, and decked his person with unguents and ornaments, worshipped both the sun and the fire. And having touched the tale† of a bull and reverently bowed to the Brāhmanas, walked round the sacred fire, and cast his eyes on the (usual) auspicious articles placed in view‡, Janārdana recollected Yudhishthira's words and addressed Cini's grandson Sātyaki, seated near, saying,—'Let my car be made ready and let my conch and discus along with my mace, and quivers and darts and all kinds of weapons offensive and defensive, be placed on it, for Duryodhana and Karna and Suvala's son are all of wicked souls, and foes, however con-

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* *i. e* performing the ceremony called *Swasti-vächana*, which consisted in making a body of Bràhmanas utter benedictions on the person performing it. It was always resorted to on the eve of every important journey. The Brāhmanas always received handsome presents of money and garments on such occasions.—*T.*

† For *Puçcha* some texts read *Prishtha*—back or hump. To this day orthodox Hindus touch a bull on the eve of a journey.—*T.*

‡ These are curds, *Siddhi* leaves, a water-pot full to the brim, a cow, the transplanted *Musa Sapienta*, mango-leaves, &. c.,.—*T.*

temptible, should never be disregarded by even a powerful person!' Understanding the wishes of Keçava the wielder of the discus and the mace, his attendants immediately addressed themselves to yoke his car. And that car resembled in effulgence the fire that shows itself at the time of the universal dissolution, and the wind itself in speed.* And it was decked with two wheels that resembled the sun and the moon in lustre. And it bore devices of moons both crescent and full, and of fishes, animals, and birds. And it was adorned with garlands of diverse flowers and with pearls and gems of various kinds all around. And endued with the splendour of the rising sun, it was large and handsome. And variegated with gems and gold, it was furnished with an excellent flagstaff bearing beautiful pennons. And well supplied with every necessary article and incapable of being resisted by the foe, it was covered with tiger-skins. And capable of robbing the fame of every foe, it enhanced the joy of the Yādavās. And they yoked unto it those excellent steeds named *Çaivya* and *Sugriva* and *Meghapushpa* and *Valāhaka*, after these had been bathed and attired in beautiful harness. And enhancing the dignity of Krishna still further, Gadura the lord of the feathery creation came and perched on the flagstaff of that car producing a terrible rattle. And Caurin then mounted on that car high as the summit of the *Meru* and producing a rattle deep and loud as the sound of the kettle-drum or the roar of the clouds, and which resembled the celestial car coursing at the will of the rider. And taking Sātyki also upon it, that best of male beings set out, filling the earth and the welkin with the rattle of his carwheels. And the sky became cloudless, and auspicious winds began to blow around, and the atmosphere freed from the dust became pure. Indeed, as Vāsudeva set out, auspicious animals

* *Akaçaga* is explained by Nilakantha to mean the Sun. To compare, however, the speed of anything, particularly that of a car, with the Sun is very singular. *Akaçaga* may also mean the wind. I have accordingly rendered it as such. Some texts have *Akáçamiva* which is erroneous, although Nilakantha tries to explain it with his usual ingenuity.—*T.*

and birds whirling by his right side began to follow him. And cranes and peacocks and swans all followed the slayer of Madhu, uttering cries of auspicious significance. The very fire, fed with *Homa* libations in accompaniment with *Mantras*, freed from smoke, blazed up cheerfully, sending forth its flames towards the right. And Vasishtha and Vāmadeva, and Bhuridyumna and Gaya, and Kratha and Cukra and Kuçika and Bhrigu, and other *Brahmarshis* and celestial *Rishis*, united together, all stood on the right side of Krishna, that delighter of the Yādavas, that younger brother of Vāsava! And thus worshipped by those and other illustrious *Rishis* and holy men, Krishna set out for the residence of the Kurus. And while Krishna was proceeding, Yudhishthira the son of Kunti followed him, as also Bhima and Arjuna, and those other Pāndavas, *viz*, the twin sons of Mādri. And the valiant Chekitāna, and Dhrishtaketu the ruler of the Chedis, and Drupada, and the king of Kāçi, and that mighty car-warrior Cikhandin, and Dhrishtadyumna, and Virāta with his sons, and the princes of Kekaya also,—all these Kshatriyas followed that bull of the Kshatriya race to honor him. And the illustrious king Yudhishthira the just, having followed Govinda to some distance, addressed him in these words in the presence of all those kings. And the son of Kunti embraced that foremost of all persons who never, from desire, or anger, or fear, or purpose of gain, committed the least wrong, whose mind was ever steady, who was a stranger to covetousness, who was conversant with morality and endued with great intelligence and wisdom, who knew the hearts of all creatures and was the lord of all, who was the God of gods, who was eternal, who was possessed of every virtue, and who bore the auspicious whirl on his breast. And embracing him the king began to indicate what he was to do!'

"Yudhishthira said,—'That lady who hath brought us up from our infancy; who is ever engaged in fasts and ascetic penances and propitiatory rites and ceremonies; who is devoted to the worship of the gods and guests; who is always engaged in waiting upon her superiors; who is fond of her sons, bearing them an affection that knows no bounds; who

O Janārddana, is dearly loved by us; who, O grinder of foes, repeatedly saved us from the snares of Suyodhana, like a boat saving a ship-wrecked crew from the frightful terrors of the sea; and who, O Mādhava, however undeserving of woe herself, hath on our account endured countless sufferings,—should be asked about her welfare! Overwhelmed with grief on account of her sons, salute and embrace and, Oh, comfort her over and over by talking of the Pāndavas! Ever since her marriage she hath been the victim, however undeserving, of sorrow and griefs due to the conduct of her fathers-inlaw, and suffering hath been her portion! Shall I, O Krishna, ever see the time when, O chastiser of foes, my afflictions being over, I shall be able to make my sorrowing mother happy? On the eve of our exile, from affection for her children, she ran after us in anguish, crying bitterly! But leaving her behind, we went into the woods. Sorrow doth not necessarily kill. It is possible, therefore, that she is alive, being hospitably entertained by the *Anartas*, though afflicted with sorrow on account of her sons! O glorious Krishna, salute her from me! The Kuru king Dhritarāshtra also, and all those monarchs who are senior to us in age, and Bhishma, and Drona, and Kripa, and king Vāhlika, and Drona's son, and Somadatta, and, in fact, every one of the Bharata race, and also Vidura endued with great wisdom, that counsellor of the Kurus, of profound intellect and intimate acquaintance with morality,—should all, O slayer of Madhu, be embraced by thee!' Having, in the presence of the kings, said these words unto Keçava, Yudhishthira, with Krishna's permission, come back, having at first walked round him. Then Arjuna, proceeding a few steps further, said unto his friend, that bull among men, that slayer of hostile heroes, that invincible warrior of Daçārha's race,—'It is known to all the kings, O illustrious Govinda, that at our consultation it was settled that we should ask back the kingdom. If without insulting us, if honoring thee, they honestly give us what we demand, then, O mighty-armed one, they would please me greatly and would themselves escape a terrible danger! If, however, Dhritarāshtra's son, who always adopts improper

means, acts otherwise, then I shall surely, O Janārddana, annihilate the Kshatriya race!"

Vaiçampāyana continued.—"When Arjuna said these words, Vrikodara was filled with delight. And that son of Pāndu continually quivered with rage. And while still quivering with rage and the delight that filled his heart upon hearing Dhananjaya's words, he sent forth a terrible shout. And hearing that shout of his, all the bowmen trembled in fear and steeds and elephants were seen to pass urine and excreta. And having addressed Keçava then and informed him of his resolution, Arjuna with Janārddana's permission, came back, having first embraced him. And after all the kings had desisted following him, Janārddana set out with a cheerful heart on his car drawn by *Saivya*, *Sugriva*, and others. And those steeds of Vāsudeva, urged by Dāruka, coursed onwards, devouring the sky and drinking the road.* And on his way Keçava of mighty arms met with some *Rishis* blazing with *Brāhmic* lustre, standing on both sides of the road. And soon alighting from his car, Janārddana saluted them reverently. And worshipping them duly, he enquired of them, saying,—'Is there peace in all the worlds? Is virtue being duly practised? Are the other three orders obedient to the Brāhmanas?' And having duly worshipped them, the slayer of Madhu again said,—'Where have ye been crowned with success? Whither would ye go, and for what object? What also shall I do for yourselves? What has brought your illustrious selves down on the earth?' Thus addressed, Jamadagni's son, the friend of *Brahman*†—that lord of both gods and *Asuras*,—approached Govinda the slayer of Madhu, embraced him, and said,—'The celestial *Rishis* of pious deeds, and Brāhmanas of extensive acquaintance with the scriptures, and royal sages, O Dāçārha, and venerable ascetics,—these witnesses, O illustrious one, of the former feats of gods and *Asuras*,—are desirous of beholding all the Kshatriyas of the earth assembled from every side as also the counsellors sitting

* This figure seems to be peculiar to Sanskrit.—T.

† The Creator.—T.

in the assembly, the kings, and thyself the embodiment of truth, O Janārddana! O Keçava, we will go thither for beholding that grand sight! We are also anxious, O Mādhava, to listen to those words, fraught with virtue and profit, which will be spoken by thee, O chastiser of foes, unto the Kurus in the presence of all the kings! Indeed, Bhishma, and Drona, and others, as also the illustrious Vidura and thyself, O tiger among the Yādavas,—ye all will be assembled together in conclave! We desire, O Mādhava, to hear the excellent, truthful, and beneficial words that thou wilt utter and they also, O Govinda! Thou art now informed of our purpose, O thou of mighty arms! We will meet thee again! Go thither safely, O hero! We hope to see thee in the midst of the conclave, seated on an excellent seat mustering all thy energy and might!'"

SECTION LXXXIII.

Vaiçampāyana said, "O smiter of foes, when Devaki's son of mighty arms set out (for Hastināpura), ten mighty car-warriors capable of slaying hostile heroes, fully armed, followed in his train. And a thousand foot-soldiers, and a thousand horsemen, and attendants by hundreds, also formed his train, carrying, O king, provisions in abundance.'"

"Janamejaya said,—"How did the illutrious slayer of Madhu, of Daçārna's race, proceed on his journey? And what omens were seen when that hero set out?"

Vaiçampāyana continued.—"Listen to me as I narrate all those natural and unnatural omens that were noticed at the time when the illustrious Krishna departed (for Hastināpura)! Though there were no clouds in the sky, yet the roll of thunder accompanied by flashes of lightning was heard. And fleecy clouds in a clear sky rained incessantly in the rear! The seven large rivers including the *Sindhu* (Indus) though flowing eastwards then flowed in opposite directions! The very directions seemed to be reversed and nothing could be distinguished. Fires blazed up everywhere, O monarch, and the earth trembled repeatedly. The contents of wells and water

vessels by hundreds swelled up and ran out. The whole universe was enveloped in darkness. The atmosphere being filled with dust, neither the cardinal nor the subsidiary points of the horizon could, O king, be distinguished! Loud roars were heard in the sky without any beings being visible from whom they could emanate. This wonderful phenomenon, O king, was noticed all over the country! A south-westerly wind, with the harsh rattle of thunder, uprooting trees by thousands, crushed the city of *Hastinapura*. In those places, however, O Bhārata, through which he of Vrishni's race passed, delicious breezes blew and everything became auspicious. Showers of lotuses and fragrant flowers fell there. The very road became delightful, being free from prickly grass and thorns. At those places where he stayed, Brāhmanas by thousands glorified that giver of wealth with (laudatory) words and worshipped him with dishes of curds, *ghee*, honey, and presents of wealth. The very women, coming out on the road, strewed wild flowers of great fragrance on the person of that illustrious hero devoted to the welfare of all creatures. He then came upon a delightful spot called *Çālibhavana* which was filled with every kind of crops, a spot that was delicious and sacred, after having, O bull of the Bharata race, seen various villages abounding in beasts, and picturesque to the eye, and delightful to the heart, and after having passed through diverse cities and kingdoms. Always cheerful and of good hearts, well-protected by the Bhāratas and, therefore, free from all anxieties on account of the designs of invaders, and unacquainted with calamities of any kind, many of the citizens of Upaplavya, coming out of their town, had stood together on the way, desirous of beholding Krishna! And beholding that illustrious one resembling a blazing fire arrived at that spot, they worshipped him who deserved their worship with all the honors of a guest arrived in their abode. When at last that slayer of hostile heroes, Keçava, came to Vrikasthala, the sun seemed to redden the sky by his straggling rays of light. Alighting from his car, he duly went through the usual purificatory rites, and ordering the steeds to be unharnessed, he set himself to say his evening prayers. And Dāruka also, setting

the steeds free, tended them according to the rules of equine science, and taking off the yokes and traces, let them loose. After all this was done, the slayer of Madhu said,—'Here must we pass the night for the sake of Yudhishthira's mission ?' Ascertaining that to be his intention, the attendants soon set a temporary abode and prepared in a trice excellent food and drink. And amongst the Brāhmanas, O king, that resided in the village they that were of noble and high descent, modest, and obedient to the injunctions of the *Vedas* in their conduct, approached that illustrious chastiser of foes, Hrishikeça, and honored him with their benedictions and auspicious speeches. And having honored him of Daçārha's race that deserved honor from every one, they placed at the disposal of that illustrious personage their houses abounding in wealth. Saying unto them—'*Enough*'—the illustrious Krishna paid them proper homage, each according to his rank, and wending with them to their houses, he returned in their company to his own (tent). And feeding all the Brāhmanas with sweat-meats and himself taking his meals with them, Keçāva passed the night happily there !'

SECTION LXXXIV.

Vaiçampāyana said.—"Meanwhile, understanding from his spies that the slayer of Madhu had set out, Dhritarāshtra, with his hair standing erect, respectfully addressing the mighty-armed Bhishma, and Drona, and Sanjaya, and the illustrious Vidura, said these words unto Duryodhana and his counsellors,—'O scion of Kuru's race, strange and wonderful is the news that we hear. Men, women, and children, are talking of it. Others are speaking of it respectfully, and others again assembled together. Within houses where men congregate and in open spots, people are discussing it. All say that—*Dāçārha of great prowess will come hither for the sake of the Pāndavas !*—The slayer of Madhu is, by all means, deserving of honor and worship at our hands ! He is the Lord of all creatures, and on him resteth the course of everything in the universe ! Indeed, intelligence, and

prowess, and wisdom, and energy, all reside in Mādhava! Worthy of honor at the hands of all righteous persons, he is the foremost of all men, and is, indeed, eternal virtue! If worshipped, he is sure to bestow happiness; and if not worshipped he is sure to inflict misery! If that smiter of foes, Dāçārha, be gratified with our offerings, all our wishes may be obtained by us, through his grace, in the midst of the kings. O chastiser of foes, make, without loss of time, every arrangement for his reception! Let pavilions be set up on the road, furnished with every object of enjoyment! O mighty-armed son of Gāndhāri, make such arrangements that he may be gratified with thee! What doth Bhishma think in this matter?—At this, Bhishma and others, all applauding those words of king Dhritarāshtra, said,—'*Excellent.*' King Duryodhana then, understanding their wishes, ordered delightful sites to be chosen for the erection of pavilions. And many pavilions were thereupon constructed abounding with gems of every kind, at proper intervals and at delightful spots. And the king sent thither handsome seats endued with excellent qualities, beautiful girls, and scents and ornaments, and fine robes, and excellent viands, and drink of diverse quality, and fragrant garlands of many kinds. And the king of the Kurus took especial care to erect, for the reception of Krishna, a highly delightful pavilion at Vrikasthala, full of precious gems. And having made all these arrangements that were godlike and much above the capacity of human beings, king Duryodhana informed Dhritarāshtra of the same. Keçava, however, of Daçārha's race, arrived at the capital of the Kurus, without casting a single glance at all those pavilions and all those gems of diverse kinds."

SECTION LXXXV.

"Dhritarāshtra said,—'O Vidura, Janārddana hath set out from Upaplavya. He is now staying at Vrikasthala and will come here tomorrow morning. Janārddana is the leader of the Āhukas, the foremost person amongst all the members of the Sātwata race, is high-souled, and endued with great energy

and great might. Indeed, Mādhava is the guardian and protector of the prosperous kingdom of the Vrishnis, and is the illustrious great-grandsire of even the three worlds! The Vrishnis adore the wisdom of the intelligent Krishna even as the Ādityas, the Vasus, and the Rudras adore the wisdom of Vrihaspati! O virtuous one, I will, in thy presence, offer worship unto that illustrious scion of Daçārha's race! Listen to me about that worship! I will give him sixteen cars made of gold, each drawn by four excellent and well-adorned steeds of uniform color and of the Vālhika breed. O Kaurava, I will give him eight elephants with temporal juice always trickling down and tusks as large as poles of pluoghs, capable of smiting hostile ranks, and each having eight human attendants. I will give him a century of handsome maid-servants of the cemplexion of gold, all virgins, and of man-servants I will give him as many. I will give him eighteen thousand wooden blankets, soft to the touch, all presented to us by the hill-men. I will also give him a thousand deer-skins brought from China and other things of the kind that may be worthy of Keçava. I will also give him this serene gem of the purest rays that shines day and night, for Keçava alone deserves it. This car of mine drawn by mules that makes a round of full fourteen *Yoyanas* a day, I will also give him. I will place before him every day provisions eight times greater than what is necessary for the animals and attendants that form his train. Mounted on their cars, their persons well adorned, all my sons and grandsons, save Duryodhana, will go out to receive him. And thousands of graceful and well-decked dancing girls will go out on foot to receive the illustrious Keçava. And the beautiful girls also that will go out of our town for receiving Janārddana will go out unveiled. Let all the citizens with their wives and children behold the illustrious slayer of Madhu with as much respect and devotion as they show when casting their eyes on the morning sun! Let the welkin all around, at my command, be crowded with pendants and banners, and let the road by which Keçava will come be well-watered and its dust removed. Let Dusçāsana's abode which is better than Duryodhana's be cleansed

and well adorned without delay. That mansion is graced with many beautiful buildings, is pleasant and delightful, and abounds with the wealth of all seasons. It is in that abode that all my wealth, as also Duryodhana's, is deposited. Let all that that scion of the Vrishni race deserves be given unto him!'"

SECTION LXXXVI.

"Vidura said,—'O monarch, O best of men, thou art respected by the three worlds! Thou, O Bhārata, art loved and regarded by every body! Venerable in years as thou art, what thou wilt say at this age can never be against the dictates of the scriptures or the conclusions of well-directed reason, for thy mind is ever calm! Thy subjects, O king, are well assured that like charcters on stone, light in the sun, and billows in the ocean, virtue resideth in thee permanently! O monarch, every one is honored and made happy in consequence of thy numerous virtues. Strive, therefore, with thy friends and kinsmen to retain those virtues of thine! Oh, adopt sincerity of behaviour! Do not, from folly, cause a wholesale destruction of thy sons, grandsons, friends, kinsmen, and all that are dear to thee! It is much, O king, that thou wishest to give unto Keçava as thy guest. Know, however, that Keçava deserves all this and much more, aye, the whole earth itself! I truly swear by my own soul that thou dost not wish to give all this unto Krishna either from motives of virtue or for the object of doing what is agreeable to him! O giver of great wealth, all this betrays only deception, falsehood, and insincerity! By thy external acts, O king, I know thy secret purposes! The five Pāndavas, O king, desire only five villages! Thou, however, dost not wish to give them even that. Thou art, therefore, unwilling to make peace! Thou seekest to make the mighty-armed hero of Vrishni's race thy own by means of thy wealth; in fact, by this means, thou seekest to separate Keçava from the Pāndavas! I tell thee, however, that thou art unable, by wealth, or attentions, or worship, to separate Krishna from Dhananjaya! I know the

magnanimity of Krishna. I know the firm devotion of Arjuna towards him. I know that Dhananjaya who is Keçava's life, is incapable of being given up by the latter! Save only a vessel of water, save only the washing of his feet, save only the (usual) enquiries after the welfare (of those he will see), Janārddana will not accept any other hospitality or set his eyes on any other thing! Offer him, however, O king, that hospitality which is most agreeable to that illustrious one deserving of every respect, for there is no respect that may not be offered to Janārddana! Give unto Keçava, O king, that object in expectation of which, from desire of benefiting both parties, he cometh to the Kurus! Keçava desires peace to be established between thee and Duryodhana on one side and the Pāndavas on the other. Follow his counsels, O monarch! Thou art their father, O king, and the Pāndavas are thy sons! Thou art old, and they are children in years. Behave as a father towards them that are disposed to pay thee filial regard!'"

SECTION LXXXVII.

"Duryodhana said,—'All that Vidura hath said about Krishna, hath, indeed, been truly said; for Janārddana is greatly devoted to the Pāndavas and can never be separated from them. All the diverse kinds of wealth, O foremost of kings, that are proposed to be bestowed upon Janārddana ought never to be bestowed upon him! Kecava is, of course, not unworthy of our worship, but both time and place are against it, for he (Krishna), O king, on receiving our worship, will very likely think that we are worshipping him out of fear. This is my certain conviction, O king, that an intelligent Kshatriya must not do that which may bring disgrace upon him! It is well known to me that the large-eyed Krishna deserveth the most reverential worship of the three worlds. It is quite out of place, therefore, O illustrious king, to give him anything now, for war having been decided upon, it should never be put off by hospitality!'"

Vaiçampāyana continued.—"Hearing these words of his, the grandsire of the Kurus spoke these words unto the royal son o

Vichitravirya.—'Worshipped or not worshipped, Janārddana never becometh angry! None, however, can treat him with disrespect, for Keçava is not contemptible. Whatever, O mighty one, he purposeth to do is incapable of being frustrated by anybody by every means in his power! Do without hesitation what Krishna of mighty arms sayeth, and bring about peace with the Pāndavas through Vāsudeva as the means! Truly, Janārddana possessed of virtuous soul will say what is consistent with religion and profit. It behoveth thee, therefore, with all thy friends, to tell him what only is agreeable to him!'

"Duryodhana said,—'O grandsire, I can, by no means, live by sharing this swelling prosperity of mine with the Pāndavas! Listen, this, indeed, is a great resolution which I have formed! I will imprison Janārddana who is the refuge of the Pāndavas! He will come here tomorrow morning; and when he is confined, the Vrishnis and the Pāndavas, aye the whole earth, will submit to me! What may be the means for accomplishing it, so that Janārddana may not guess our purpose and so that no danger also may overtake us, it behoveth thee to say!'"

Vaiçampāyana continued.—"Hearing these fearful words of his about imprisoning Krishna, Dhritarāshtra with all his counsellors was very much pained and became deeply afflicted. King Dhritarāshtra then spoke these words unto Duryodhana, —'O ruler of men, never say this again, this is not eternal virtue! Hrishikeça cometh here as an ambassador! He is, besides, related to and is dear to us! He hath done us no wrong; how then doth he deserve imprisonment!'

"Bhishma said,—'This wicked son of thine, O Dhritarāshtra, hath his hour come! He chooseth evil, not good, though entreated by his well-wishers! Thou also followest in the wake of this wicked wretch of sinful surroundings, who treadeth a thorny way setting at naught the words of his well-wishers! This exceedingly wicked son of thine, with all his counsellors, coming in contact with Krishna of unstained acts, will be destroyed in a moment! I dare not listen to the words of this sinful and wicked wretch that hath abandoned all virtue!'

"Having said this, that aged chief of the Bharata race, Bhishma of unbaffled prowess, inflamed with rage, rose and left that place."

SECTION LXXXVIII.

Vaicampāyana said.—"Rising up (from his bed) at day-dawn, Krishna went through his morning rites, and taking leave of the Brāhmanas, set out for the city (of the Kurus). And all the inhabitants of Vrikasthala, bidding farewell unto that mighty one of long arms while he was about to depart, all returned to their homes. And all the Dhārtarāshtras, except Duryodhana, attired in excellent robes, and with Bhishma, Drona, Kripa, and others, went out to meet him. And the citizens by thousands, O king, on cars of diverse kinds, and many on foot, also came out, desirous of beholding Hrishikeça. And meeting on the way Bhishma of spotless deeds, and Drona, and Dhritarāshtra's sons, he entered the city, surrounded by them all. And in honour of Krishna, the city was beautifully adorned, and the principal streets were decorated with diverse jewels and gems! And, O king, O bull of the Bharata race, on that occasion no one,—man, woman, or child,—remained indoors, so eager were the citizens for beholding Vāsudeva! And all the citizens came out and lined the streets and bent their heads down to the ground, singing eulogies in his honor, O king, when Hrishikeça entered the city and passed through it! And substantial mansions, filled with high-born ladies, seemed to be on the point of falling down on the ground in consequence of their living weight. And although Vāsudeva's steeds were endued with great speed, yet they moved very slowly through that dense mass of human beings. And that lotus-eyed grinder of foes then entered Dhritarāshtra's ash-colored palace which was adorned with numerous buildings. And having passed through the first three chambers of the palace, that chastiser of foes, Keçava, came upon the royal son of Vichitravirya. And upon that son of Daçārha's race approaching his presence, the blind monarch of great fame stood up along with Drona and Bhishma. And Kripa, and

Somadatta, and king Vālhika also,—all stood up for honoring Janārddana. And the Vrishni hero, having approached king Dhritarāshtra of great fame, worshipped him and Bhishma with proper words and without losing any time. And having offered that worship unto them acccording to established usage, Mādhava the slayer of Madhu greeted the other kings according to their years. And Janārddana then accosted the illustrious Drona and his son, and Vāhlika, and Kripa, and Somadatta. And there in that chamber lay a spacious seat of beautiful workmanship, made of gold and set with jewels. And at Dhritarāshtra's request Achyuta took that seat. And the priests of Dhritarāshtra duly offered, Janārddana a cow, honey and curds, and water. And after the rites of hospitality were over, Govinda remained there for a while, surrounded by the Kurus, laughing and jesting with them according to their relationship with him. And that illustrious grinder of foes, honored and worshipped by Dhritarāshtra, came out with the king's permission. And Mādhava, having duly greeted all the Kurus in their assembly, then went to the delightful abode of Vidura. And Vidura, having approached Janārddana of Daçārha's race thus arrived at his abode, worshipped him with every auspicious and desirable offering. And he said,—'What use, O lotus-eyed one, in telling thee of the joy I feel at this advent of thine, for thou art the inner soul of all embodied creatures!' And after the hospitable reception was over, Vidura, conversant with all the principles of morality, enquired of Govinda the slayer of Madhu about the welfare, of the Pāndavas. And that scion of Daçārha's race, that chief of the Vrishnis, unto whom the past and the future were as the present, knowing that Vidura was loved by the Pāndavas and friendly towards them, and learned, and firm in morality, and honest, and harbouring no wrath (against the Pāndavas), and wise, began to tell him everything in detail about the doings of the sons of Pāndu."*

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* A different reading occurs in *Sloka* 26, the last but one of this section. For *Vidusho-Vrishnisattamas* some texts read *Viduro-buddhisattamas*. The latter reading seems to be ungrammatical, for if *Bu ddhi-*

SECTION LXXXIX.

Vaiçampāyana said,—"Janārddana the chastiser of foes, after his meeting with Vidura, went then in the afternoon to his paternal aunt Prithā. And beholding Krishna whose countenance beamed with the effulgence of the radiant sun arrived at her abode, she encircled his neck with her arms and began to pour forth her lamentations remembering her sons. And at the sight, after a long time, of Govinda of Vrishni's race, the companion of those mighty children of hers, the tears of Prithā flowed fast. And after Krishna, that foremost of warriors, had taken his seat having first received the rites of hospitality, Prithā, with a woe-begone face and voice choked in tears addressed him, saying,—'They who from their earliest years have always waited with reverence on their superiors, they who in friendship are attached to one another, they who are endued with humility and have hearts equal to one another's, who deprived deceitfully of their kingdom had gone to seclusion however worthy of living in the midst of friends and attendants,—they who have subjugated both wrath and joy, are devoted to Brāhmanas and truthful in speech,—those children of mine who, abandoning kingdom and enjoyments and leaving my weeping self behind, had gone to the woods, plucking the very roots of my heart,—those illustrious sons of Pāndu, O Keçava, who have suffered woe however undeserving of it,—how, alas, did they live in the deep forest abounding with lions and tigers and elephants! Deprived in their infancy of their father, they were all tenderly brought up by me! How, also, did they live in the mighty forest, without seeing both their parents! From their infancy, O Keçava, the Pāndavas were waked from their beds by the music of conchs and drums and flutes! That

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sattamas be an adjective (as it must) of *Dāçārhas* in the next *Sloka*, how is *Viduras* to be parsed ? All other adjectives in connection with Vidura here being singular, *Vidushas* is undoubtedly the correct word for *Viduras*, the latter being a nominative singular.—T.

they who, while at home, used to sleep within high palatial chambers on soft blankets and skins of the *Ranku* deer and were waked in the morning by the grunt of elephants, the neighing of steeds, the clatter of car-wheels, and the music of conchs and cymbals in accompaniment with the notes of flutes and lyres,—who, adored at early dawn with sacred-sounding hymns uttered by Brāhmanas, worshipped those amongst them that deserved such worship with robes and jewels and ornaments, and who were blessed with the auspicious benedictions of those illustrious members of the regenerate order as a return for the homage the latter received, —that they, O Janārddana, could sleep in the deep woods resounding with the shrill and dissonant cires of beasts of prey can hardly be believed, undeserving as they were of so much woe! How could they, O slayer of Madhu, who were waked from their beds by the music of cymbals and drums and conchs and flutes, with the honeyed strains of songstresses and the eulogies chaunted by bards and professional reciters,—alas, how could they be waked in the deep woods by the yells of wild beasts! He that is endued with modesty, is firm in truth, with senses under control and compassion for all creatures,—he that hath vanquished both lust and malice and always treadeth the path of the righteous, he that ably bore the heavy burthen borne by Amvarisha and Māndhātri and Yayāti and Nahusha and Bharata and Dilipa and Civi the son of Uçinara and other royal sages of old, he that is endued with an excellent character and disposition, he that is conversant with virtue and whose prowess is incapable of being baffled, he that is fit to become the monarch of the three worlds in consequence of his possession of every accomplishment, he that is the foremost of all the Kurus lawfully and in respect of learning and disposition, who is handsome and mighty-armed and hath not an enemy,—Oh, how is that Yudhishthira of virtuous soul and complexion like that of pure gold? He that hath the strength of ten thousand elephants and the speed of the wind, he that is mighty and ever wrathful amongst the sons of Pāndu, he that always doth good to his brothers and is, therefore, dear to them all, he, O slayer

of Madhu, that slew Kichaka with all his relatives, he that is the slayer of the Krodhavaças, of Hidimva, and of Vaka, he that in prowess is equal unto Cakra and in might unto the Wind-god, he that is terrible and in wrath is equal unto Mahādeva himself, he that is the foremost of all smiters,—that wrathful son of Pāndu and chastiser of foes, who, restraining his rage, might, and impatience, and controlling his soul, is obedient to the commands of his elder brother,—speak to me, O thou of the Vrishni race, of that mass of energy, that illustrious hero, that foremost of all warriors, that smiter of immeasurable valour, that Bhimasena who in aspect also justifies his name! O Janārddana, tell me how is that Vrikodara possessing arms like maces, that mighty second son of Pāndu! O Krishna, that Arjuna of two arms who always regardeth himself as superior to his name-sake of old with a thousand arms, and who at one stretch shooteth five hundred arrows, that son of Pāndu who in the use of weapons is equal unto king Kārtavirya, in energy unto Āditya, in restraint of senses unto a great sage, in forgiveness unto the Earth, and in prowess unto Indra himself,—he by whose prowess, O slayer of Madhu, the Kurus amongst all the kings of the earth have obtained this extensive empire blazing with effulgence,—he whose strength of arms is always adored by the Pāndavas,—that son of Pāndu who is the foremost of all car-warriors and whose prowess is incapable of being baffled,—he from an encounter with whom in battle no foe ever escapeth with life,—he, O Achyuta, who is the conqueror of all but who is incapable of being conquered by any,—he who is the refuge of the Pāndavas like Vāsava of the celestials,—how, O Keçava, is that Dhananjaya now, that brother and friend of thine? He that is compassionate to all creatures, is endued with modesty and acquainted with mighty weapons, is soft and delicate and virtuous,—he that is dear to me,—that mighty bowman Sahadeva, that hero and ornament of assemblies,—he, O Krishna, who is youthful in years, is devoted to the service of his brothers, and is conversant with both virtue and profit! His brothers, O slayer of Madhu, always applaud the disposition of that high-souled and well-

behaved son of mine! Tell me, O thou of the Vrishni race, of that heroic Sahadeva, that foremost of warriors, that son of Mādri who always waiteth submissively on his elder brothers and so reverentially on me! He that is delicate and youthful in years, he that is brave and handsome in person, —that son of Pāndu who is dear unto his brothers as also unto all, and who, indeed, is their very life though walking with a separate body,—he that is conversant with various modes of warfare,—he that is endued with great strength and is a mighty bowman,—tell me, O Krishna, is that dear child of mine, Nakula, who was brought up in luxury, now well in body and mind? O thou of mighty arms, shall I ever behold again that Nakula of mine, that mighty car-warrior, that delicate youth brought up in every luxury and undeserving of woe? Behold, O hero, I am alive today, even *I* who could know no peace by losing sight of Nakula for the short space of time taken up by a wink of the eye! More than all my sons, O Janārddana, is the daughter of Drupada dear to me! High-born and possessed of great beauty, she is endued with every accomplishment! Truthful in speech, she chose the company of her lords giving up that of her sons! Indeed, leaving her dear children behind, she followeth the sons of Pāndu! Waited upon at one time by a large train of servants, and adored by her husbands with every object of enjoyment, the possessor of every auspicious mark and accomplishment, how, O Achyuta, is that Draupadi now? Having five heroic husbands who are all smiters of foes and all mighty bowmen, each equal unto Agni in energy, alas, woe hath yet been the lot of Drupada's daughter! I have not for fourteen long years, O chastiser of foes, beheld the princess of Pānchāla, that daughter-in-law of mine, who herself hath been a prey to every anxiety on account of her children whom she hath not seen for that period! When Drupada's daughter endued with such a disposition doth not enjoy uninterrupted happiness, it seemeth, O Govinda, that the happiness one enjoyeth is never the fruit of one's acts! When I remember the forcible dragging of Krishnā to the assembly, then neither Vibhatshu, nor Yudhishthira, nor Bhima, nor Nakula, nor

Sahadeva becometh an object of affection to me! Never before had a heavier grief been mine than what pierced my heart when that wretch Dusçāsana, moved by wrath and covetousness, dragged Draupadi, then in her season and, therefore, clad in a single raiment, into the presence of her fathers-in-law in the assembly and exposed her to the gaze of all the Kurus! It is known that amongst those that were present, king Vālhika, and Kripa, and Somadatta, were pierced with grief at this sight. But of all present in that assembly it is Vidura whom I worship! Neither by learning nor by wealth doth one became worthy of homage! It is by disposition alone that one becomes respectable! O Krishna, endued with great intelligence and profound wisdom, the character of the illustrious Vidura, like unto an ornament (that he wears), adorns the whole world.' "

Vaiçampāyana continued.—"Filled with delight at the advent of Govinda, and afflicted with sorrow (on account of her sons) Prithā gave expression to all her diverse griefs. And she said,—'Can gambling and the slaughter of deer which, O chastiser of foes, occupied all wicked kings of old, be a pleasant occupation for the Pāndavas? The thought consumeth me, O Keçava, that dragged into the presence of all the Kurus in their assembly by Dhritarāshtra's sons, insults worse than death were heaped on Krishnā! O chastiser of foes, the banishment of my sons from their capital and their wanderings in the wilderness,—these and various other griefs, O Janārddana, have been mine! Nothing could be more painful to me or my sons themselves, O Mādhava, than that they should have had to pass a period of concealment, shut up in a stranger's house! Full fourteen years have passed since the day when Duryodhana first exiled my sons! If misery is destructive of the fruits of sin and happiness dependent on the fruits of religious merit, then it seems that happiness may still be ours after so much misery!* I never made any

* I have rendered this *Sloka* rather freely as a literal version would be unintelligible to the general reader. Closely rendered, what Prithá says is,—"If happiness be destructive of the fruits of virtue, then &c., &c." The fact is, the Hindu belief is that misery exhausts the fruits of

distinction between Dhritarāshtra's sons and mine (so far as maternal affection is concerned). By that truth, O Krishna, I shall surely behold thee along with the Pāndavas safely come out of the present strife with their foes slain and themselves invested with prosperity.* Indeed, endued with such merits as the Pāndavas are, they are incapable of being defeated by their enemies! In the matter of my present sorrows, however, I blame neither myself nor Suyodhana but my father alone! Like a wealthy man giving away a sum of money in gift,† my father gave me away to Kuntibhoja! While a child playing with a ball in my hands, thy grandfather, O Keçava, gave me away to his friend the illustrious Kuntibhoja! Abandoned, O chastiser of foes, by my own father, and my fathers-in-law, and afflicted with insufferable woes, what use, O Mādhava, in my being alive? On the night of Savyasāchin's birth, in the lying-in room, an invisible voice told me—*This son of thine will conquer the whole world, and his fame will reach the very heavens! Slaying the Kurus in a great battle and recovering the kingdom, thy son Dhananjaya will, with his brothers, perform three grand sacrifices!*—I do not doubt the truth of that announcement. I bow unto *Dharma* and the Creator, and unto the ever-mighty Krishna! It is *Dharma* that upholds the creation!‡ If *Dharma* be not a myth, then, O Krishna, thou

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sin and happiness similarly exhausts the fruit of virtue. Hence when the fruits of sin are exhausted by undergoing misery, happiness begins, and continues till the fruits of virtue are exhausted. After both are exhausted, or rather a small balance is left of both *(vide* the *Sanatsujātiya* sections, *Supra,)* men are *re-born.*—T.

* However unidiomatic may this expression be, it correctly expresses the idea of the original.—T.

† I prefer the reading *Vrittairiva* to *Dhurtairiva* although the latter is more poetical. If the latter reading be adopted, the meaning would be—"Like a gambler giving away the money he has lost." The unfeelingness of the gift, in the latter case, would be better illustrated, but then all the approved manuscripts have the former reading.—T.

‡ Nilkantha thinks that there is a vein of irony in Kunti's reverence here for Krishna. This suggestion seems to gain strength from what Kunti says in the next *Sloka.*—T.

wilt surely achieve all that the invisible voice said! Neither the loss of my husband, O Mādhava, nor the loss of wealth, nor our hostility with the Kurus, ever inflicted such rending pangs on me as that separation from my children! What peace can my heart know when I do not see before me that wielder of *Gāndiva, viz,* Dhananjaya, that foremost of all bearers of arms! I have not, for fourteen years, O Govinda, seen Yudhishthira, and Dhananjaya, and Vrikodara! Men perform the obsequies of those that are missed for a long time, taking them for dead! Practically, O Janārddana, my children are all dead to me and I am dead to them!

" 'Say unto the virtuous king Yudhishthira, O Mādhava, that —*Thy virtue, O son, is daily decreasing! Act thou, therefore, in such a way that thy religious merit may not diminish!*—Fie to them that live, O Janārddana, by dependence on others! Even death is better than a livelihood gained by meanness! Thou must also say unto Dhananjaya and the ever-ready Vrikodara that—*The time for that event is come in view of which a Kshatriya woman bringeth forth a son! If you allow the time to slip without your achieving anything, then, though at present ye are respected by all the world, ye will be only doing that which would be regarded as contemptible! And if contempt touches you, I will abandon you for ever! When the time cometh, even life, which is so dear, should be laid down!*—O foremost of men, thou must also say unto Mādri's sons that are always devoted to Kshatriya customs,—*More than life itself, strive ye to win objects of enjoyment procurable by prowess, since objects won by prowess alone can please the heart of a person desirous of living according to Kshatriya customs!*—Repairing thither, O mighty-armed one, say unto that foremost of all bearers of arms, Arjuna the heroic son of Pāndu,—*Tread thou the path that may be pointed out to thee by Draupadi!*—It is known to thee, O Keçava, that when inflamed with rage, Bhima and Arjuna, each like unto the universal Destroyer himself, can slay the very gods! That was a great insult offered unto them, *viz.*, that their wife Krishnā, having been dragged into the assembly, was addressed in such humiliating terms by Dusçāsana and

Karna! Duryodhana himself hath insulted Bhima of mighty energy in the very presence of the Kuru chiefs. I am sure he will reap the fruit of that behaviour, for Vrikodara, provoked by a foe, knoweth no peace. Indeed, once provoked, Bhima forgets it not for a long while, even until that grinder of foes exterminates the enemy and his allies! The loss of kingdom did not grieve me; the defeat at dice did not grieve me! That the illustrious and beautiful princess of Pānchāla was dragged into the assembly while clad in a single raiment and made to hear bitter words grieved me most! What, O Krishna, could be a greater grief to me? Alas, ever devoted to Kshatriya customs and endued with great beauty, the princess, while ill, underwent that cruel treatment, and though possessing powerful protectors was then as helpless as if she had none! O slayer of Madhu, having thee and that foremost of all mighty persons, Rāma, and that mighty car-warrior Praddyumna for my and my children's protectors, and having, O foremost of men, my sons the invincible Bhima and the unretreating Vijaya both alive, that I had still such grief to bear is certainly strange!'"

Vaiçampāyana continued.—"Thus addressed by her, Cauri the friend of Pārtha then comforted his paternal aunt Prithā afflicted with grief an account of her sons. And Vāsudeva said,—'What woman is there, O aunt, in the world who is like thee? The daughter of king Curasena, thou art, by marriage, admitted into Ājmida's race! High-born and highly married, thou art like a lotus transplanted from one mighty lake into another! Endued with every prosperity and great good fortune, thou wert adored by thy husband! The wife of a hero, thou hast again given birth to heroic sons! Possessed of every virtue, and endued with great wisdom, it behoveth thee to bear with patience, both happiness and misery! Overcoming sleep and langour and wrath and joy and hunger and thirst, and cold and heat, thy children are always in the enjoyment of that happiness which, as heroes, should be theirs! Endued with great exertion and great might, thy sons, without affecting the comforts derivable from the senses and such as satisfy only the low and the mean, always pursue that happiness which as heroes

they should. Nor are they satisfied with little, like men having mean desires! They that are wise enjoy or suffer the acme of whatever is enjoyable or sufferable. Indeed, ordinary persons, affecting comforts that satisfy the low and the mean, desire an equable state of dulness without excitement of any kind. They, however, that are superior, desire either the acutest of human sufferings or the highest of all enjoyments that is given to man! The wise always delight in extremes. They find no pleasure betwixt; they regard the extreme only to be happiness, while that which lies between is regarded by them as misery.

"The Pāndavas with Krishnā salute thee through me! Representing themselves to be well, they have enquired after thy welfare! Thou wilt soon behold them safe and sound, with all their purposes crowned with success! Thou wilt soon see them become the lords of the whole world, with their foes slain and themselves invested with prosperity!'

"Thus comforted by him, Kunti, afflicted with grief on account of her sons but soon dispelling the darkness caused by her temporary loss of understanding, replied unto Janārddana, saying,—'Whatever, O mighty-armed one, thou, O slayer of Madhu, regardest as fit to be done, let that be done without sacrificing righteousness, O chastiser of foes, and without the least guile! I know, O Krishna, what the power of thy truth and of thy lineage is! I know also what judgment and what prowess thou bringest to bear upon the accomplishment of whatever concerns thy friends! In our race, thou art Virtue's self, thou art Truth, and thou art the embodiment of ascetic austerities! Thou art the Savior, thou art the great *Brahma*, and everything resteth on thee! What, therefore, thou hast said must be true!'"

Vaiçampāyana continued.—"Bidding her farewell and respectfully walking round her, the mighty-armed Govinda then departed for Duryodhana's mansion."

SECTION XC.

Vaiçampāyana said.—"With Prithā's leave and having walked round her, that chastiser of foes, Govinda, also called Cauri went to Duryodhana's palace that was furnished with great wealth, adorned with beautiful seats, and like unto the abode of Purandara himself. Unobstructed by the orderlies-in-waiting, that hero of great fame crossed three spacious yards insuccession and then entered that mansion looking like a mass of clouds, high as the summit of a hill, and blazing forth with beauty. And he there beheld Dhritarāshtra's son of mighty-arms seated on his throne in the midst of a thousand kings and surrounded by all the Kurus. And he also beheld there Dusçāsana and Karna and Cakuni the son of Suvala seated on their respective seats by the side of Duryodhana. And on that scion of Daçāraha's race entering the court, Dhritarāshtra's son of great fame rose up from his seat with his counsellors for honoring the slayer of Madhu. And Keçava then greeted Dhritarāshtra's son and all his counsellors as also all the kings that were present there, according to their respective ages. And Achyuta of Vrishni's race then took his seat on a beautiful seat made of gold and overlaid with a carpet embroidered with gold. And the Kuru king then offered unto Janārddana a cow, and honey and curds, and water, and placed at his service his palaces and mansions and the whole kingdom. And then the Kuravas with all the kings there present worshipped Govinda seated on his seat and resembling the sun himself in splendour. The worship over, king Duryodhana invited him of Vrishni's race—that foremost of victors—to eat at his house. Keçava, however, did not accept the invitation. The Kuru king Duryodhana, seated in the midst of the Kurus, in a gentle voice but with deception lurking behind his words, eyeing Karna, and addressing Keçava, then said,—'Why, O Janārddana, dost thou not accept the diverse kinds of viands and drink, robes and beds, that have all been prepared and kept

ready for thee! Thou hast granted aid to both sides; thou art engaged in the good of both parties! Thou art again the foremost of Dhritarāshtra's relations and much loved by him! Thou, O Govinda, also knowest fully, in all their details, both religion and profit! I, therefore, desire to hear, O bearer of the discus and the mace, what the true reason is of this thy refusal!'"

Vaiçampāyana continued.—"The high-souled Govinda, of eyes like lotus-leaves, then raising his mighty (right) arm, and in a voice deep as that of the clouds, replied unto the king in excellent words fraught with reasons,—words that were clear, distinct, correctly pronounced, and without a single letter dropped, saying,—'Envoys, O king, eat and accept worship only after the success of their missions. Therefore, O Bhārata, after my mission becomes successful, thou mayst entertain me and my attendants!'—Thus answered, Dhritarāshtra's son again said unto Janārddana,—'It behoveth thee not, O Keçava, to behave towards us in this way! Whether thou becomest successful or unsuccessful, we are endeavouring to please thee, O slayer of Madhu, because of thy relationship with us! It seems, however, that all our efforts, O thou of Daçārha's race, are fruitless! Nor do we see the reason, O slayer of Madhu, in consequence of which, O foremost of men, thou acceptest not the worship offered by us from love and friendship! With thee, O Govinda, we have no hostility, no war! Therefore, on reflection it will seem to thee that words such as these scarcely become thee!'"

Vaiçampāyana continued.—"Thus addressed by the king, Janārddana of Daçārha's race, casting his eyes on Dhritarāshtra's son and all his counsellors, replied, saying,—'Not from desire, nor from wrath, nor from malice, nor for gain, nor for the sake of argument, nor from temptation, would I abandon virtue! One taketh another's food when that other inspireth love. One may also take another's food when one is in distress. At present, however, O king, thou hast not inspired love in me by any act of thine, nor have I myself been plunged into distress! Without any reason, O king, thou hatest, from the moment of their birth, thy dear and gentle brothers—the

Pāndavas—endued* with every virtue! This unreasonable hatred of thine for the sons of Prithā ill becometh thee! The sons of Pāndu are all devoted to virtue! Who, indeed, can do them the least injury? He that hateth them, hateth me; he that loveth them, loveth me! Know that the virtuous Pāndavas and my own self have but a common soul! He who, following the impulses of lust and wrath, and from darkness of soul, hateth and seeketh to injure one that is possessed of every good quality, is regarded as the vilest of men! That wrathful wretch of uncontrolled soul, who, from ignorance and avarice hateth his kinsmen endued with every auspicious quality, can never enjoy his prosperity long! He, on the other hand, who, by good offices, winneth over persons endued with good qualities even if he beareth aversion for them within his heart, enjoyeth prosperity and fame for ever and ever! Defiled by wickedness, all this food, therefore, deserveth not to be eaten by me! The food supplied by Vidura alone, should, I think, be eaten by me!'

"Having said this unto Duryodhana who was ever incapable of bearing anything against his own wishes, Keçava of mighty-arms then came out of that blazing palace of Dhritarāshtra's son. And the high-souled Vāsudeva of mighty arms, coming out of that mansion, directed his steps towards the abode of the illustrious Vidura. And while that mighty-armed one was staying within Vidura's abode, thither came unto him Drona, and Kripa, and Bhishma, and Vāhlika, and many of the Kauravas. And the Kuravas that came there addressed Mādhava, the heroic slayer of Madhu, saying,—'O thou of Vrishni's race, we place at thy disposal our houses with all the wealth within them!'

"The slayer of Madhu, of mighty energy, answered them, saying,—'Ye may go away! I am much honored by these your offers!' And after all the Kurus had gone away, Vidura with great care entertained that unvanquished hero of Daçārha's race with every object of desire. And Khatri then placed before the illustrious Keçava clean and savoury food in abun-

* Literally "blooming"—for the word is *Samuditān.*—T.

dance. Therewith the slayer of Madhu first gratified the Brāhmanas. Indeed, from that food he first gave a portion, along with much wealth, unto a number of Brāhmanas conversant with the *Vedas*, and then with his attendants, like Vāsava in the midst of the Maruts, he dined on what remained of that clean and savoury food supplied by Vidura."

SECTION XCI.

Vaiçampāyana said.—"After Keçava had dined and refreshed, Vidura said unto him during the night,—'O Keçava, this advent of thine hath not been a well-judged one, for, O Janārddana, Dhritarāshtra's son transgresseth the rules of both profit and religion, is wicked and wrathful, insulteth others though himself desirous of honors, and disobeyeth the commands of the aged! He is, O Mādhava, a transgressor of the scriptures, ignorant and of wicked soul, already overtaken by fate, untractable, and disposed to do evil to those that seek his good! His soul is possessed by desire and lust. He foolishly regardeth himself as very wise. He is the enemy of all his true friends. Ever-suspicious, without any control over his soul, and ungrateful, he hath abandoned all virtue and is in love with sin. He is foolish, with understanding uncultivated, a slave of his senses, ever obedient to the impulses of lust and avarice, and irresolute in every act that should be done. He is endued with these and many other vices. Although thou wilt point out to him what is for his good, he will yet disregard it all, moved by pride and anger. He hath great faith in Bhishma, and Drona, and Kripa, and Karna, and Drona's son, and Jayadratha, and, therefore, he never setteth his heart on peace. O Janārddana, Dhritarāshtra's sons, with Karna, firmly believe that the Pāndavas are incapable of even looking at Bhishma, Drona, and the others! The foolish Duryodhana of limited sight, having assembled an earthly army, regardeth, O slayer of Madhu, that his purposes are already achieved! The foolish son of Dhritarāshtra hath arrived at the conclusion that Karna, single handed, is competent to vanquish his foes! He will, therefore, never make peace! Thou, O Keçava, desirest

to establish peace and brotherly feelings between the two parties. But know that all the sons of Dhritarāshtra have come to the conclusion that they would not give unto the Pāndavas what, indeed, the latter have a right to. With those that are so resolved, thy words will certainly prove vain! Where, O slayer of Madhu, words, good or bad, are of the same effect, no wise man would spend his breath like a singer before an auditory of the deaf! As a Brāhmana before a conclave of *Chandālas*, thy words, O Mādhava, would command no respect among those ignorant and wicked wretches that have no reverence for all that deserveth reverence! Foolish as he is, as long as he hath strength, he will never obey thy counsels. Whatever words thou mayst speak to him will be perfectly futile. It doth not seem proper to me, O Krishna, that thou shouldst go into the midst of those wicked-minded wretches seated together! It doth not seem proper to me, O Krishna, that going thither thou shouldst utter words against those wicked-souled, foolish, and unrighteous wights, strong in number. In consequence of their having never worshipped the aged, in consequence of their having been blinded by prosperity and pride, and owing to the pride of youth and wrath, they will never accept the good thou mayst place before them. He hath mustered a strong force, O Mādhava, and he hath his suspicions of thyself. He will, therefore, never obey any counsel that thou mayst offer! The sons of Dhritarāshtra, O Janārddana, are inspired with the firm belief that at present Indra himself at the head of all the celestials is incapable of defeating them in battle! Efficacious as thy words always are, they will prove to be of no efficacy with persons impressed with such a conviction and who always follow the impulse of lust and wrath! Staying in the midst of his ranks of elephants and his army consisting of cars and heroic infantry, the foolish and wicked Duryodhana, with all his fears dispelled, regardeth the whole earth to have already been subjugated by him! Indeed, Dhritarāshtra's son coveteth extensive empire on the earth without any rivals! Peace, therefore, with him is unattainable. That which he hath in his possession he regardeth as unalterably his. Alas, the destruction of the earth seems to

be at hand for the sake of Duryodhana, for, impelled by fate, the kings of the earth with all the Kshatriya warriors have assembled together, desirous of battling with the Pāndavas! All those kings, O Krishna, are in enmity with thee and have all been deprived of their possessions before this by thee! Through fear of thee those heroic monarchs have joined together with Karna and made an alliance with Dhritarāshtra's sons! Reckless of their very lives, all those warriors have united with Duryodhana and are filled with delight at the prospect of fighting the Pāndavas! O hero of Daçārha's race, it doth not commend itself to me that thou shouldst enter their midst! How, O grinder of foes, wilt thou repair into the midst of those numerous enemies of thine, of wicked souls, and seated together? O thou of mighty arms, thou art, indeed, incapable of being vanquished by the very gods, and I know, O slayer of foes, thy manliness and intelligence! O Mādhava, the love I bear to thee is equal to that I bear to the sons of Pāndu! I say, therefore, these words to thee from my affection, regard, and friendship for thee! What need is there in expressing to thee the delight that has been mine at sight of thy person, for thou, O thou of eyes like lotus leaves, art the inner soul of all embodied creatures!'"

SECTION XCII.

"The holy one said,—'That, indeed, which should be said by a person of great wisdom; that, indeed, which should be said by one possessed of great foresight; that, indeed, which should be said by one like thee to a friend like me; that, indeed, which is deserving of thee, being consistent with virtue and profit, and truth; that, O Vidura, hath been said by thee, father- and mother- like, unto me! That which thou hast told me is certainly true, worthy of approbation and consistent with reason. Listen, however, with attention, O Vidura, to the reason of my advent! Well knowing the wickedness of Dhritarāshtra's son and the hostility of the Kshatriyas that have sided with him, I have still, O Vidura, come to the Kurus! Great will be the merit earned by him who

will liberate from the meshes of death the whole earth, with her elephants, cars, and steeds, overwhelmed with a dreadful calamity. If a man striving to the best of his abilities to perform a virtuous act meets with failure, I have not the least doubt that the merit of that act becomes his, notwithstanding such failure. This also is known to those that are conversant with religion and scripture that if a person having intended mentally to commit a sinful act does not actually commit it, the demerit of that act can never be his. I will sincerely endeavour, O Vidura, to bring about peace between the Kurus and the Srinjayas who are about to be slaughtered in battle! That terrible calamity (which hangs over them all) hath its origin in the conduct of the Kurus, for it is directly due to the action of Duryodhana and Karna, the other Kshatriyas only following the lead of these two. The learned regard him to be a wretch who doth not by his solicitation seek to save a friend who is about to sink in calamity! Striving to the best of his might, even to the extent of seizing him by the hair, one should seek to dissuade a friend from an improper act. In that case, he that acteth so, instead of incurring blame, reapeth praise. It behoveth Dhritarāshtra's son, therefore, O Vidura, with his counsellors, to accept my good and beneficial counsels that are consistent with virtue and profit and competent to dispel the present calamity! I will, therefore, sincerely endeavour to bring about the good of Dhritarāshtra's sons and the Pāndavas, as also of all the Kshatriyas on the face of the earth! If while endeavouring to bring about the good (of my friends) Duryodhana judgeth me wrongly, I shall have the satisfaction of my own conscience and be freed from the debt I woe to my friends! The learned do not regard him to be a friend who doth not assume the functions of an intercessor when dissensions break out between kinsmen. In order, again, that unrighteous, foolish, and inimical persons may not afterwards say that though competent still Krishna made no attempt to restrain the angry Kurus and the Pandavas from slaughtering one another, I have come here! Indeed, it is to serve both parties that I have come hither. Having striven to bring about peace, I will escape the

censure of all the kings. If after listening to my auspicious words fraught with virtue and profit, the foolish Duryodhana accepts them not, he will only invite his fate. If without sacrificing the interests of the Pāndavas I can bring about peace among the Kurus, my conduct will be regarded as highly meritorious, O high-souled one, and the Kauravas themselves will be liberated from the meshes of death! If the sons of Dhritarāshtra reflect coolly on the words I will utter,—words fraught with wisdom, consistent with righteousness, and possessed of grave import,—then that peace which is my object will be brought about and the Kuravas will also worship me (as the agent thereof). If, on the other hand, they seek to injure me, I tell thee that all the kings of the earth, united together, are no match for me, like a herd of deer incapable of standing before an enraged lion!"

Vaiçampāyana continued.—"Having said these words, that bull of the Vrishni race and delighter of the Yādavas then laid himself down on his soft bed for sleep."

SECTION XCIII.

Vaiçampāyana said.—"In such conversation between those two distinguished persons, both of whom were endued with great intelligence, that night, lit with bright stars, passed away. Indeed, the night passed away against the wishes of both Vidura and Krishna,—of the illustrious Vidura who had been listening to the varied converse of Krishna fraught with virtue, profit, and desire, and made up of delightful words and syllables of agreeable import, and of Krishna himself, of immeasurable prowess, listening to discourses equal in style and character. Then at early dawn a band of chorristers and bards gifted with melodious voices awoke Keçava with sweet sounds of conchs and cymbals. And rising from bed, Janārddana of Daçārha's race, that bull amongst all the Sātwatas, went through all the customary acts of the morning. And having cleansed himself by a bath and recited the sacred *Mantras* and poured libations of clarified butter on the sacrificial fire, Mādhava decked his person and began to worship

the rising sun. And while the unvanquished Krishna of Daçārha's race was still engaged in his morning devotions, Duryodhana and Suvala's son Cakuni came to him and said, —'Dhritarāshtra is seated in his court, with all the Kurus headed by Bhishma, and with all the kings of the earth! They are all soliciting thy presence, O Govinda, like the celestials in heaven desiring the presence of Cakra himself!'— Thus addressed, Govinda greeted them both with sweet and courteous enquiries. And when the sun had risen a little higher, Janārddana, that chastiser of foes, summoning a number of Brāhmanas, made them presents of gold and robes and kine and steeds. And after he had thus given away much wealth and taken his seat, his driver (Dāruka) came and saluted that unvanquished hero of Daçārha's race. And Dāruka soon returned with his master's large and blazing car furnished with rows of tinkling bells and harnessed with excellent steeds. And understanding that his handsome car adorned with every ornament and producing a rattle deep as the roll of mighty masses of clouds was ready, the high-souled Janārddana, that delighter of all the Yādavas, walking round the sacred fire and a band of Brāhmanas, and putting on the gem known by the name of *Kaustuva*, and blazing with beauty, surrounded by the Kurus and well-protected by the Vrishnis, mounted on it. And Vidura conversant with all the precepts of religion followed on his own car that scion of Daçārha's race, that foremost of all living creatures, that first of all persons gifted with intelligence. And Duryodhana and Suvala's son Cakuni also, on one car, followed Krishna, that chastiser of foes. And Sātyaki and Kritavarman and the other mighty car-warriors of the Vrishni race, all rode behind Krishna on cars and steeds and elephants. And, O king, the handsome cars of those heroes, adorned with gold and drawn by excellent steeds and each producing a loud rattle, as they moved forward, shone brilliantly. And Keçava endued with great intelligence and blazing with beauty soon came upon a broad street that had previously been swept and watered, and that was fit to be used by the highest of kings. And when that scion of Daçārha's race set out, cymbals began to play,

and conchs began to be blown, and other instruments also to pour forth their music. And a great number of youthful heroes, foremost in the world for heroism, and possessed of leonine prowess, proceeded, surrounding Cauri's car. And many thousands of attendants, dressed in various and strange costumes, and bearing swords and lances and axes, marched in advance of Keçava. And there were full five hundred elephants, and cars by thousands, that followed the unvanquished hero of Daçārha's race while he proceeded. And, O chastiser of foes, all the citizens of the capital, of all ages and both sexes, desirous of beholding Janārddana, came out into the streets. And the terraces and balconies of the houses were so thronged by ladies that the houses were on the point of falling down with the weight. And worshipped by the Kurus and listening to various sweet speeches, and returning the greetings of all as each deserved, Keçava went along the street, casting his eyes on all. And at last when Keçava reached the Kuru court, his attendants loudly blew their conchs and trumpets and filled the welkin with that blare. And thereupon that whole assembly of kings, of immeasurable prowess, trembled with delight at the expectation of soon setting their eyes on Krishna. And hearing the rattle of his car that resembled the deep roll of rain-charged clouds, the monarchs understood Krishna to be near, and the hair of their bodies stood erect with delight. And having reached the gate of the court, Cauri, that bull among the Sātwatas, alighting from his car that resembled the summit of Kailāsa, entered the court which looked like a mass of newly-risen clouds, and blazed forth with beauty, and resembled the very abode of the great Indra. And that illustrious hero entered the court, arm-in-arm with Vidura and Sātyaki on either side, and overshadowing with his own the splendour of all the Kurus like the sun overshadowing the radiance of lesser lights in the firmament. And before Vāsudeva sat Karna and Duryodhana, while behind him were seated the Vrishnis with Kritavarman. And Bhishma, and Drona, and others, with Dhritarāshtra, rose up from their seats for honoring Janārddana. Indeed, as soon as he of Daçārha's race came, the

illustrious blind monarch, and Drona and Bhishma, all rose up from their seats. And when that mighty ruler of men, king Dhritarāshtra, rose from his seat, those kings by thousands around him all rose up also. And at Dhritarāshtra's command, a seat, beautiful all over, and adorned with gold, had been kept there for Krishna. And after taking his seat, Mādhava smilingly greeted the king, and Bhishma, and Drona, and all other rulers, each according to his age. And all the kings of the earth, and all the Kurus also, beholding Keçava arrived in that assembly, worshipped him duly. And as that chastiser of foes, that vanquisher of hostile cities, that hero of Daçārha's race, was seated there, he beheld the *Rishis* staying in the firmament. And beholding those *Rishis* with Nārada at their head, he of Daçārha's race slowly addressed Bhishma the son of Cāntanu, saying,—'O king, the *Rishis* have come to see this earthly conclave of ours! Invite them with offers of seats and abundant courtesy, for as long as they are not seated, no one here is capable of taking his seat! Let proper worship, therefore, be speedily offered unto these *Rishis* with souls under proper control!' And beholding the *Rishis* then at the gate of the palace, Cāntanu's son quickly ordered the servants to bring seats for them. And soon enough they brought large and spacious and beautiful seats embroidered with gold and set with gems. And after the *Rishis*, O Bhārata, had taken their seats and accepted the *Arghas* offered to them, Krishna took his seat as also all the kings. And Dusçāsana gave an excellent seat to Sātyaki, while Vivingsati gave another golden one to Kritavarman. And not far from where Krishna sat, that illustrious and wrathful pair, Karna and Duryodhana, sat together on the same seat. And Cakuni the king of the Gāndharvas, surrounded by the chiefs of his country, sat there, O king, with his son beside him. And the high-souled Vidura sat on a begemmed seat covered with a white deer-skin that almost touched Krishna's seat. And all the kings in that assembly, although they gazed at Janārddana of Daçārha's race for a long while, were not, however, gratified with their gaze, like drinkers of the *Amrita* that are never satiated with quaffing measure after

measure. And Janārddana attired in yellow and having the complexion of the *Atasi* flower, sat in the midst of that assembly like a dark gem mounted with gold. And after Govinda had taken his seat, a perfect silence ensued, for none present there spoke a single word."

SECTION XCIV.

Vaiçampāyana said.—"And after all the kings had been seated and a perfect silence had ensued, Krishna possessing fine teeth and having a voice deep as that of the drum, began to speak. And Mādhava, although he addressed Dhritarāshtra, spoke in a voice deep as the roll of clouds in the rainy season, making the whole assembly hear. And he said,—"In order that, O Bhārata, peace may be established between the Kurus and the Pāndavas without a slaughter of heroes, I have come hither! Besides this, O king, I have no other beneficial words to utter. O chastiser of foes, everything that should be learned in this world is already known to thee! This thy race, O king, owing to its learning and behaviour, and owing also to its being adorned with every accomplishment, is most distinguised among all royal dynasties. Joy in the happiness of others, grief at sight of other people's misery, desire to alleviate distress, abstention from injury, sincerity, forgiveness, and truth,—these, O Bhārata, prevail amongst the Kurus!* When thy race, therefore, O king, is so noble it would be a pity if anything improper were done by any one belonging to it, and a greater pity still if it were done by thee! O chief of the Kurus, thou art the first of those that should restrain the Kurus if they behave deceitfully towards strangers or those numbering with themselves.† Know,

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* In distinguishing between *Kripā*, *Anukampā*, and *Kārunya*, I have followed Nilakantha's explanations.—T.

† Some texts read *dhārayita* for *Vārayitā*. The meaning then would be—"Thou art the foremost *supporter* &c., &c." *Dhārayitā* may also mean the bearer of (the) burthen (of Kuru offairs). *Vāhyeshu* and *Abhyantarishu* are explained by Nilakantha to mean *openly*, as at the match at dice, and *secretly*, as in the case of the house of lac. This is farfetched.

O thou of Kuru's race, that those wicked sons of thine headed by Duryodhana, abandoning both virtue and profit, disregarding morality, and deprived of their senses by avarice, are now acting most unrighteously towards, O bull of men, their foremost of kinsmen! That terrible danger (which threatens all) hath its origin in the conduct of the Kurus! If thou becomest indifferent to it, it will then produce a universal slaughter! If, O Bhārata, thou art willing, thou mayst be able to allay that danger even yet, for, O bull of Bharata's race, peace, I think, is not difficult of acquisition! The establishment of peace, O king, depends on thee and myself, O monarch! Set right thy sons, O thou of Kuru's race, and I will set the Pāndavas right! Whatever be thy command, O king, it behoveth thy sons with their followers to obey it! If again they live in obedience to thee, that would be the very best they could do. If thou strivest for peace by restraining thy sons, it will be to thy profit, O king, as also to the profit of the Pāndavas! Having reflected carefully, act thou thyself, O king! Let those sons of Bharata (the Pāndavas) be, O ruler of men, thy allies! Supported by the Pāndavas, O king, seek thou both religion and profit! By every exertion in thy power, thou canst not have, O king, such allies as they who are such! Protected by the illustrious sons of Pāndu, Indra himself at the head of the celestials will not be able to vanquish thee! How would it be possible then for mere earthly kings to bear thy prowess? There where Bhishma, and Drona, and Kripa, and Karna, and Vivingçati, and Açwathāman, and Vikarna, and Somadatta, and Vāhlika, and the chief of the Sindhus, and the ruler of the Kalingas, and Sudakshina the king of the Kāmvojas, and Yudhishthira, and Bhimasena, and Savyasāchin, and the twins, and Sātyaki of mighty energy, and Yuyutsu that mighty car-warrior, are stationed, who is there, O bull of Bharata's race, of such misdirected intelligence that would fight these? If, O slayer of foes, thou hast both the Kurus and the Pāndavas at thy back, the sovereignty of the whole world and invincibility before all foes will be thine! All rulers of the earth, O monarch, that are either equal to thee or superior, will then seek alliance with thee! Protected

on all sides by sons, grandsons, fathers, brothers, and friends, thou wilt then be able to live in exceeding happiness! Keeping these before thee and treating them with kindness as in days of yore, thou, O monarch, wilt enjoy the sovereignty of the whole earth! With these as thy supporters and with the sons of Pāndu also, thou wilt, O Bhārata, be able to conquer all thy foes! Even this is thy best advantage. If, O chastiser of foes, thou art united with thy sons and kinsmen and counsellors, thou wilt enjoy the sovereignty of the whole earth won for thee by them! In battle, O great king, nothing but wholesale destruction is visible. Indeed, in the destruction of both parties, what merit dost thou see? If the Pāndavas are slaughtered in battle, or if thy own mighty sons fall, tell me, O bull of Bharata's race, what happiness wilt thou enjoy?* All of them are brave and skilled in weapons. All of them are desirous of battle, the Pāndavas as also thy sons. Oh, save them from the terrible danger that threatens them! After the battle thou wilt not behold all the Kurus or all the Pāndavas! Car-warriors slain by car-warriors, thou wilt behold the heroes of both parties reduced in numbers and strength! All the rulers of the earth, O best of kings, have been assembled together. Inflamed with wrath, they will certainly exterminate the population of the earth! Save, O king, the world! Let not the population of the earth be exterminated! O son of Kuru's race, if thou regainest thy natural disposition, the earth may continue to be peopled as now! Save, O king, these monarchs who are all of pure descent, endued with modesty and liberality and piety, and connected with one another in bonds of relationship or alliance, from the terrible danger that threatens them! Abandoning wrath and enmity, O chastiser of foes, let these kings, embracing one another in peace, eating and drinking with one another, dressed in excellent robes and decked with garlands, and doing courtesies to one another, return to their respective homes! Let the affection thou hadst for the Pāndavas be revived in thy bosom, and let it, O bull of Bharata's race, lead

* Lit. 'What wilt thou feel?'—T.

to the establishment of peace! Deprived of their father while they were infants, they were brought up by thee! Cherish them now as becomes thee, O bull of Bharata's race, as if they were thy own sons! It is thy duty to protect them. And especially is it so when they are distressed! O bull of Bharata's race, let not thy virtue and profit be both lost! Saluting and propitiating thee, the Pāndavas have said unto thee,—At thy command we have, with our followers, suffererd great misery. For these twelve years have we lived in the woods, and for the thirteenth year have we lived *incognito* in an inhabited part of the world. We broke not our pledge, firmly believing that our father also would abide by his. That we violated not our word is well known to the Brāhmanas who were with us. And as we, O bull of the Bharata race, have abided by our promise, also do thou abide by thine! Long have we suffered the greatest misery, but let us now have our share of the kingdom! Fully conversant as thou art with virtue and profit, it behoveth thee to rescue us! Knowing that our obedience is due to thee, we have quietly undergone much misery. Behave thou then unto us like a father or brother. A preceptor should behave as a preceptor towards his disciples, and as disciples we are willing to behave as such towards thee our preceptor! Act thou, therefore, towards us as a preceptor should. If we go wrong, it is the duty of our father to set us right. Therefore, set us on the way, and tread thou also the excellent path of righteousness!—Those sons of thine, O bull of the Bharata race, have also said unto these kings assembled in thy court these words:—If the members of an assembly are conversant with morality, nothing improper should be permitted by them to happen. Where, in the presence of the virtuous members of an assembly, righteousness is sought to be overpowered by unrighteousness and truth by the untruth, it is those members themselves that are vanquished and slain. When righteousness, pierced by unrighteousness, seeketh the protection of an assembly, if the arrow is not extracted, it is the members themselves that are pierced by that arrow. Indeed, in that case, righteousness slayeth the members of that assembly like a river eating away the roots of the trees

on its bank!—Judge now, O bull of the Bharata race! The Pāndavas, with their eyes turned towards righteousness and reflecting on everything, are maintaining a calm attitude, and what they have said is consistent with truth and virtue and justice. O ruler of men, what canst thou say unto them but that thou art willing to give them back their kingdom? Let these rulers of earth that are sitting here say (what the answer should be)! If it appears to thee that what I have said after reflecting well on virtue to be true, save them, O bull of the Bharata race, all these Kshatriyas from the meshes of death! Affect peace, O chief of Bharata's race, and yield not to anger! Giving unto the Pāndavas their just share of the paternal kingdom, enjoy thou then, with thy sons, O chastiser of foes, happiness and luxury, thy wishes being all crowned with success! Know that Yudhishthira always treadeth path that is trod by the righteous. Thou knowest also, O king, what the behaviour of Yudhishthira is towards thee and thy sons! Although thou hadst sought to burn him to death and hadst exiled him from human habitation, yet he came back and once more reposed confidence in thee! Again didst thou, with thy sons, banish him to Indraprashtha! While living there, he brought all the kings of the earth to subjection and yet looked to thy face, O king, without seeking to disregard thee! Although he behaved in this way, yet Suvala's son, desirous of robbing him of his dominions and wealth and possessions, applied the very efficacious means of dice! Reduced to that condition and even beholding Krishnā dragged into the assembly, Yudhishthira of immeasurable soul did not yet swerve from the duties of a Kshatriya! As regards myself, I desire, O Bhārata, thy good as also theirs! For the sake of virtue, of profit, of happiness, make peace, O king, and do not allow the Earth,s population to be slaughtered, regarding evil as good and good as evil! Restrain thy sons, O monarch, who have from covetousness proceeded too far! As regards the sons of Prithā, they are equally ready to wait upon thee in dutiful service as to fight! That which, O chastiser of foes, seems to thee to be for thy good, do thou adopt!'"

Vaiçampāyana continued.—"All the rulers of earth there present highly applauded these words of Keçava within their hearts, but none of them ventured to say anything in the presence of Duryodhana."

SECTION XCV.

Vaiçampāyana said.—"Hearing these words uttered by the high-souled Keçava, all the persons who sat in that assembly remained silent, their hair standing on end. And all the kings thought within themselves that there was no man who could dare reply to that speech. And seeing that all the kings sat silent, Jamadagni's son (addressing Duryodhana) then said these words in that assembly of the Kurus,—'Listen confidingly to my words illustrated by an example, and seek thy own good if my speech recommends itself to thee! There was a king of yore named Dambhodbhava, who was at the head of the earth. It hath been heard by us that his sovereignty extended over the whole world. And that mighty car-warrior, rising every morning after the night had passed away, called the Brāhmanas and the Kshatriyas unto himself and asked them, saying,—Be he a Cudra, a Vaiçya, a Kshatriya, or a Brāhmana, is there any one who is superior or even equal to me in battle?—And uttering these words that king wandered over the earth, intoxicated with pride and thinking of nothing else. And it so happened that certain Brāhmanas endued with high souls, conversant with the *Vedas*, and fearing nothing on earth, counselled that monarch repeatedly boasting of his prowess to curb his pride. But though forbidden by those Brāhmanas to boast in that way, the king continued to ask the Brāhmanas as before the same question day after day. And some high-souled Brāhmanas then, endued with ascetic merit and acquainted with the proofs furnished by the *Vedas*, were inflamed with anger, and addressing that proud and boastful king intoxicated with prosperity, told him,—There are two persons who are foremost of all men and who are always victorious in battle. Thou, O king, wilt by no means be equal to them if thou seekest an encounter with

any of them !—And thus addressed by them, the king asked those Brāhmanas, saying,—Where may those two heroes be found ? In what race are they born ? What feats have they achieved ? And who are they ?—And the Brāhmanas answered him, saying,—It hath been heard by us that those two persons are ascetics, called Nara and Nārāyana. They have both taken their birth in the race of man. Go and fight with them, O king ! It is said that that illustrious pair, Nara and Nārāyana, are now practising the severest of penances in some hidden region of the mountains of Gandhamādana !—Hearing these words of the Brāhmanas, that king speedily mustered his large army consisting of six kinds of forces,* and unable to bear their reputation marched to the spot where those unvanquished ascetics were. And arrived at the rugged and frightful mountains of Gandhamādana, he began to search after those *Rishis* and at last came upon them concealed within the woods. And beholding those two best of persons emaciated with hunger and thirst, their veins swollen and visible, and themselves much afflicted with cold winds and the hot rays of the sun, he approached them, and touching their feet, enquired after their welfare. And the two *Rishis* received the king hospitably, with fruits and roots, and a seat, and water. And they then enquired after the king's business, saying,—*Let it be done !*—And thus addressed by them, the king said unto them the same words that he was in the habit of saying unto all. And he said,—The whole earth has been conquered by the might of my arms ! All my foes have been slain ! Desiring a battle with you both, I have come to this mountain. Give me this hospitality. I have been cherishing this wish from a long time !—Thus addressed, Nara and Nārāyana said,—O best of kings, wrath and covetousness have no place in this retreat ! How can a battle, therefore, be possible here ? There are no weapons here, and nothing of unrighteousness and malice ! Seek battle elsewhere. There are many Kshatriyas on earth !—'

* Cars, elephants, horse, infantry, vehicles other than cars, and warriors fighting from the backs of camels.—T.

"Rāma continued,—'Although thus addressed, the king still pressed them for giving him battle. The *Rishis*, however, continually soothed him and overlooked his importunity. King Dambhodbhava, still desirous of battle, repeatedly summoned those *Rishis* to fight. Nara, then, O Bhārata, taking up a handful of grass-blades, said,—Desirous of battle as thou art, come, O Kshatriya, and fight! Take up all thy arms, and array thy troops! I will curb thy eagerness for battle hereafter!—Dambhodbhava then said,—If, O ascetic, thou thinkest this weapon of thine fit to be used against us, I shall fight with thee though thou mayst us that weapon, for I have come hither desirous of fighting!—Saying this, Dambhodbhava with all his troops, desirous of slaying that ascetic, covered all sides with a shower of arrows. That ascetic, however, by means of those blades of grass, baffled all those terrible shafts of the king that were capable of mangling the bodies of hostile warriors. The invincible *Rishi* then let off towards the king his own terrible weapon made of grass-blades and which was incapable of being counteracted. And highly wonderful was that which happened, for that ascetic, incapable of missing his aim, pierced and cut off, by those grass-blades alone, the eyes and ears and noses of the hostile warriors, aided also by his power of illusion! And beholding the entire welkin whitened by those grass-blades, the king fell at the feet of the *Rishi* and said,—*Let me be blessed*!—Ever inclined to grant protection unto those that sought it, Nara then, O king, said unto that monarch,—Be obedient to the Brāhmanas and be virtuous! Never do so again! O king, O tiger among monarchs, a conqueror of hostile towns, a Kshatriya mindful of the duties of his own order, should never, within even his heart, be as thou art! Filled with pride, never insult anybody on any occasion, be he inferior or superior to thee! Even such conduct would befit thee! Acquiring wisdom, abandoning covetousness and pride, controlling thy soul, restraining thy passions, practising forgiveness and humility, and becoming amiable, go, O king, and cherish thy subjects! Without ascertaining the strength and weakness of men, never insult any one under any circumstances! Blessed be thou, and with our leave, go

hence, and never again behave in this way! At our command, enquire thou always of the Brāhmanas as to what is for thy good!—The king then, worshipping the feet of those two illustrious *Rishis*, returned to his city, and from that time began to practise righteousness. Great, indeed, was that feat achieved of old by Nara! Nārāyana, again, became superior to Nara in consequence of many more qualities. Therefore, O king, before such weapons as *Kākudika*, *Çuka*, *Nāka*, *Akshi-santarjana*, *Santāna*, *Nartana*, *Ghora*, and *Asyamodaka*, are placed on the string of that best of bows called *Gāndiva*, go thou unto Dhananjaya, laying aside thy pride!* Struck with these weapons, men always yield up their lives. Indeed, these weapons have other names corresponding with the eight passions, such as lust, wrath, covetousness, vanity, insolence, pride, malice, and selfishness. Struck with them, men are confounded, and move about frantically, deprived of their senses. Under their influence persons always sleep heavily, cut capers, vomit, pass urine and excreta, weep, and laugh incessantly. Indeed, that Arjuna is irresistible in fight who hath for his friend Nārāyana—the Creator and Lord of all the worlds—fully acquainted with the course of everything!

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* *Kākudika*—a weapon that makes car-warriors and elephant-warriors fall down senseless on the cars and elephants from which they fight. This weapon is also known by the name of *Praswāpana*. *Cuka* is that weapon which, when shot, makes steeds and elephants unable to walk, all of them being entrapped like birds in a spring. This is also known by the name of *Mohana*. *Nāka* is that weapon by which the person struck is made to behold the heavens, *i. e*, that which maddens a person and deprives him of his senses. *Akshi-santarjana* is scarcely a physical weapon, being only a *Mantra*. When recited, a mere look of the reciter makes all hostile warriors tremble in fright. *Santāna* includes the celestial weapons called *Aindra*, &c,. It helps to create a ceaseless flow of weapons although only a single weapon is shot. *Nartana* is that weapon by which the person struck is made to dance about in a frantic way. It is also called the *Paiçācha* weapon. *Ghora*, called also the *Rākshasa*, creates a terrible havoc, or a ceaseless slaughter of hostile warriors. *Asyamoduka* is also called *Yāmya*. When shot (with the help of *Mantras*), the person struck, himself seeks death in some frightful form.—T.

Who is there in the three worlds, O Bhārata, who would venture to vanquish that hero—the ape-bannered Jishnu—who hath no equal in battle ?* Countless are the virtues that reside in Pārtha ! Janārddana again is superior to him ! Thou art thyself well acquainted with Dhananjaya the son of Kunti ! They that were Nara and Nārāyana in days of yore are now Arjuna and Keçava ! Know then, O great king, who those brave and foremost of persons are ! If thou believest in this and dost not mistrust me, adopt thou a virtuous resolution and make peace with the sons of Pāndu ! If thou regardest this as thy good, *viz*, that there should be no disunion in thy family, then make peace, O foremost of Bharata's race, and do not set thy heart upon battle ! O thou that art foremost of Kuru's line, the race to which thou belongest is highly regarded on earth ! Let that regard continue to be paid to it ! Blessed be thou, think of what conduces to thy own welfare !' "

SECTION XCVI

Vaiçampāyana said.—"Having listened to the words of Jāmadagna, the illustrious *Rishi* Kanwa also said these words unto Duryodhana in that assembly of the Kurus !

"Kanwa said,—'Brahman, the grandsire of the universe, is indestructible and eternal. Those illustrious *Rishis*, Nara and Nārāyana, are of the same character. Of all the sons of Aditi, Vishnu alone is eternal. He alone is unconquerable

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* *Kapidhwaja*—having the image of the ape on his banner. It is always difficult to render these words introduced in the midst of a sentence without resorting to a construction that is certainly slovenly ; on the other hand, compounds in English, like *ape-bannered*, are scarcely admissible in any writing that pretends to be classical. English translators, however, from Sanskrit are often obliged to use such compounds, whether they are admissible or not, to avoid slovenliness of construction. Amongst others, I find that Mr. Davies, the learned translator of the *Bhagavadgitā*, uses this word. Professor Wilson is for using words of this kind.—T.

and indestructible, existing for ever, the Lord of all, and the possessor of divine attributes. All others, such as the sun and the moon, earth and water, wind, fire and firmament, planets and stars, are liable to destruction. All these, when the end of the universe cometh, take leave of the three worlds. They are destroyed and created, again and again. Others also, such as men and animals and birds, and creatures belonging to other orders of living existence,—indeed, all that move on this world of men,—are endued with short lives. And as regards kings, all of them, having enjoyed great prosperity, reach at last the hour of destruction and are reborn in order to enjoy the fruits of good and evil deeds. It behoveth thee then to make peace with Yudhishthira! Let the Pāndavas and the Kauravas both rule this earth! O Suyodhana, one should not think in this way, *viz,—I am strong!*—for, O bull among men, it is seen that there are persons stronger than those generally regarded strong! O son of Kuru's race, physical strength is scarcely regarded as strength by those that are really strong. As regards the Pāndavas, endued as they all are with prowess equal to that of the celestials, they also are regarded as strong!* In this connection is cited an old story as an example, the story, *viz*, of Mātali searching for a bridegroom upon whom to bestow his daughter. The king of the three worlds (Indra) hath a charioteer, named Mātali, whom he dearly loves. Unto him was born a daughter celebrated over the world for beauty. Endued with celestial beauty, that daughter of Mātali was known by the name of Gunakeçi. And, indeed, in both loveliness and symmetry of person, she far excelled other members of her sex. Knowing that the time for giving her away had come, Mātali with his wife became very anxious, thinking, O monarch, of what he was to do next. And he thought within himself,—Alas, the birth of a daughter in the families of those that are well-behaved and high-born and endued with fame and humility of character, is always attended with evil results! Daughters, when born in respectable families, always endanger the honor of three families, *viz*,

* And not the Kurus alone.—T.

their maternal and paternal families and the family into which they are adopted by marriage. Glancing with my mind's eye over the worlds of gods and men, I have searched both, but no eligible bridegroom have I found!—'

"Kanwa continued,—'And it so happened that amongst the gods, the *Daityas*, the *Gandharvas*, men, and numerous *Rishis*, none was regarded by Mātali as an eligible husband for his daughter. And having held a consultation then in the night with his wife Sudharmā, Mātali set his heart upon making a journey to the world of the *Nāgas*. And he thought within himself,—Amongst both gods and men I have not found a husband fit, in respect of beauty, for my Gunakeçi! Surely, one may be found amongst the *Nāgas!*—And saying this, he took his wife's leave and smelling the head of his daughter, Mātali entered the nether region.' "

SECTION XCVII.

"Kanwa said,—'When Mātali was wending his way he saw the great *Rishi* Nārada proceeding at his pleasure to pay a visit to Varuna (the god of the waters). And beholding Mātali, Nārada asked him, saying,—Whither dost thou go? Is it, O charioteer, on any mission of thy own, or is it at Catakratu's command, that this journey of thine is undertaken?—Thus addressed on the way by Nārada who was proceeding towards his destination, Mātali duly informed Nārada of his mission. And the *Rishi*, informed of everything, then said unto Mātali,—We will go together! As regards myself, it was to see the Lord of the waters that I was proceeding, having left the heavens. Searching the nether regions, I will tell you everything. After a good search there, we will select a bridegroom, O Mātali!—And penetrating then into the nether regions, that illustrious couple, Mātali and Nārada, beheld that Regent of the world—the Lord of the waters. And there Nārada received worship due to a celestial *Rishi*, and Mātali received that equal to what is offered to the great Indra. And both of them skilled in business, informed Varuna of their purpose, and obtainiu

his leave they began to wander in that region of the *Nāgas*. And Nārada who knew all the residents of the nether regions then began to describe in detail unto his companion all about the dwellers of the *Nāga* world.

"'And Nārada said,—Thou hast, O charioteer, seen Varuna surrounded by his sons and grandsons. Behold the dominions of the Lord of the waters! It is delightful all round and full of riches! Even this is the son, endued with great wisdom, of Varuna the Lord of the Ocean! He is much distinguished for his conduct and disposition and for his holiness. Possessed of eyes like lotus leaves, this Pushkara is, indeed, Varuna's much-loved son. Endued with great beauty and delightful to behold, he has been chosen by Soma's daughter as her husband! That daughter of Soma, equal in beauty unto a second Sree, is known by the name of Jyotsnākāli. Indeed, it is said that she had once before chosen the eldest and foremost of Aditi's sons as her lord! Behold now, O companion of the Lord of the celestials, that abode, made entirely of gold, of the wine called *Vāruni!* Indeed, having obtained that wine, the gods acquired their godheads.* These blazing weapons also of every kind that thou seest, belonged, O Mātali, to the Daityas who have been deprived of their sovereignty. These weapons are incapable of deterioration, and when hurled at the foe always return into the hand that hurleth them. Obtained by the gods as the booty of war, they require considerable mental energy to be used against foes. Here dwelt in days of yore many tribes of Rākshasas and Daityas possessed of many kinds of celestial weapons but who were all vanquished by the gods.† Behold, there in Varuna's lake is that fire of blazing flames, and that discus of Vishnu surrounded by the

* It is impossible to render the elegance and chastity of the original when the whole meaning depends, as here, on an etymoligical connection of the words used. The fact is, the wine called *Vàruni* is known by the name of *Surā*. The gods also are called the *Suras*. The true etymology of the word *Sura* is one having or owning *Sura*. Literally rendered, the passage would read,—"The *Suras* have attained to their state of being *Sura* owing to this *Surā*."—T.

† I read *Nirjitās* for *Nirmitās*.—T.

lustrous splendour of mighty caloric! Behold, there lieth that knotty bow that was created for the destruction of the world! It is always protected with great vigilance by the gods, and it is from this bow that the one wielded by Arjuna hath taken its name! Endued with the strength of a hundred thousand bows, the power it assumes at the hour of battle* is indescribably great. It punishes all unpunishable wicked kings endued with the nature of *Rākshasas*. This fierce weapon was first created by Brāhman the utterer of the *Veda*. The great preceptor Cukra hath said that this weapon is a terrible one in respect of all kings.† Endued with great energy, it is held by the sons of the Lord of waters. Behold, there in the umbrella room is the mighty umbrella of the Lord of the waters! It droppeth refreshing showers like the clouds. The water dropped from this umbrella, though pure as the moon, is yet enveloped by such darkness that it cannot be seen by anybody. There, in these regions, O Mātali, innumerable are the wonders to be seen! Your business, however, will suffer if we spend more time here. We will, therefore, leave this region soon :—' "

SECTION XCVIII.

" 'Nārada continued,—Here in the very centre of the world of the Nāgas is situate the city known by the name of *Pātālam*. Celebrated over all the universe, it is worshipped by the Daityas and the Dānavas. Creatures inhabiting the earth, if brought hither by force of the water's current, shriek loudly, afflicted with fear. Here the fire known by the name of the *Asura-fire*,‡ and which is fed by water, continually blazeth forth. Held fast by the fiat of the celestials, it moveth not, regarding itself as bound and confined! It was here that the gods, having first vanquished and slain their foes, quaffed the *Amrita* and deposited the residue. It is from this place that

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* Lit. "when the hour of *action* cometh.—T.

† I prefer to read, with the Burdwan Pundits, *Cukrena* for *Chakrena*, after *Mahat*.—T.

‡ Called also the *Vadavā-fire*.—T.

the waning and waxing of the moon are seen. It is here that that son of Aditi, the Horse-headed (Vishnu), on the recurrence of every auspicious occasion, riseth, filling at such times the universe, otherwise called *Suvarna*,* with the sound of *Vedic* hymns and *Mantras*. And because all watery forms such as the Moon and others shower their waters on this region, therefore hath this excellent region been called *Pātāla*.† It is from here that the celestial elephant Airāvata, for the benefit of the universe, taketh up cool water in order to impart it to the clouds, and it is that water which Indra poureth down as rain. Here dwell diverse kinds of aquatic animals, of various shapes such as the *Timi* and others, which subsist on the rays of the moon.‡ O charioteer, here are many kinds of creatures that die during the day, being pierced by the rays of the sun, but all of whom revive in the night, the reason being that the moon, rising here every day, laving those deceased creatures with *amrita* by means of his rays that constitue his arms, resuscitate them by that touch! Deprived of their prosperity by Vāsava, it is here that many sinful *Dānavas* live confined, defeated by him and afflicted by Time.§ It was here that the Lord of all creatures—the great Master of all created things—Mahādeva —had practiced the severest of ascetic austerities for the benefit of all creatures. Here dwell many regenerate and great *Rishis* addicted to vows called *Go* and emaciated with the recitatoin and study of the *Vedas*, and who, having suspended the vital air called *Prāna*, have attained to heaven by force of their austerities. A man is said to adopt the vow

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* The allusion is to the incarnation of Vishnu as the *Horse-necked*. Nilakantha explains *Suvarnākhyam Jagat* to be *Veda prapancha*, *i. e.* the whole *Vadas* with all their contents. According to him, the sense of the passage is that Vishnu in that form swells with his own voice the *Vedic* notes chaunted by the Bráhmanas.—T.

† *Patanti Jalam sravantiti pātalam*. Thus Nilakantha.—T.

‡ *I. e.* water, which is supposed to be the rays of the moon, the moon itself, in Hindoo cosmogony, having a watery origin.—T.

§ This expression is frequently used to signify misfortune or ill-luck. One is said to be "afflicted by Time" when he is overwhelmed by misfortune or adversity.—T.

called *Go* when he sleepeth wherever he listeth, and when he subsisteth on anything that others place before him, and is clad with robes that others may supply. Here in the race of the celebrated elephant Supratika were born those best of elephants known by the names of Airāvana, Vāmana, Kumuda, and Anjana, the first being the king of his tribe. Look, O Mātali, if there be any bridegroom here that is distinguished by the possession of superior merits, for then I will go to him for respectfully soliciting him to accept thy daughter! Behold, here lieth an egg in these waters, blazing with beauty! From the comencement of the creation it is here. It moveth not, nor doth it burst. I have never heard anybody speaking of its birth or nature. Nobody knoweth who its father or mother is. It is said, O Mātali, that when the end of the world cometh, a mighty fire bursts forth from within it and spreading consumeth the three worlds with all their mobile and immobile population!—Hearing these words of Nārada, Mātāli answered him, saying,—No one here seems to me to be eligible. Let us go hence, therefore, without delay!—' "

SECTION XCIX.

" 'Nārada said,—Here is that spacious and clebrated city of cities, called Hiranyapura, belonging to the *Daityas* and *Dānavas* possessing a hundred diverse kinds of illusion. Here in these regions called Pātāla, it hath been built with great care by the divine artificer and planned by the *Dānava* Maya. Endued with great energy and heroism, many *Dānavas*, having obtained boons (from Brahman) in days of old, lived here, exhibiting a thousand different kinds of illusion. They were incapable of being vanquished by Cakra or any other celestial, that is, by either Yama, or Varuna, or the Lord of treasures (Kuvera). Here dwell, O Mātali, those *Asuras* called *Kālakhanjas* who sprang from Vishnu, and those *Rākshasas* also called *Yātudhānas* who sprang from the feet of Brahman. All of them are endued with frightful teeth, terrible impetus, the speed and prowess of the wind, and great energy depending on powers of illusion. Besides these, another class of *Dānavas*

called *Nivātakavachas* who are invincible in battle, have their abode here. Thou knowest how Cakra is unable to vanquish them. Many times, O Mātali, thou, with thy son Gomukha, and the chief of the celestials and lord of Cachi along with his son, hadst to retreat before them! Behold their homes, O Mātali, that are all made of silver and gold and well-adorned with decorations applied according to the rules of art. All those mansions are decked with *lapis lazuli* and corals, and made effulgent with the lustre of the *Arka-sphatika** and the radiance of the gem called *Vajrasāra*. And many of those palatial residences seem as if they are made of shining earth, or of those gems called *Padmarāgas*, or of bright marble, or of excellent wood. And they are also possessed of the radiance of the sun or blazing fire. And all the edifices, adorned with gems and jewels, are very high and stand close to one another. Of spacious proportions and great architectural beauty, it is impossible to say of what material these mansions are built or to describe their style of beauty. Indeed, they are exceedingly beautiful in consequence of their decorations. Behold these retreats of the *Daityas* for recreation and sport, these beds of theirs for sleep, these costly utensils of theirs set with precious stones, and these seats also for their use! Behold these hills of theirs looking like clouds, these fountains of water, these trees also that move of their own will and that yield all fruits and flowers that one may ask.† See, O Mātali, if any bridegroom may be had here,

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* *Arka-sphatika* is sometimes employed to signify the flower called *Akanda* which is very white and which belongs to the natural order *Calotropis Gigantea*. I prefer, however, to read it as a compound, not signifying the sun and the crystal, but a gem called by that name.—T.

† *Kàmcahārinas* and *Kāmapushpaphalān*. The first word, literally rendered, would mean "moving at will." But at whose will? No doubt, Hindoo poets often speak of trees moving of their own will. But I suspect the ancient poets allude, in these instances, to sightly plants on movable tubs. I offer the suggestion for what it is worth. Similarly, *Kāmapushpaphalān*, literally meaning "yielding flowers and fruits at will," refers to those trees that yield fruits and flowers at all seasons of the year.—T.

acceptable to thee! If no one can be found, we will, if thou, likest, go hence to some other part of the world!—Thus addressed, Mātali answered Nārada, saying,—O celestial *Rishi*, it behoveth me not to do anything that may be disagreeable to the dwellers of heaven! The gods and the *Dānavas*, though brothers, are ever at hostility with each other. How can I, therefore, make an alliance with those that are our enemies? Let us repair, therefore, to some other place. It behoveth me not to search among the *Dānavas!* As regards thyself, I know that thy heart is ever set on fomentingquarrels!—' "

SECTION C.

" 'Nārada said,—This region belongeth to the birds all of whom possess excellent feathers. They all subsist on snakes. They never feel any fatigue in putting forth their prowess, or in making journeys, or in bearing burthens. This race, O charioteer, hath multiplied from the six sons of Gadura. They are Sumukha, Sunāman, Sunetra, Suvarchas, Suruch, and that prince of birds called Suvala. Born of Kaçyapa's line and enhancing the glory of Vinatā's race, many winged creatures, the foremost of their species, have by begetting children founded and increased a thousand dynasties of birds all endued with nobility of blood. All these creatures are endued with great prosperity, have the auspicious whirl called *Sreevatsa*, possess great wealth, and are inspired with great might. By their acts they may be said to belong to the *Kshatriya* order, but they are all without any compassion, subsisting as they do on snakes. They never attain to spiritual enlightenment in consequence of their preying on their kinsmen.* I will now enumerate the chiefs by their names, listen to me, O Mātali! This race is much regarded in consequence of the favor that is shown to it by Vishnu.† They all wor-

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* For the snakes are the kinsmen of the birds. The former are the sons of *Kaçyapa* by his wife Kadru, while the latter are the children of the same father by his other wife Vinatā.—T.

† Gadura who is the founder of the race, beareth Vishma, and also sitteth on the flagstaff of Vishnu's car.—T.

ship Vishnu, and Vishnu is their protector. Vishnu always dwelleth in their hearts, and Vishnu is their great refuge. These then are their names :—Suvarnachuda, Nāgāçin, Dāruna, Chandatundaka, Anila, Anala, Viçālāksha, Kundalin, Pankajit, Vajravishkambha, Vainateya, Vāmana, Vātavega, Diçāchakshu, Nimisha, Animisha, Trirāva, Saptārava, Vālmiki, Dipaka, Daityadwipa, Saridwipa, Sārasa, Padmaketana, Sumuhka, Chitraketu, Chitravara, Anagha, Meshahrit, Kumuda, Daksha, Sarpānta, Somabhojana, Gurubhāra, Kapota, Suryanetra, Chirāntaka, Vishnudharman, Kumāra, Pārivarha, Hari, Suswara, Madhuparka, Hemavarna, Mālaya, Mātariçwan, Niçākara, and Divākara! These sons of Gadura that I name dwell in only a single province of this region. I have mentioned those only that have won distinction by might, fame, and achievements. If thou likest none here, come, we will go hence, O Mātali! I will take thee to another region where thou mayst find an eligible husband for thy daughter :—' "

SECTION CI.

" 'Nārada said,—The region where we now are is called *Rasātala* and is the seventh stratum below the Earth. Here dwelleth *Surabhi* the mother of all kine, she who was born of the *Amrita*. She always yieldeth milk which is the essence of all the best things of the earth, and which, excellent as it is and the *one* taste, springeth from the essence of the six different kinds of tastes (that are talked of). The faultless Suravi herself sprang in days of old from the mouth of the Grandsire gratified with drinking the *Amrita* and vomitting the best of things.* A single jet only of her milk, falling on the earth, created what is known as the sacred and the excellent "Milky ocean." The verge of that ocean all round is always covered with white foam resembling a belt of flowers. Those best of ascetics that are known by the name of the *Foam-drinkers* dwell around this ocean, subsisting on that foam only. They are called Foam-drinkers because they

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* *I. e*, the cow and the Brāhmana.—T.

live, O Matali, on nothing else save that foam. Engaged in the practice of the severest of austerities, the very gods are known to fear them. From her are born four other kine, O Mātali, supporting the four quarters and, therefore, are they called the supporters of the quarters (Dikpāli). Born of Surabhi herself, she who supporteth the eastern quarter is called Surupā. She who supporteth the southern quarter is called Hansikā. That illustrious cow, O Mātali, of universal form who supporteth the western quarter ruled by Varuna is known by the name of Subhadrā. The northern quarter comprising the region of virtue, and called after Kuvera the Lord of treasures, is supported by the cow named Sarvakāmdughā. The gods, uniting with the *Asuras*, and making the Mandara mountain their pole, churned the waters of the ocean and obtained the wine called *Vāruni*, and (the goddess of Prosperity and Grace called) Laksmi, and *Amrita*, and that prince of steeds called Uchaiçravas, and that best of gems called *Kaustubha*. Those waters, O Mātali, that yielded these precious things had all been mixed with the milk of these four cows !* As regards Surabhi, the milk she yieldeth becometh *Sudhā* unto those that live on *Sudhā*, *Swadhā* unto those that live on *Swadhā*, and *Amrita* unto those that live on *Amrita*.† The couplet that was sung by the dwellers of Rasātala in days of old is still heard to be recited in the world by persons of learning. That couplet is this,—*Neither in the region of the Nāgas, nor in Swarga, nor in Vimāna, nor in Tripishtapa is residence so happy as in Rasātala* !—' "

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* The construction of the original is so idiomatic that I have been obliged to render these two *Slokas* rather freely. A literal rendering would be so roundabout that the reader would scarcely catch the meaning.—T.

† By *Sudhā* is meant the food of the *Nāgas* ; by *Swadhā*, the food of the *Pitris* ; and by *Amrita*, the food of the gods. What these things were it is scarcely possible to guess.—T.

SECTION. CII.

"'Nārada said,—This foremost of cities that thou beholdest and which resembles the *Amarāvati* of the chief of the celestials himself, is known by the name of *Bhogavati*. It is ruled over by Vāsuki, the king of the Nāgas. That Cesha dwelleth here who in consequence of his ascetic austerities of the foremost order is able to support this earth with all her greatness. His body is like that of the White mountain. He is decked in celestial ornaments. He has a thousand heads. His tongues are blazing like flames of fire, and he is endued with great strength. There dwell in happiness innumerable Nāgas—sons of Surasā—possessed of diverse forms and decked in ornaments of diverse kinds bearing the signs of gems, *Swastika*, circles, and drinking vessels. All of them are endued with great strength and are by nature fierce. Some have a thousand heads, some five hundred, some hundred, and some three. And some have two heads, and some five, and some have seven faces! And all of them are possessed of huge bodies that resemble the mountains stretching over the earth. Millions and tens of millions are they, in fact, uncountable, even as regards those of them that belong to a single race! Listen, however, to me as I name a few of the more famous ones amongst them. They are Vāsuki, Takshaka, Karkotaka, Dhananjaya, Kāliya, Nahusha, Kamvala, Açwatara, Vāhyakunda, Mani, Āpurana, Khaga, Vāmana, Elāpatra, Kukura, Kukuna, Āryaka, Nandaka, Kalaça, Potaka, Kailāsaka, Pinjaraka, Airāvata, Sumanmukha, Dadhimukha, Cankha, Nanda, Upanandaka, Āpta, Kotaraka, Cikhi, Nishthuraka, Tittiri, Hastibhadra, Kumuda, Māylapindaka, the two Padmas, Pundarika, Pushpa, Mudgaraparnaka, Karavira, Pitharaka, Samvritta, Vritta, Pindāra, Vilwapatra, Mushikāda, Cirishaka, Dilipa, Cankha-çirsha, Jyotishka, Aparājita, Kauravya, Dhritarāshtra, Kuhara, Kriçaka, Virajas, Dhārana, Suvāhu, Mukhara, Jaya, Vadhira, Andha, Visundi, Virasa, and Surasa. These and many others there are amongst the sons

of Kaçyapa! See, O Mātali, if there is anybody here whom thou canst elect!—'

"Kanwa continued,—'Mātali meanwhile had been looking attentively at a person that stood by. And after Nārada had ceased speaking, the celestial charioteer with a gratified mien asked the *Rishi*, saying,—Of what race is he the delighter—that comely youth of great radiance—who standeth before Āryaka of Kauravya's line? Who is his father, and who his mother? Of what Nāga's race is he? Indeed, of what line doth he stand as a high flagstaff? In consequence of his intelligence, his patience, his beauty, and his youth, my heart, O celestial *Rishi*, hath been attracted towards him! That youth will make the best of husbands for my Gunakeçi!—'

"Kanwa continued,—'Beholding Mātali's gratification at seeing the Nāga called Sumukha, Nārada informed him of the nobility of his parentage and his feats. And he said,—Born in the race of Airāvata, this prince of Nāgas is named Sumukha. He is the favourite grandson of Āryaka and the daughter's-son of Vāmana. The father of this youth was, O Mātali, the Nāga called Chikura! Not long before was he slain by Vinatā's son!—Hearing this, Mātali became highly pleased, and addressing Nārada, the charioteer said,—This best of Nāgas is, O sire, very acceptable to me for a son-in-law! Make an endeavour to secure him, for I am highly pleased at the thought of bestowing on this Nāga, O *Muni*, my dear daughter!—'"

SECTION CIII.

"'Nārada then said,—This one is a charioteer of the name of Mātali. He is, besides, a dear friend of Cakra. Pure in conduct, he hath an excellent disposition and possesses numerous virtues. Endued with strength of mind, he hath great energy and great might. He is the friend, counsellor, and charioteer of Cakra. It has been seen in every battle that small is the difference that exists between him and Vāsava as regards prowess and strength. In all the battles

between the gods and the *Asuras*, it is this Mātali that driveth, by his mind alone, that ever-victorious and best of cars belonging to Indra which is drawn by a thousand steeds! Vanquished by Mātali by his management of the steeds, the enemies of the gods are subjugated by Vāsava by the use of his hands! Defeated beforehand by Mātali, the *Asuras* are subsequently slain by Indra! Mātali hath an excellent daughter who in beauty is unrivalled in the world. Truthful and well-behaved and possessed of every accomplishment, she is known by the name of Gunakeçi. He was carefully searching the three worlds for an eligible bride-groom. O thou that art possessed of the splendour of a celestial, thy grandson Sumukha hath become acceptable to him as a husband for his daughter. If, O best of serpents, this proposal be acceptable to thee, quickly make up thy mind, O Āryaka, to take his daughter in gift for thy grandson! As Lakshmi in Vishnu's house, or Swāhā in that of Agni, so let the slender-waisted Gunakeçi be a wife in thy race! Let Gunakeçi, therefore, be accepted by thee for thy grandson, like Cachi for Vāsava who deserveth her. Although this youth hath lost his father yet we choose him for his virtues, and for the respectability of Airāvata and thy own. Indeed, it is in consequence of Sumukha's merits, his disposition, purity, self-restraint, and other qualifications, that Mātali hath come himself, desirous of giving away his daughter unto him! It behoveth thee, therefore, to honor Mātali!—'

"Kanwa continued,—'Thus addressed by Nārada, Āryaka, beholding his grandson elected as a bridegroom and remembering the death of his son, was filled with delight and sorrow at the same time. And he then addressed Nārada and said,—'How, O celestial *Rishi*, can I desire Gunakeçi for a daughter-in-law? It cannot be, O great *Rishi*, that thy words are not highly honored by me, for who is there that would not desire an alliance with the friend of Indra! I hesitate, however, O great *Muni*, in consequence of the instability of the very cause that would make that alliance lasting! O thou of great effulgence, the author of this youth's being, my son, hath been devoured by Gadura! We are afflicted with sorrow on that

account. But worse still, O lord, Vinata's son, at the time of leaving these regions, said,—*After a month I will devour this Sumukha also!*—Surely, it will happen as he hath said, for we know with whom we have to deal. At these words, therefore, of Suparna, we have become cheerless!—'

"Kanwa continued,—'Mātali then said unto Āryaka,—I have formed a plan. This thy grandson is elected by me as my son-in-law! Let this *Nāga* then, proceeding with me and Nārada, come to the Lord of heaven, the chief of the celestials, O best of *Nāgas!* I shall then endeavour to place obstacles in the way of Suparna, and as a last resource we will ascertain the period of life that hath been vouchsafed to Sumukha. Blessed be thou, O *Nāga*, let Sumuka, therefore, come with me to the presence of the Lord of the celestials!—Saying this, they took Sumukha with them, and all the four, endued with great splendour, coming to heaven, beheld Cakra the chief of the gods seated in all his glory! And it so happened that the illustrious Vishnu also, of four arms, was present there. Nārada then represented the whole story about Mātali and his choice!'

"Kanwa continued,—'Hearing all that Nārada said, Vishnu directed Purandara the Lord of the universe, saying,—Let *Amrita* be given to this youth, and let him be made immortal like the gods themselves! Let Mātali, and Nārada, and Sumukha, O Vāsava, all attain their cherished wish through thy grace!—Purandara, however, reflecting on the prowess of Vinatā's son, said unto Vishnu,—Let *Amrita* be given unto him by thee!—Thus addressed, Vishnu said,—Thou art the Lord of all mobile and immobile creatures! Who is there, O lord, that would gainsay a gift that may be made by thee! —At these words, Cakra gave unto that *Nāga* length of days. The slayer of Vala and Vritra did not make him a drinker of *Amrita*. Sumukha, having obtained that boon, became *Sumukha** (in reality) for his face was suffused with marks of joy. And having married Mātali's daughter, he cheerfully returned home. And Nārada and Āryaka also, filled with

* Lit., one that hath a beautiful or excellent face.—T.

delight at the success of their object, went away, after having worshipped the glorious chief of the celestials.' "

SECTION CIV.

"Kanwa said,—'Meanwhile, O Bhārata, the mighty Gadura heard what had happened, *viz*, the bestowal by Cakra of length of days on the *Nāga* Sumukha. And inflamed with great anger, that ranger of the firmament, Suparna, obstructing the three worlds by the hurricane caused by the flapping of his wings, quickly came to Vāsava. And Gadura said,—O illustrious one, disregarding me why hast thou interfered with my sustenance! Having granted me a boon of thy own will, why dost thou now withdraw it? The Supreme Lord of all creatures hath, from the beginning, ordained what my food is to be! Why dost thou then obstruct that ordinance? I had selected this great *Nāga* and had made an appointment in respect of time, for with the meat of his body, O god, I had intended to offer sustenance to my numerous progeny! When he, therefore, hath obtained a boon from thee and hath become unslayable by me, how can I henceforth dare kill another of his species? Dost thou sport thus, O Vāsava, as thou listest? I, however, shall have to die, as also the members of my family, and the servants whom I have engaged in my house! That will, I think, gratify thee, O Vāsava! Indeed, O slayer of Vala and Vritra, I deserve all this, nay more, since being the lord of the three worlds in might I yet consented to become the servant of another! O monarch of the three worlds, Vishnu, however, is not the only cause of my inferiority, for though, O Vāsava, I am quite thy equal yet the sovereignty of the three worlds resteth in thee, O chief of the celestials! Like thee, I also have a daughter of Daksha for my mother and Kaçyapa for my father! Like thee, I also can, without any fatigue, bear the weight of the three worlds! I have strength that is immeasurable and incapable of being resisted by any creature. In the war with the *Daityas* I also achieved grand feats. Crutaçri, and Crutasena, and Vivaswat, and Rochanāmukha, and Prasruta, and Kāla-

kāksha amongst the sons of Diti were slain by me! Perching yet on the flagstaff of thy younger brother's car, I carefully protect it in battle, and sometimes also I bear that brother of thine on my back. It is, perhaps, for this that thou disregardest me! Who else in the universe is there that is capable of bearing such heavy burthens? Who is there that is stronger than myself? Superior though I am, I yet bear on my back this younger brother of thine with all his friends! When, however, disregarding me thou hast interfered with my food, thou hast, O Vāsava, inflicted disgrace on me like this younger brother of thine that had hitherto been disgracing me by making me bear him on my back! As regards thyself, O Vishnu, amongst all those endued with prowess and strength that have been born of Aditi's womb, thou art superior in strength! Yet thee I bear without any fatigue on only one of my feathers! Think coolly then, O brother, who amongst us is stronger:—'

"Kanwa continned,—'Hearing these proud words of that bird foreshadowing danger, the bearer of the discus, provoking Tārkshya still more, said unto him,—Though so very weak, why dost thou, O Gadura, yet regard thyself strong! O oviparous creature, it ill behoveth thee to vaunt thus in our presence! The three worlds united together cannot bear the weight of my body! I myself bear my own weight and thine also! Come now, bear thou the weight of this one right arm of mine! If thou canst bear even this, thy boast would be regarded as reasonable!—Saying this, the holy one placed his arms on Gadura's shoulders. Thereupon the latter fell down, afflicted with its weight, confounded, and deprived of his senses. And Gadura felt that the weight of that one arm of Vishnu was as great as that of the entire Earth with her mountains! Endued with might infinitely greater, Vishnu, however, did not afflict him much. Indeed, Achyuta did not take his life. That ranger of the sky, afflicted then by that immense weight, gasped for breath, and began to cast off his feathers. With every limb weakened, and utterly confounded, Gadura was almost deprived of his senses. The winged offspring of Vinatā then, thus con-

founded and almost deprived of his senses, and rendered utterly helpless, bowing unto Vishnu with bent head, feebly addressed him, saying,—O illustrious Lord, the essence of that strength which sustains the universe dwelleth in this body of thine! What wonder, therefore, that I should be crushed down to the earth by a single arm of thine stretched out at thy pleasure! It behoveth thee, O divine Lord, to forgive this winged creature that perches on thy flagstaff—this fool intoxicated with pride of strength* but now rendered utterly helpless! Thy great strength, O divine Lord, was never known to me before! It was for this that I regarded my own might to be unequalled!—Thus addressed, the illustrious Vishnu became gratified, and addressing Gadura with affection, said,—Let not thy behaviour be such again!—And saying this, Upendra threw Sumukha with the toe of his foot upon Gadura's breast. And from that time, O king, Gadura hath ever lived in friendship with that snake. It was thus, O king, that the mighty and illustrious Gadura the son of Vinatā, afflicted by the might of Vishnu, was cured of his pride!'

"Kanwa continued,—'In the same way, O son of Gāndhāri, thou livest, O son, as long as thou approachest not the heroic sons of Pāndu in battle! Who is there whom Bhima, that foremost of smiters, that mighty son of Vāyu, and Dhananjaya the son of Indra, cannot slay in battle! Vishnu himself, and Vāyu, and Cakra, and Dharma, and the Açwins,—these gods are thy enemies! Let alone an encounter with them, thou art not competent to even look at them on the field! Therefore, O prince, do not set thy heart upon war; let peace be made through the agency of Vāsudeva! It behoveth thee to save thy race thus! This great ascetic Nārada witnessed with his own eyes the incident (I have related to thee) about the greatness of Vishnu, and know that this Krishna is that bearer of the discus and the mace!'"

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* *Valadarpavidagdhasya* (omitting the genetive suffix) is lit., "consumed with pride of strength." Some texts read *Valadarpavihinasya* which is incorrect.—T.

Vaiçampāyana continued.—"Hearing these words of the *Rishi*, Duryodhana contracted his eyebrows and began to breathe heavily. And casting his eyes then on Rādhā's son, he burst out into a loud laughter. And setting at naught those words of the *Rishi*, that wicked wretch began to slap his thigh that resembled the trunk of an elephant. And addressing the *Rishi*, he said,—'I am, O great *Rishi*, precisely what the Creator hath made me! What is to be, must be! What also hath been ordained in my case must happen! I cannot act otherwise. What can these senseless declamations, therefore, do?*'"

SECTION CV.

Janamejaya said.—"Inseparably wedded to evil, blinded by avarice, addicted to wicked courses, resolved upon bringing destruction on his head, inspring grief in the hearts of kinsmen, enhancing the woes of friends, afflicting all his well-wishers, augmenting the joys of foes, and treading the wrong path, why did not his friends seek to restrain him, and why also did not that great friend (of Kuru's race), the holy one† with tranquil soul, or the grandsire, tell him anything from affection?"

Vaiçampāyana said.—"Yes, the holy one did speak. Bhishma also spoke what was beneficial. And Nārada too said much. Listen to all that these said!"

Vaiçampāyana continued.—"Nārada said,—'Persons that listen to the counsels of friends are rare. Friends again are rare that offer beneficial counsels, for a friend (in need of counsel) is never there where a friend (offering counsel) is.‡

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* There is a slight difference of reading here. The sense, however, of the passage remains unaffected.—T.

† It is doubtful who is referred to by "the holy one" here. Nilakantha supposes that *Bhagavān Pitāmahas* is Vyasa. I am inclined, with the Burdwan Pundits, to take it as unconnected with *Pitāmahas* and referring to *Krishna*. See Vaicampāyana's answer that follows.—T.

‡ *I. e.*, the listening friend seldom agrees with the counselling friend. Nilakantha, however, suggests a different meaning. It is this:—"The place occupied by a true friend is never occupied by one that professes

O son of Kuru's race, I think the words of friends ought to be listened to! Obstinacy ought to be avoided; for it is fraught with great evil. In this connection is cited an old story regarding Gālava's having met with disgrace through obstinacy. In ancient times, in order to try Viçwāmitra who was then engaged in ascetic austerities, Dharma personally came to him, having assumed the form of the *Rishi* Vaçishtha. Thus assuming, O Bhārata, the form of one of the seven *Rishis* and feigning himself hungry and desirous of eating, he came, O king, to the hermitage of Kauçika. Thereupon Viçwāmitra, struck with awe, began to cook *Charu* (which was a preparation of rice and milk and sugar.) And in consequence of the care he took in preparing that excellent food, he could not properly wait upon his guest. And it was not till after the guest had dined on the food offered by the other hermits that Viçwāmitra succeeded in approaching him with the *Charu* he had cooked and which was still steaming.—I have already dined; wait here!—were the words that the holy one said. And having said them, the holy one went away. And thereupon the illustrious Viçwāmitra, O king, waited there. And bearing that food on his head and holding it with his arms, that ascetic of rigid vows stood in his asylum, still as a post, and subsisting on air. And as he stood there, an ascetic of the name of Gālava, from motives of respect and reverence and from affection and desire of doing what was agreeable, began to wait on him. And after a hundred years had passed away, Dharma, again assuming the form of Vaçishtha, came to Kauçika from desire of eating. And beholding the great *Rishi* Viçwāmitra who was endued with high wisdom, standing there with that food on his head, himself subsisting all the while on air, Dharma accepted that food which was still warm and fresh. And having eaten that food, the god said,—*Gratified am I, O regenerate Rishi!*—And saying this, he went away. And at those words of

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to be so." He thinks that *Surhit* means a true friend, and *Banāhu* one that does good for the sake of some expected return. My interpretation is entirely supported by the Burdwan Pundits.—T.

Dharma, Viçwāmitra, divested of *Kshatriyahood* became endued with the status of a *Brāhmana* and filled with delight.* And pleased as he was with the services and devotion of his disciple the ascetic Gālava, Viçwāmitra addressed him and said,—With my leave, O Gālava, go whithersoever thou mayst wish !—Thus commanded by his preceptor, Gālava, highly pleased, said in a sweet voice unto Viçwāmitra of great effulgence,—Wnat final gift shall I make thee in consequence of thy services as preceptor ! O giver of honors,† it is in consequence of the (final) present that a sacrifice becometh successful. The givers of such gifts obtain emancipation ! Indeed, these gifts constitute the fruit (that one enjoys in heaven). They are regarded as peace and tranquillity personified ! What, therefore, shall I procure for my preceptor ? Oh, let that be said !—The illustrious Viçwāmitra knew that

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* The story of Viçwāmtra's promotion to the status of a *Brāhmana* is highly characteristic. Engaged in a dispute with the Brāhmana *Rishi* Vaçishtha, Viçwāmitra who was a Kshatriya king (the son of Kuçika) found, by bitter experience, that Kshatriya energy and might backed by the whole science of arms, availed nothing against a Brāhmana's might. for Vaçishtha by his ascetic powers created myriads and myriads of fierce troops who inflicted a signal defeat on the great Kshatriya king. Baffled thus, Viçwāmitra retired to the breast of Himavat and paid court to Civa. The great god appeared and Viçwāmitra begged him for the mastery of the whole science of weapons. The god granted his prayer. Viçwāmitra then came back and sought an encounter with Vaçishtha, but the latter by the aid only of his Brâhmanical (bamboo) stick baffled the fiercest weapons of Viçwàmitra, of even celestial efficacy. Humiliated and disgraced, Viçwâmitra set his heart on becoming a Brāhmana. He gave up his kingdom and retiring into the woods with his queen began to practise the severest austerities. After the expiration of ten thousand years the Creator Brahman appeared before him and addressed him as a *royal Rishi*. Dispirited at this, he devoted himself to still severer austerities. At last at Dharma's command (as here referred to) the great Kshatriya king became a *Brāhmana*. This, in the Hindoo scriptures, is the sole instance of a person belonging to a lower order becoming a Brāhmana by ascetic austerities.—T.

† Instead of *mànada*, some texts read *mànavam*. The meaning then would be—"Sacrifice with gifts maketh a man successful."—T.

he had really been conquered by Gālava by means of the latter's services, and the *Rishi*, therefore, sought to dismiss him by repeatedly saying,—*Go, Go!*—But though repeatedly commanded by Viçwāmitra to go away, Gālava still addressed him in reply, saying,—What shall I give?—And seeing this obstinacy on the part of the ascetic Gālava, Viçwāmitra felt a slight accession of anger and at last said,—Give me eight hundred steeds, every one of which should be as white as the rays of the moon, and every one of which should have one ear black. Go, now, O Gālava, and tarry not!—' "

SECTION CVI.

"Nārada said,—'Thus addressed by Viçwāmitra of great intelligence, Gālava was filled with such anxiety that he could not sit or lie down, or take his food. A prey to anxiety and regret, lamenting bitterly, and burning with remorse, Gālava grew pale, and was reduced to a skeleton. And smitten with sorrow, O Suyodhana, he indulged in these lamentations:—Where shall I find affluent friends? Where shall I find money? Have I any savings? Where shall I find eight hundred steeds of lunar whiteness? What pleasure can I have in eating? What happiness can be mine in objects of enjoyment? The very love of life is extinct in me! What need have I of life? Reparing to the other shore of the great ocean, or to the furthest verge of the earth, I will relinquish my life! Of what use can life be to me? What happiness, without severe exertion, can be his who is poor, unsuccessful, deprived of all the good things of life, and burthened with debt? Death is preferable to life as regards him who having enjoyed the wealth of friends through their friendship for himself, is unable to return their favor! The religious acts* of that man lose their efficacy who having promised to do an act fails to perform it and is thus stained with falsehood. One that is stained by falsehood cannot have

* The word used here is *Ishtàpurta*, meaning sacrifices and sacrificial rites, the dedication of tanks, planting of trees, &c.—T.

beauty, or children, or power, or influence! How, therefore, can such a one attain to a blissful state? What ungrateful man hath ever earned fame? Where, indeed, is his place, and where his happiness? An ungrateful person can never win esteem and affection. Salvation also can never be his. He that is destitute of wealth is a wretch that can scarcely be said to live. Such a wretch cannot support his kinsmen and friends.* Unable to make any return for the benefits he receiveth, he certainly meeteth with destruction. Even I am that wretch, ungrateful, destitute of resources, and stained with falsehood, for, having obtained my objects from my preceptor, I am unable to do his bidding! Having first endeavoured to the utmost, I will lay down my life! Before this, I never craved for any thing from the very gods! The deities regard me for this in sacrificial places. I will go and seek the protection of Vishnu, the divine Lord of the three worlds, of Krishna the great refuge of all who are blessed with protection! Bowing down unto him, I desire to see that highest of all ascetics, the eternal Krishna, from whom flow all those possessions and enjoyments that are owned by both gods and *Asuras!*—And while Gālava was thus lamenting, his friend Gadura the son of Vinatā, appeared in his sight. And Gadura, from desire of doing him good, cheerfully addressed him, saying,—Thou art a dear friend of mine. It is the duty of a friend, when himself in prosperity, to look to the accomplishment of the wishes of friends! The prosperity that I have, O Brāhmana, is constituted by Vāsava's younger brother Vishnu! Before this, I spoke to him in thy behalf and he hath been pleased to grant my wishes! Come now, we will go together! I will bear thee comfortably to the other shore of the ocean or to the furthest extremity of the earth! Come, O Gālava! Do not tarry!—' "

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* *Tantranam* is explained by Nilakantha to mean *Kutumba-dhàranam*. Some texts read *Mantranam* meaning consultations with friends, or friendly conversation.—T.

SECTION CVII.

"Gadura said,—'O Gālava, commanded I have been by the god who is the cause of all knowledge !* I ask thee, towards which quarter shall I first take thee to see what lie there? The eastern, the southern, the western, or the northern, towards which, O best of regenerate persons, shall I go, O Gālava ! That quarter towards which Surya the illuminator of the universe first riseth ; where, at eve, the *Sādhyas* engage in their ascetic austerities ; where that Intelligence which pervades the whole universe first springeth ;† where the two eyes of Dharma as well as he himself are stationed ;‡ where the clarified butter first poured in sacrifice subsequently flowed all around ; that quarter, O best of all regenerate persons, is the gate of Day and Time ! There the daughters of Daksha, in primeval times, gave birth to their children ! There the sons of Kaçyapa first multiplied ! That quarter is the source of all the prosperity of the gods, for it was there that Cakra was first anointed as the king of the celestials ! It was there, O regenerate *Rishi*, that both Indra and the gods underwent their ascetic penances ! It is for this, O Brāhmana, that this quarter is called *Purva* (the *first)!* And because in the earliest of times this quarter was overspread by the *Suras*, it is for this that it is called *Purva !* The gods, desirous of prosperity, performed all their religious ceremonies here ! It was here that the divine Creator of the universe first sang the *Vedas !* It was here that the *Gāyatri*

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* For *Jnāna-yoninā* some texts read *Ajnāna-yoninā*. If the latter reading be adopted, the meaning would be—"of birth (or origin) unknown," Vishnu being ancient or eternal.—T.

† The allusion, as explained by Nilakantha, is to the origin of Intelligence in consequence of the recitation of the *Gāyatri* which is an adoration to *Sāvitri* or *Surya* as some explain. The intelligence or *Dhi* which "pervades the universe" is the gift of *Sāvitri* occasioned by the recitation of the sacred hymn every morning.—T.

‡ Nilakantha comments on a different reading. I am not sure that the reading I adopt with the Burdwan Pundits is correct.—T

was first preached by Surya unto the reciters of that sacred hymn! It was there, O best of Brāhmanas, that the *Yajurvedas* were delivered by Surya (unto Yājnavalkya)! It was here that the *Soma* juice, sanctified by boons, was first drunk in sacrifices by the *Suras!* It was here that the *Homa*-fires, gratified (by *mantras*), first drank articles of cognate origin.* It was hence that Varuna first repaired to the nether regions, and attained to all his prosperity! It was here, O bull among the twice-born, that the birth, growth, and death of the ancient Vaçishtha took place! Here first grew the hundred different branches of *Om!*† It was here that the smoke-eating *Munis* ate the smoke of sacrificial fires. It was in that region that myriads of boars and other animals were killed by Cakra and offered as sacrificial portions unto the gods! It is here that the thousand-rayed Sun, arising, consumeth, out of ire, all those that are wicked and ungrateful among men and the *Asuras*. This is the gate of the three worlds! This is the path of heaven and of felicity! This quarter is called *Purva* (East)! We will go hither, if it pleaseth thee! I shall always do what is agreeable to him who is my friend! Tell me, O Gālava, if any other quarter pleaseth thee, for we will then go there. Listen now to what I say of another quarter!' "

SECTION CVIII.

" 'Gadura continued,—In days of yore, Vivaswat, having performed a sacrifice, gave this quarter away as a present *(Dakshinā)* unto his preceptor. And it is for this that this region is known by the name of *Dakshina* (south). It is here that the *Pitris* of the three worlds have their habitation

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* These articles of cognate origin are clarified butter, milk, and other things used as libations in sacrifices.—T.

† *I. e.* the subdivisions of the *Prānava*, the mysterious *Mantra* which is the beginning of everything, were first promulgated here. Nilakantha supposes this to refer to the origin of the *Vedas*, the *Upanishads*, and the various branches of the Crutis and the Smiritis.—T.

And, O Brāhmana, it is said that a class of celestials subsisting upon smoke alone, also live there. Those celestials also that go by the name of *Viçwedevas* always dwell in this region along with the *Pitris*. Worshipped in sacrifices in all the worlds, they are equal sharers with the *Pitris*.* This quarter is called the second door of Dharma.† It is here that the periods allotted to men are calculated in *Trutis* and *Lavas*.‡ In this region always dwell the celestial *Rishis*, the *Pitriloka Rishis*, and the royal *Rishis*, in great happiness.§ Here are Religion and Truth! It is here that the acts (of persons) exhibit their fruits. This region, O best of the twice-born, is the goal of the acts of the dead.$ It is this region, O best of regenerate persons, whither all must repair. And as creatures are all overwhelmed by darkness, they cannot, therefore, come hither in bliss.¶ Here, O bull among

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* The shares of the *Viçwedevas* are regarded as equal to those of the *Pitris*.—T.

† To this day, even among uneducated Hindus, the southern direction is called the "door of Yama." *Repair to the south*—is still a curse that is always in the lips of quarrelsome women.—T.

‡ Small divisions of time.—T.

§ The celestial *Rishis* are Nārada and others, born of Brahman's will. The *Pitriloka Rishis* are those among the *Pitris* that are devoted to ascetic austerities. The Royal *Rishis* are persons like Viçwāmitra (during the first period of his asceticism,) Dwilipa, Bhagiratha, and a thousand others amongst those Kshatriya kings that devoted themselves to rigid asceticism in their last days, having retired from the world.—T.

$ *Nigadyate* is explained by Nilakantha as *Prakāçyate* (to which he adds—*Chitraguptādibhis*, *Chitragupta* being the great accountant of Yama keeping a ledger of the good and the bad acts of all). *Avasāyinām* is explained as *Mritānām*. The Burdwan Pundits have made a mess of this *Sloka*.—T.

¶ The first compound of the second line is made up of *Vritās-stu-anavavodhena*. *Vritàs* is evidently an adjective of *sarvas* and not of *dik*. *Anavavodhena* is "by darkness or ignorance." The plain meaning is that as all creatures are (more or less) forgetful of virtue, their journey hither does not prove a happy one. The Burdwan Pundits are again in error by supposing that *Vritàs* qualifies *dik*. Nilakantha notices a different reading, which is *Kritwá-twanavavodhena*. This is not happy.—T.

regenerate persons, are* many thousands of malevolent Rākshasas in order to be seen by the sinful. Here, O Brāhmana, in the bowers on the breast of *Mandara*† and in the abodes of regenerate *Rishis*, the *Gandharvas* chaunt psalms stealing away both the heart and the intellect.‡ It was here that *Raivata* (a Daitya), hearing the *Sāma* hymns sung in a sweet voice, retired to the woods, leaving wife and friends and kingdom. In this region, O Brāhmana, Manu and Yavakrita's son together set a limit which *Surya* can never overstep.$ It was here that the illustrious descendant of Pulastya, Rāvana the king of the *Rākshasas*, undergoing ascetic austerities, solicited (the boon of) immortality from the gods. It was here that (the *Asura*) Vritra, in consequence of his wicked conduct, incurred the enmity of Cakra. It is in this region that lives of diverse forms all come and are then dissocitated into their five (constituent) elements. It is in this region, O Gālava, that men of wicked deeds rot (in tortures). It is here that the river *Vaitarani* flows, filled with the bodies of persons condemned to hell.§ Arrived here, persons attain to the extremes of happiness and misery. Reaching this region, the sun droppeth sweet waters,¶ and

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* Literally, *created*. The sense, however, is that these are placed there for awakening terror in the breasts of the sinful.—T.

† The mountain that served as a churning staff or pole during the churning of the great ocean.—T.

‡ The word is *Gāthà*. This is explained by Nilakantha to mean songs relating to the *mantras* of the *Sāma Veda*.—T.

$ *Sàvarni* is Manu the son of *Sāvarna*. The *Sloka* refers to the southern tropical circle or solstitial line which the sun does not overstep.—T.

§ *Vaitarani* is the river that every dead spirit is to cross. Those condemned to hell find the waters of this river to be briny and putrid, while those that are virtuous find them to be *Amrita*. The condemned dead are called *Vaitaranās*.—T.

¶ When the sun reaches the sign *Karka* (Cancer) the constellation that is generally ascendant is called *Adrà*. This is the beginning of the rainy season, and the showers then dropped on the parched earth are regarded as very fruitful.—T.

thence proceeding again to the direction named after Vaçishtha, once more droppeth dew.* It was here that I once obtained (for food) a prodigious elephant battling with an enormous tortoise. It was here that the great sage *Chakradhanu* took his birth from Surya. That divine sage afterwards came to be known by the name of Kapila, and it was by him that the (sixty thousand) sons of Sagara were afflicted.† It was here that a class of Brāhmanas named *Civās*, fully mastering the *Vedas*, became crowned with (ascetic) success. Having studied all the *Vedas* they at last attained to eternal salvation. In this region is the city called Bhogavati that is ruled by Vāsuki, by the *Nāga* Takashaka and also by Airāvata. They that have to journey hither (after death) encounter here a thick gloom. And so thick is that gloom that it cannot be penetrated by either the Sun himself or by Agni. Worthy of worship as thou art, even thou shalt have to pass this road! Tell me now, if thou wishest to sojourn towards this direction. Else, listen to an account of the western direction!—' "

SECTION CIX.

" 'Gadura said,—This quarter is the favorite one of king Varuna the ruler of the ocean. Indeed, the Lord of the waters had his origin here, and it is hither that his sovereignty lieth. And since it is here that towards the day's end *(Paçchāt)* the sun dismisseth his rays that this quarter, O best of the twice-born ones, is called the west *(Paçchima)*! For ruling over all aquatic creatures and for the protection of the waters themselves the illustrious and divine Kaçyapa installed Varuna here (as the king of this region)! Quaffing all the six juices of Varuna, the moon, the dispeller of darkness, be-

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* For *Vāçishthim* some texts read *Dhānishthim*. The meaning would remain unaltered, only the latter word would signify "the direction called after Kuvera the lord of treasures." In either case it would be the North that would be indicated.—T.

† A glance of the *Rishi* reduced the multitudinous progeny of Sagara into ashes.—T.

cometh young again in the beginning of the lighted fortnight. It was in this quarter, O Brāhmana, that the *Daityas* were routed and bound fast by the Wind-god. And afflicted by a mighty tempest and breathing hard (as they fled), they at last laid themselves down in this region to sleep (the slumber that knows no waking). Hither is that mountain called *Asta* which is the cause of the evening twilight and which (daily) receiveth the Sun lovingly turning towards it. It is from this quarter that both Night and Sleep, issuing out at the close of day, spread themselves as if for robbing all living creatures of half their allotted periods of life. It was here that Cakra, beholding (his step-mother) the goddess Diti lying asleep in a state of pregnancy, cut off the fœtus (into fortynine parts), whence sprang the (forty nine) *Māruts.* It is towards this direction that the roots of Himavat stretch towards the eternal Mandara (sunk in the ocean). By journeying for even a thousand years one cannot attain to the end of those roots.* It is in this region that Suravi (the mother of cows), repairing to the shores of the extensive lake adorned with golden lotuses, poureth forth her milk. Here in the midst of the ocean is seen the headless trunk of the illustrious Swarbhānu (Rāhu) who is always bent upon devouring both the sun and the moon.† Here is heard the loud chaunting of the *Vedas* by Suvarnaçiras who is invisible and of immeasurable energy and whose hair is eternally green.‡ It is in this region that the daughter of the *Muni* Harimedhas

* There is a difficulty in this *Sloka* about the word *Cäçwatam* meaning "eternal." Does it qualify *Mandaram*, or is it an adverb qualifying *Yāti?* The sense, I think, would not vary much if *Cäçwatam* is parsed either way. What the poet means by saying that the end of the roots cannot be attained by going on and on for even a thousand years is that the depth of the ocean is immeasurable. *Vide* the description of the ocean given in the beginning of the *Adi Parva.*—T.

† The head of Ráhu, which in consequence of the *Amrita* it drank is immortal, seeks to devour the sun and the moon. These attempts, in Hindoo fiction, are supposed to produce the eclipses.—T.

‡ *I. e.* who is endued with eternal youth, the marks of old age never being noticeable in him.—T.

remained transfixed in the welkin in consequence of Surya's injunction couched in the words—*Stop, stop!* Here, O Gālava, wind, and fire, and earth, and water, are all free, both day and night, from their painful sensations. It is from this region that the sun's course begins to deviate from the straight path, and it is in this direction that all the luminous bodies (the constellations) enter the solar spere. And having moved for twenty eight nights with the sun, they come out of the sun's course to move in accompaniment with the moon. It is in this region that the rivers which always feed the ocean have their sources. Here, in the abode of Varuna, are the waters of the three worlds. In this region is situate the abode of Ananta the prince of snakes. And here is the unrivalled abode also of Vishnu who is without beginning and without end.* In this region is also situate the abode of Pavana, the friend of Agni. And here too is the abode of the great *Rishi* Kaçyapa† the son of *Marichi*. The western quarter is thus narrated to thee in course of telling thee of the different points. Tell me now, O Gālava, towards which side, O best of regenerate persons, shall we go!—' "

SECTION CX.

" 'Gadura said,—O Brāhmana, since this quarter saveth from sin, and since one attaineth to salvation here, it is for this saving *(Uttārana)* power that it is called the North *(Uttara)*. And, O Gālava, because the abode of all the treasures of the north streches in a line towards the east and the west, therefore is the north sometimes called the central

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* Literally, "of the unborn and undying Vishnu."—T.

† It is popularly supposed that the Caspian lake is none else than the *Kâçyapiya Hrad* of the *Purânas*, on whose shores the great Kaçyapa is said to have lived and won ascetic success. That lake *Baikāl*, towards its east, was called *Indradyumna Sarâ* seems to me to be pretty certain. In the description given of Pāndu's progress and of the *Altai* chain, called in the *Mahābhārata*, the *Cataçringa* mountain, we have a true description of the trans-Himalyan tracts.—T.

region *(madhyama)*. And, O bull among the twice-born, in this region that is superior to all, none can live that is unamiable, or of unbridled passions, or unrighteous! Hither in the asylum known by the name of *Vadari* eternally dwell Krishna who is Nārāyana's self, and Jishnu that most exalted of all male beings, and Brāhman (the Creator)! Hither on the breast of Himavat always dwelleth Maheçwara endued with the effulgence of the fire that blazeth up at the end of the *Yuga*. As *Purusha* he sporteth here with *Prakriti* (the universal mother). Except by Nara and Nārāyana, he is incapable of being seen by the diverse classes of *Munis*, the gods with Vāsava at their head, the *Gandharvas*, the *Yakshas*, and the *Siddhas*. Though invested with *Māyā*, him the eternal Vishnu alone of a thousand heads and thousand legs can behold! It was in this region that Chandramas (the moon) was installed in the sovereignty of the entire regenerate order. It was in this region, O thou foremost of all acquainted with *Brahma*, that Mahādeva first receiving her on his head afterwards gave (the sacred stream) Gangā falling from the heavens, to the world of men! It was here that the Goddess (Umā) underwent her ascetic austerities from desire of obtaining Maheçwara (as her lord)! It was in this region that Kāma, the wrath (of Civa), Himavat, and Umā, all together shone brilliantly.* It was here, on the breast of Kailāsa, O Gālava, that Kuvera was installed in the sovereignety of the *Rākshasas*, the *Yakshas*, and the *Gandharvas*. It is in this region that (Kuvera's gardens called) *Chaitraratha* lie, and it it is here that the asylum of (the *Munis* called the) *Vaikhānasas* is situate. It is here, O bull among the twice-born, that (the celestial stream called) *Mandākini*, and (the mountain) *Mandara* are to be seen. It is here that the gardens called *Saugandhi-kānana* are always guarded by the *Rākshasas*. Here are many plains covered with grassy verdure, as also the plantain forest, and those celestial trees (called the) *Santānakas*. It is in this region, O Gālava,

* *Vide* the story as given in the *Kālika Purana*, or by Kālidāsa in his "Birth of the War God."—T.

that the *Siddhas* with souls ever under control and always sporting at will, have their fit abodes abounding with every object of enjoyment. It is here that the seven *Rishis* with Arundhati may be seen. It is here that the constellation *Swāti* is to be seen, and it is here that it first rises to the view. It is in this region that the Grandsire (*Brahman*) dwelleth in the vicinity of *Yagna* (sacrifice embodied). It is in this quarter that the sun, the moon, and the other luminaries are seen to revolve regularly. It is in this region, O foremost of Brāhmanas, that those illustrious and truth-speaking *Munis* called by the name of *Dhāmā*, guard the source of the Ganges.* The origin and physical features and ascetic penances of these *Munis* are not known at all. The thousand dishes they use (for serving the food offered in hospitality) and the edibles also they create at will, are all a mystery. The man, O Gālava, that passeth beyond the point guarded by these *Munis*, is certain, O foremost of Brāhmanas, to meet with destruction. None else, O bull among Brāhmanas, save the divine Nārāyana, and the eternal Nara called also Jishnu, succeeded in passing beyond the point so guarded. It is in this region that the mountains of Kailāsa lie, the abode of *Ailavila* (Kuvera). It was here that the ten *Apsarās* known by the name of *Vidyutprabhā* had their origin. In covering, O Brāhmana, the three worlds with three steps (in the sacrifice of Vali the *Asura* king), Vishnu had covered this whole northern region; and, accordingly, there is a spot here called *Vishnupada*. And it is so called after the footprint of Vishnu caused on that occasion. Here, in this quater, at a place called Uçiravija, by the side of the golden lake, king Marutta performed, O foremost of Brāhmanas, a sacrifice! It is here that the brilliant and shining gold mines of Hima-

* The source of the Ganges is called *Gangādwāra*, and sometimes, *Gāyantikā*, It is inaccessible, and ordinary men are belived to be incapable of enduring the etxreme cold of this region. It seems that this spot was formerly guarded by a class of *Munis* who always warned away pilgrims desirous, from ignorance, of reaching it. These *Munis* were very like the monks of St Bernard.—T.

vat exhibited themselves to the illustrious and regenerate *Rishi* Jimuta. And Jimuta gave away the whole of that wealth to the Brāhmanas. And having given it away, that great *Rishi* solicited them to call it after his own name. And hence that wealth is known by the name of the *Jaimuta* gold. Here, in this region, O bull among Brāhmanas, the Regents of the worlds, O Gālava, every morning and evening, proclaim,—*What business of what person shall we do?* It is for these, O foremost of Brāhmanas, and other incidents, that the Northern is superior to all quarters! And because this region is superior *(Uttara)* to all, therefore is it called the north *(Uttara)*. The four regions have thus, O sire, been, one after another, described to thee in detail! Towards which quarter then dost thou desire to go? I am ready, O foremost of Brāhmanas, to show thee all the quarters of the earth!—' "

SECTION CXI.

" 'Gālava said,—O Garutman, O slayer of foremost snakes, O thou of beautiful feathers, O son of Vinatā, carry me, O Tārkhya, to the East where the two eyes of Dharma are first opened! O take me to that East which thou hast first described, and whither, thou hast said, the gods are always present! Thou hast said that thither both truth and virtue reside. I desire to meet all the gods. Therefore, O younger brother of Aruna, take me thither, so that I may behold the gods!—'

"Nārada continued,—'Thus addressed, the son of Vinatā replied unto that Brāhmana, saying,—Mount thou on my back!—And thereupon the *Muni* Gālava rode on the back of Gadura. And Gālava said,—Thy beauty, O devourer of snakes, as thou proceedest, seemeth to be like that of the Sun himself in the morning, that maker of the day endued with a thousand rays! And, O ranger of the skies, thy speed is so great that the very trees, broken by the storm caused by the flapping of thy wings, seem to pursue thee in thy course! Thou seemest, O tenant of the welkin, to drag by the storm caused by thy wings, the very Earth with all the waters of her oceans, and with all her mountains, woods, and

forests! Indeed, the tempest caused by the motion of thy wings seems to continually raise into mid air the waters of the sea with all their fishes and snakes and crocodiles. I see fishes possessed of similar faces, and *Timis*, and *Timingilas*, and snakes endued with human faces, all crushed (by the tempest raised by thy wings)! My ears are deafened by the roar of the deep! So stunned am I that I can neither hear nor see anything! Indeed, I have forgotten my own purpose! Slacken thy speed, O ranger of the sky, remembering the risk to a Brāhmana's life! O sire, neither the sun, nor the cardinal points, nor the welkin itself, is any longer perceptible to me! I see only a thick gloom around me. Thy body is no longer visible to me! I see only thy two eyes, O oviparous being, resembling two radiant gems! I cannot see either thy body or my own! At every step I behold the sparks of fire emitted from thy frame! Stop without delay these sparks of fire and extinguish the dazzling radiance of thy eyes! O son of Vinatā, slacken this exceeding speed of thy course! O devourer of snakes, I have no business to go with thee! Desist, O blessed one, I am unable to bear this speed of thine! I have promised to give my preceptor eight-hundred white steeds of lunar effulgence, each having one ear black in hue! I see no way, O oviparous being, of fulfilling my pledge! There is but one way that I can see, and that is to lay down my own life! I have no wealth of my own, nor any wealthy friend, nor can wealth, however immense, procure the accomplishment of my object!—'

"Nārada continued,—'Unto Gālava uttering these and many other words of abject entreaty and sorrow, the son of Vinatā, without slackening his speed, laughingly replied, saying,—Thou hast little wisdom, O regenerate *Rishi*, since thou wishest to put an end to thy own life! Death can never be brought about by one's own efforts. Indeed, Death is God himself! Why didst thou not, before this, inform me (of thy purpose)?*

* It seems that the Burdwan Pundits have misunderstood this *Sloka*. They seem to hold that Gadura is referring to Gālava's *not having expressed his fears about the journey* beforehand. There can be little doubt, however, that Gadura alludes to his friend's promise about the steeds.—T.

There are excellent means by which all this may be accomplished! Here is this mountain called Rishabha on the sea side. Resting here for sometime and refreshing ourselves with food, I will, O Gālava, return!—'"

SECTION CXII.

"Nārada said,—'Alighting then on the peak of the Rishabha, the Brāhmana and the bird beheld a Brāhmana lady of the name of Cāndili engaged there in ascetic penances. And Gadura and Gālava both saluted her by bending their heads, and worshipped her.* And thereupon the lady enquired after their welfare and gave them seats. And having taken their seats, both of them took the cooked food the lady offered them, after having first dedicated it to the gods with *Mantras*. And having taken that food, they laid themselves down on the ground and fell into a profound sleep. And Gadura from desire of leaving that place, upon awaking, found that his wings had fallen off. Indeed, he had become like a ball of flesh, with only his head and legs. And beholding him come to that plight, Gālava sorrowfully enquired, saying,—What is this condition that has overtaken thee as the consequence of thy sojourn here? Alas, how long shall we have to reside here? Hadst thou harboured any evil and sinful thought in thy mind! It cannot, I am sure, be any trivial sin of which thou hast been guilty!—Thus addressed, Gadura replied unto the Brāhmana, saying,—Indeed, O regenrate one, I entertained the thought of carrying away this lady crowned with ascetic success from this spot to where the Creator himself, the divine Mahādeva, the eternal Vishnu, and both Virtue and Sacrifice personified, live together, for (as I thought) this lady should live there! I shall now, from desire of doing myself good,

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* Here also the Bengalee translators have fallen into an error. They seem to imagine that *Abhivādya* refers to *Suparna*, while *Abhipatya* to *Gālava*. The true construction is that both participles refer to Suparna *and* Gálava. There is no reason why Gadura should only *salute* and Gálava, *without* saluting, only worship the lady.—T.

prostrate myself before this holy lady, and pray unto her, saying,—*With a heart full of pity I had, indeed, entertained such a thought! Whether I acted rightly or wrongly, even this was the wish, evidently against thy own, that was cherished by me from my respect for thee! It behoveth thee, therefore, to grant me forgiveness, from the nobility of thy heart!*—That lady thereupon became gratified with that prince of birds and that bull of Brāhmanas. And addressing Gadura, she said,—Fear not, O thou of beautiful feathers! Resume thy wings, and cast off thy fears! I was contemned by thee, but know that I do not pardon contempt! That sinful being who would entertain contempt for me, would speedily fall away from all blissful regions! Without a single inauspicious indication about me, and perfectly blameless as I am, I have, in consequence of the purity of my conduct, attained to high (ascetic) success!*—Purity of conduct beareth virtue as its fruit. Purity of conduct beareth wealth as its fruit. It is purity of conduct that bingeth on prosperity. And it is purity of conduct that driveth away all inauspicious indications! Go thou, O blessed prince of birds, whithersoever thou wishest, from this place! Never entertain contempt for me, and take care that thou dost dot contemn women that may even be truly blameable! Thou shalt again be, as before, invested with both strength and energy!—(At these words of that lady) Gadura had his wings again, and they became even stronger than before. And then with Cāndili's leave, Gadura (with Gālava on his back) took his departure. But they failed to

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* Some texts, notably the Burdwan one, read *Lakshanais* and *Ninditais* for '*Alakshanais*' and '*Aninditais*'! The unpronounced short *a*, never interfering with the metre, is very often an element of great ambiguity in Sanskrit poetry. The whole discussion between Pundits Içwarashandra Vidyasāgar and Tārānāth Trakavāchaspati, regarding the competence of a Brāhmana to take more than one wife of the same order, turns entirely on the presence or absence of this short *a* in a *Sloka* of Manu. In the present instance, however, it is not difficult to determine that the short *a* does *not* occur, for the meaning the Burdwan Pundits give is very farfetched and is not consistent with the speech of the lady.—T.

find the kind of steeds they were in search of. And it so happened that Viçwāmitra met Gālava on the way. And thereupon that foremost of speakers addressed Gālava in the presence of Vinatā's son and said,—O regenerate one, the time is already come when thou shouldst give me the wealth thou hadst promised me of thy own accord! I do not know what thou mayst think! I have waited so long, I will wait for some time more! Seek thou the way by which thou mayst succeed (in the matter of thy promise)!—Hearing these words, Gadura addressed the cheerless Gālava who was overwhelmed with sorrow, saying,—What Viçwāmitra said unto thee before hath now been repeated in my presence! Come, therefore, O best of Brāhmanas, we will, O Gālava, deliberate on the matter! Without giving thy preceptor the whole of the wealth (promised by thee), thou canst not even sit down!—' "

SECTION CXIII.

"Nārada said,—'Gadura then, that foremost of winged beings, adressed the cheerless Gālava and said,—Because it is created by Agni in the bowels of the earth and augmented by Vāyu, and because also the earth itself is said to be *Hiranmaya*, therefore is wealth called *Hiranya*.* And because wealth supports the world and sustains life, therefore is it called *Dhana*.† It is for serving these ends that *Dhana* (wealth) exists from the beginning in the three worlds. On that Friday when either of the two constellations—the *Purvabhādra* or the *Uttarabhādra*—is ascendant, Agni creating

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* Agni the fire god, is sometimes called *Hiranyaretas*. Wealth (gold, silver, &c), is popularly supposed to be the creation of Agni or *Hiranyaretas*. It is augmented by Vāyu the Wind god, because he, as the friend of Agni, is regarded to be always present where his friend is. The Earth again is called *Hiranmayam*. It is for these reasons that wealth is called *Hiranya*. It is needless to say that this etymology is very fanciful. The truth is that because wealth is called *Hiranya* therefore the Earth is said to be *Hiranmaya*, and Agni, its creator, is called *Hiranyaretas*.—T.

† This etymology also is of a piece with the above.—T.

wealth by a fiat of his will, bestoweth it on mankind for the increase of Kuvera's stock.* The wealth (that is embowelled in the Earth) is guarded by (the deities called) the *Ajaikapāts* and the *Ahivradnas*,† and also by Kuvera. Exceedingly difficult of attainment, that wealth, therefore, O bull among Brāhmanas, is rarely attained. Without wealth there is no chance of thy acquisition of the (promised) steeds. Beg thou, therefore, of some king born in the race of some royal sage, who may, without oppressing his subjects, crown our suit with success ! There is a king born in the Lunar race, that is my friend. We will go to him, for he, amongst all on Earth, hath great wealth ! That royal sage is known by the name of Yayāti, and he is the son of Nahusha. His prowess is incapable of being baffled. Solicited by thee in person, and urged by me, he will give (what we seek), for he hath immense wealth, equal unto what belongeth to Kuvera the lord of treasures ! Even thus, by accepting a gift, O learned one, pay off thy debt to thy preceptor !—Talking thus and thus thinking upon what was best (to be done), Gadura and Gālava together went to king Yayāti who was then in his capital called Pratisthāna. The king received them hospitably, and gave them excellent *Argha* and water to wash their feet. And the king then asked them the cause of their advent. And thereupon Gadura answered, saying,—O son of Nahusha,

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* This is a very difficult *Sloka*. I have adopted the explanation that Nilakantha gives. *Proshthapadabhyām* is in an instrumental dual. The first *Cukre* (locative) is "on Friday." *Dhanapatau* is explained as *Kuverasya Vriddhartham*. I have accordingly rendered it "for the increase of Kuvera's stock," although literally it should be "for Kuvera" or "for Kuvera's increase." The second *Cukra* is *Anala* or *Agni* as all lexicons give. *Chittārjitam* is literally "caused by the mind," hence, "created by a fit of the will." The fact seems to be that formerly, persons desirous of obtaining wealth propitiated Agni on such Fridays on which the two constellations of *Bhadrā* were ascendant. It was believed that Agni would then point out the place underneath which wealth lay embowelled.—T.

† These are respectively the presiding deities of the two constellations already mentioned.—T.

this ocean of asceticism, called Gālava, is my friend! He had been, O monarch, a disciple of Viçwāmitra for many thousand years. This holy Brāhmana, when commanded by Viçwāmitra (to go away whithersoever he chose), addressed his preceptor at that time, saying,—*I desire to give something as preceptor's fee!*—Knowing this one's resources to be poor, Viçwāmitra did not ask for anything. But when he was repeatedly addressed by this Brāhmana on the subject of the tutorial fee, the preceptor, under a slight accession of wrath, said,—Give me eight hundred white steeds of good pedigree and lunar radiance, and each having one ear black in hue! If, O Gālava, thou desirest to give anything to thy preceptor, let this then be given!—It was thus that Vaiçwāmitra endued with wealth of asceticism said unto him in anger. And this bull among Brāhmanas is on that account burning with great grief. Unable to fulfil that command (of his preceptor), he hath now come to take thy shelter! O tiger among men, accepting this as alms from thee, and filled once more with cheerfulness, he will, after paying his preceptor's debt, devote himself to severe ascetic penances! A royal *Rishi* as thou art, and, therefore, endued with wealth of asceticism of thy own, this Brāhmana, by giving thee a portion of his wealth of asceticism, will make thee richer in wealth of that kind! As many hairs, O lord of men, as there are on a horse's body, so may regions of bliss, O ruler of Earth, are attained by him that giveth away a horse in gift! This one is as fit to accept a gift as thou art to make a gift. Let, therefore, thy gift (in this instance) be like milk deposited in a conch shell!*—'"

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* The meaning of this favorite simile of Sanskrit poets for illustrating the fitness of both donor and donee is this: milk is white and pure; if deposited in a conch shell, the vessel being equally white and pure, is worthy of such use.—T.

SECTION CXIV.

"Nārada said,—'Thus addressed by Suparna in excellent words fraught with truth, that performer of a thousand sacrifices, that foremost of givers, that liberal ruler of all the Kācis, the lord Yayāti, revolving those words in his mind and reflecting on them coolly, and seeing before him his dear friend Tārkshya and that bull among Brāhmanas, Gālava, and regarding the alms sought as an indication, highly praiseworthy, of (Gālava's) ascetic merit, and in view particularly of the fact that those two came to him having passed over all the kings of the Solar race, said,—Blessed is my life today, and the race also in which I am born hath, indeed, been blessed today! This very province also of mine hath equally been blessed by thee, O sinless Tārkshya!* There is one thing, however, O friend, that I desire to say unto thee, and that is, I am not so rich now as thou thinkest I was, for my wealth hath suffered a great diminution! I cannot, however, O ranger of the skies, make thy advent here a fruitless one. Nor can I venture to frustrate the hopes entertained by this regenerate *Rishi!* I shall, therefore, give him that which will acomplish his purpose! If one having come for alms, returneth disappointed, he may consume the (host's) race! O son of Vinatā, it is said that there is no act more sinful than that of saying—*I have nothing*—and thus destroying the hope of one that cometh, saying,—*Give!* The disappointed man whose hopes have been killed and object not accomplished, can destroy the sons and grandsons of the person that faileth to do him good. Therefore, O Gālava, take thou this daughter of mine, this perpetuator of four families!† In beauty she resembleth a daughter of the celestials. She is

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* *Saphalam* is lit., "fruitful," and *tāritam* is "saved." The sense, however, is that of "blessed."—T.

† These four families are her father's, her mother's, her husband's and her husband's mother's.—T.

capable of promoting every virtue. Indeed, owing to her beauty, she is always solicited (at my hands) by gods and men and *Asuras !* Let alone twice four hundred steeds each with a black ear, the kings of the earth will give away their whole kingdoms as her dower ! Take thou, therefore, this daughter of mine named Mādhavi ! My sole desire is that I may have a daughter's-son by her !—Accepting that daughter in gift, Gālava then, with Gadura, went away, saying,—*We will again see thee !* And they took that maiden with them. And Gālava's oviparous friend addressed him, saying,—The means have at last been obtained whereby the steeds may be earned !—And saying this, Gadura went away to his own abode, having obtained Gālava's permission. And after the prince of birds had gone, Gālava, with that maiden in his company, began to think of going to some one among the kings who would be able to give a (fit) dower for the maiden. And he first thought of that best of kings, Haryyaçwa of Ikshāku's race, who ruled at Ayodhyā, was endued with great energy possessed of a large army consisting of four kinds of forces, had a well-filled treasury and abundance of corn, and who was dearly loved by his subjects, and who loved the Brāhmanas well. Desirous of offspring, he was living in quiet and peace, and engaged in excellent austerities. And the Brāhmana Gālava, repairing unto Haryyaçwa, said,—This maiden, O king of kings, will increase the family of her husband by bringing forth offspring ! Accept her from me, O Haryyaçwa, as thy wife, by giving me a dower ! I will tell thee what dower thou shalt have to give. Hearing it, settle what thou shalt do !—' "

SECTION CXV.

"Nārada said,—'That best of monarchs, king Haryyaçwa, after reflecting for a long while and breathing a long and hot sigh about the birth of a son, at last said,—Those six limbs that ought to be high are high in this maiden. Those seven again that ought to be slender are slender in her. Those three again which ought to be deep are deep in her. And,

lastly, those five that ought to be red are red in her.* It seems that she is worth being looked at by even the gods and the *Asuras*, and accomplished in all the arts and sciences.† Possessed of all auspicious indications, she will certainly bring forth many children. She is even capable of bringing forth a son who may become an emperor. Having regard to my wealth, tell me, O foremost of Brāhmanas, what should be her dower!—Gālava said,—Give me eight hundred steeds, born in a good country, of lunar whiteness, and each with one ear black in hue. This auspicious and large-eyed maiden will then become the mother of thy sons like the fire-stick becoming the genetrix of fire!—'

"Nārada continued,—'Hearing these words, that royal sage, king Haryyaçwa, filled with sorrow but blinded by lust, addressed Gālava, that foremost of *Rishis*, saying,—I have only two hundred steeds about me of the kind wanted by thee, although of other kinds, all worthy of sacrifice, I have many thousands moving about (in my dominions!) O Gālava, I desire to beget only one son upon this damsel. Kindly grant this request of mine!—Hearing these words of the king, that damsel said unto Gālava,—A reciter of *Brahma* granted me a boon that I would, after each delivery, be a maiden again. Give me away, therefore, to this king, accepting his excellent steeds.

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* The limbs that should be "prominent" or "elevated" in order to constitute an indication of beauty or auspiciousness are variously mentioned. The general opinion seems to be that these six only, *viz*, the back of each palm, the two *dorsā*, and the two bosoms should be elevated. Another opinion would seem to indicate that the two bosoms, the two hips, and the two eyes should be so. The seven that should be delicate or slender are unanimously mentioned as the skin, the hair, the teeth, the fingers of the hand, the fingers of the feet, the waist, and the neck. The three that should be deep are the navel, the voice, and the understanding. The five that should be red are the two palms, the two outer corners of the eyes, the tongue, the nether and the upper lips, and the palate. These five also, are variously given.—T.

† *Vahudevāsurālokā*—worthy of being looked at by gods and *Asuras*. *Vahugandharvadarçanā*—accomplished in all the arts and sciences of the *Gandharvas*, such as singing, dancing, &c.—T.

In this way full eight hundred steeds may be obtained by thee from four kings in succession, and I also may have four sons. Collect thou the wealth intended for thy preceptor, in this way! Even this is what I think. It depends, however, on thee, O Brāhmana, as to how thou shouldst act!—Thus addressed by that maiden, the *Muni* Gālava said these words unto king Haryyaçwa,—O Haryyaçwa, O best of men, accept this damsel for a fourth part of the dower that I have settled, and beget only one son upon her!—Taking then that maiden and worshipping Gālava, the king in due time and place had by her a son of the kind wished for. And the son so born came to be called by the name of Vasumanas. Richer than all the wealthy kings of the earth, and resembling one of the Vasus themselves, he became a king and giver of great wealth.

" 'After some time, the intelligent Gālava came back and, approaching the delighted Haryyaçwa, said unto him,—Thou hast, O king, obtained a son! Indeed, this child is like the Sun himself in splendour! The time hath come, O foremost of men, for me to go to some other king for alms!—Hearing these words, Haryyaçawa who was ever truthful in speech and steady in acts of manliness, and remembering that the balance of six hundred steeds could not be made up by him, gave Mādhavi back to Gālava. And Mādavi also, abandoning that blazing kingly prosperity, and once more becoming a maiden, followed the footsteps of Gālava. And Gālava too, saying—Let the steeds remain with thee!—then went, accompanied by the maiden, to king Divodāsa.' "

SECTION. CXVI.

" 'Nārada said,—'Gālava then, addressing Mādhavi, said,—The ruler of the Kāçis is an illustrious king known by the name of Divodāsa. He is the son of Bhimasena, is endued with great prowess, and is a mighty sovereign. O blessed maiden, we are now going to him! Follow me slowly and grieve not. That ruler of men is virtuous and devoted to truth and hath his passions under control!—'

"Nārada continued,—'When the *Muni* came before that

king, he was received with due hospitality by the latter. Gālava then began to urge the monarch for begetting a child. Thus addressed, Divodāsa said,—I heard of all this before. Thou needst not speak much, O Brāhmana! I may tell thee, O best of Brāhmanas, that as soon as I heard of this matter, my heart was set upon it. This also is a mark of great honor to me that passing over all other kings thou hast come to me! Without doubt, thy object will be gained. In the matter of the steeds, O Gālava, my wealth is like that of king Haryyaçwa. I shall, therefore, beget only one royal son upon this maiden!—Hearing these words, that best of Brāhmanas gave that damsel unto the king, and the king thereupon duly wedded her. And the royal sage then sported with her as Surya with Prabhāvati, Agni with Swāhā, Vāsava with Cachi, Chandra with Rohini, Yama with Urmilā,* Varuna with Gauri, Kuvera with Riddhi, Nārayana with Laksmi, Sāgara with Jāhnavi,† Rudra with Rudrāni, the Grandsire with Saraswati, Vaçishtha's son Caktri with Adriçyanti, Vaçishtha with Arundhati (called also Akshamālā), Chyavana with Sukanya, Pulastya with Sandhyā, Agastya with the princess of Vidarbha (Lopāmudrā), Satyavat with Sāvitri, Bhrigu with Pulomā Kaçyapa with Aditi, Richika's son (Jamadagni) with Renukā, Kuçika's son (Viçwāmitra) with Haimavati, Vrihaspati with Tārā, Cukra with Cataparvā, Bhumipati with Bhumi, Pururavas with Urvaçi, Richika with Satyvati, Manu with Saraswati, Dushmanta with Cakuntalā, the eternal Dharma with Dhriti, Nala with Damayanti, Nārada with Satyavati, Jaratkāru with Jaratkāru, Pulastya with Pratichyā, Urnāyus with Menakā, Tumvuru with Rambhā, Vāsuki with Cataçirshā, Dhananjaya with Kamāri, Rāma with the princess of Videha (Sitā), or Janārddana with Rukmini. And unto king Divodāsa thus sporting with and taking delight in her, Mādhavi bore a son

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* Some texts read *Dhumornā* for Wunita.—T.

† *Sāgara* is the Ocean personified, aud *Jāhnavi* is another name for the river Gangā or Ganges. The sacred river is so called because of the *Rishi* Jahnu having once drunk her up and let her out again through his knee.—T.

named Pratarddana. And after she had borne him a son, the holy Gālava come to Divodāsa at the appointed time, and said unto him,—Let the maiden come with me, and let the steeds also (thou art to give me) remain with thee, for I desire to go elsewhere, O ruler of earth, for dower !—Thus addressed, the virtuous king Divodāsa, who was devoted to truth, thereupon gave back the maiden to Gālava at the appointed time !' "

SECTION CXVII.

"Nārada said,—'The illustrious Mādhavi, faithful to her promise, abandoning that prosperity and once more becoming a maiden, followed the footsteps of the Brāhmana Gālava. And Gālava whose heart was set upon the accomplishment of his own business, reflecting (upon what he should do next) then went to the city of the Bhojas for waiting upon king Uçinara. And arrived before that king of unbaffled prowess, Gālava addressed him, saying,—This maiden will bear thee two royal sons ! And, O king, begetting upon her two sons equal unto the Sun and the Moon, thou mayst attain all thy objects both here and hereafter ! As her dower, however, O thou that art conversant with every duty, thou shalt have to give me four hundred steeds of lunar splendour, each having one ear black of hue ! This effort of mine (for obtaining the steeds) is only on account of my preceptor, otherwise I myself have nothing to do with them ! If thou art able (to accept my terms), do as I bid thee without any hesitation ! O royal sage, thou art now childless ! Beget, O king, a couple of children ! With offspring (so begot) as a raft, save thy *Pitris* and thyself also ! O royal sage, he that hath fruit in the shape of offspring to enjoy, never falleth from heaven ! Nor hath such a person to go to that frightful hell whither the childless are destined to go !—Hearing these and other words of Gālava, king Uçinara replied unto him, saying,—I have heard what thou, O Gālava, hast said ! My heart also is inclined (to do thy bidding) ! The Supreme Ordainer, however, is all-powerful ! I have only two hundred steeds of the kind indicated by thee, O best of Brāhmanas ! Of other kinds, I

have many thousands moving about (in my dominions)! I will, O Gālava, beget only one son upon her, by treading the path that hath been trod by others (such as Haryyaçwa and Divodāsa)! I will act after their manner in the matter of the dower, O best of Brāhmanas! My wealth exists for only my subjects residing in the city and the country, and not for my own comforts and enjoyment! That king, O virtuous one, who giveth away for his own pleasure the wealth that belongeth to others, can never earn virtue or fame! Let this maiden endued with the radiance of a celestial girl be presented to me! I will accept her for begetting only one child!—Hearing these and many other words that Uçinara spoke, that best of Brāhmanas, Gālava, then applauded the monarch and gave him the maiden. And making Uçinara accept that damsel, Gālava went into the woods. And like a righteous man enjoying the prosperity (won by his deeds), Uçinara began to sport with and enjoy that damsel in valleys and dales of mountains, by fountains and falls of rivers, in mansions, delightful chambers, variegated gardens, forests and woods, agreeable places, and terraces of houses. And in due time was born unto him a son of the splendour of the morning sun, who afterwards became an excellent king celebrated by the name Civi. And after the birth of that son, the Brāhmana Gālava came to Uçinara, and taking back from him the maiden, went, O king, to see the son of Vinatā.' "

SECTION CXVIII.

"Nārada said,—'Seeing Gālava, Vinatā's son smilingly addressed him, saying,—By good luck it is, O Brāhmana, that I behold thee successful!—Gālava, however, hearing the words spoken by Gadura informed him that a fourth part of the task was still unfinished. Gadura then, that foremost of all speakers, said unto Gālava,—Do not make any endeavour (to obtain the remaining two hundred), for it will not succeed. In days of yore, Richika sought at Kānyakuvja Gādhi's daughter Satyvati for making her his wife. Thereupon Gādhi, O Gālava, addressing the *Rishi*, said,—O holy one, let

a thousand steeds of lunar brightness, each with one ear black of hue, be presented to me!—Thus requested, Richika said, —So be it!—And then wending his way to the great mart of steeds *(Açwa-tirtha)* in Varuna's abode, the *Rishi* obtained what he sought and gave them unto the king. Performing a sacrifice then of the name of *Pundarika*, that monarch gave away those steeds (as *Dakshinā)* unto the Brāhmanas. The three kings (to whom thou hadst applied) had purchased those horses from the Brāhmanas, each to the number of two hundred. The remaining four hundred, O best of Brāhmanas, while being transported over the river, were taken by the *Vitastā*.* Therefore, O Gālava, thou canst never have that which is not to be had! Do thou then, O virtuous one, present unto Viçwāmitra this maiden as an equivalent for two hundred steeds, along with the six hundred (thou hast already obtained)! Thou wilt then, O best of Brāhmanas, be freed from thy grief and crowned with success!—Gālava then, saying —*So be it*,—and taking with him both the maiden and the steeds, went with Gadura in his company unto Viçwāmitra. And arrived in his presence, Gālava said,—Here are six hundred steeds of the kind demanded by thee! And this maiden is offered (as an equivalent) for the remaining two hundred! Let all these be accepted by thee! Upon this maiden have been begotten three virtuous sons by three royal sages! Let a fourth, foremost of all, be begotten upon her by thee! And thus let the number of steeds, eight hundred, be regarded by thee as full, and let me also, freed from thy debt, go and practise ascetic penances as I list!—Viçwāmitra then, beholding Gālava in the company of the bird, and that highly beautiful maiden, said,—Why, O Gālava, didst thou not give me this maiden before? Four sons then, sanctifiers of my race, would all have been mine alone! I accept this maiden of thine for begetting upon her one son! As regards the steeds,

* The latter half of this *Sloka* is variously read. The correct reading, I apprehend, is *Niyamānāni Santāre hritānyāsan Vitastāyā i. e*, "while transported across, were taken (down) by the (river) Vitastā"—the latter being one of the five rivers of the Punjab.—T.

let them graze in my asylum!—Saying this, Viçwāmitra of great effulgence began to pass his time happily with her. And Mādhavi bore him a son of the name of Ashtaka. And as soon as that son was born, the great *Muni* Viçwāmitra addressed him to both virtue and profit,* and gave him those (six hundred) steeds. Ashtaka then went to a city bright as the city of Soma. And Kuçika's son (Viçwāmitra) also, having made over the damsel to his disciple, himself went into the woods. And Gālava also, with (his friend) Suparna, having (in this way) succeeded in giving (his preceptor) the fee he had demanded, with a cheerful heart addressed that maiden and said,—Thou hast borne a son who is exceedingly charitable, and another who is exceedingly brave, and a third who is devoted to truth and righteousness, and yet another who is a performer of great sacrifices! O beautiful maiden, thou hast, by these sons, saved not only thy father, but four kings and myself also! Go now, O thou of slender waist!—Saying this, Gālava dismissed Gadura that devourer of snakes, and returning the maiden unto her father, went into the woods.' "

SECTION CXIX.

"Nārada said,—'King Yayāti then, desirous again of disposing of his daughter in *Swayamvara*, went to a hermitage on the confluence of the Gangā and the Yamunā, taking Mādhavi with him on a chariot, her person decked with garlands of flowers. And both Puru and Yadu followed their sister to that sacred asylum. And in that spot was assembled a vast concourse of *Nāgas* and *Yakshas* and human beings, of *Gandharvas* and animals and birds, and of

* This is, perhaps, too literal a version to be intelligible to the general reader. The meaning is that as soon as the son was born, the *Rishi* instructed him in the ways of virtue and profit. It mattered little whether the child was very young, for the sages could, when they pleased, at once, by a single effort of the will, communicate the whole cricle of knowledge to their disciples.—T.

dwellers of mountains and trees and forests, and of many inhabitants of that particular province. And the woods all around that asylum were filled with numerous *Rishis* resembling Brāhman himself. And while the selection had commenced of a husband, that maiden of the fairest complexion, passing over all the bridegrooms there assembled, selected the forest as her lord.* Descending from her chariot and saluting all her friends, the daughter of Yayāti went into the forest which is always sacred, and devoted herself to ascetic austerities. Reducing her body by means of fasts of various kinds and religious study and rigid vows,† she adopted the deer's mode of life. And subsisting upon soft and green

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* *Nirdiçyamāneshu*—Lit. "while the bridegrooms were being pointed out," *i. e.* "while the selection had commenced." What usually takes place in a *Swayamvara* is this:—All the candidates for the maiden's hand sit within a palatial enclosure, apart from one another, on their respective seats. These seats are on elevated platforms called *Manchas*, with steps attached for ascent and descent. The maiden then comes out, accompanied by a bevy of beautiful female attendants, one of whom bears in her hands a plate whereon are a garland of flowers and a few auspicious articles. A male relative, generally a brother, accompanies the girl. His duty is to take the girl from one platform to another and inform her as to who the occupant is of each, till, of course, the girl places the floral wreath on the neck of a particular prince. Sometimes the duty of pointing out the princes one after another is entrusted to a bard or professional eulogist, and laudatory speeches are made by him at the foot of every *Mancha*. The interest the scene excites is exceedingly great and never flags till the selection is actually made. As the maiden turns away from a particular *Mancha*, its occupant becomes cheerless, while the face of him who is sitting next brightens up with hope. The Hindoo poets always describe with genuine feeling and great ardour the whole scene. The *Swayamvara* Canto in *Naishadha* by *Sriharsha*, and in *Raghuvança* by Kālidāsa, as specimens of poetry and descriptive power, would compare with anything in the whole range of European literature.—T.

† *Atmanas laghutām kritwā* is "reducing herself in weight," or making herself light. Nilakantha supposes that this means "making her *soul* light by abandoning the load of passions, &c.." This is certainly farfetched.—T.

grass-blades resembling the sprouts of *lapis lazuli* and which were both bitter and sweet to the taste, and drinking the sweet, pure, cool, crystal, and very superior waters of sacred mountain-streams, and wandering with the deer in forests destitute of lions and tigers, in deserts free from forest conflagrations, and in thick woods, that maiden, leading the life of a wild doe, earned great religious merit by the practice of *Brahmacharya* austerities.

" '[Meanwhile] king Yayāti, following the practice of kings before him, submitted to the influence of Time, after having lived for many thousands of years. The progeny of two of his sons—those foremost of men—Puru and Yadu, multiplied greatly, and in consequence thereof, Nahusha's son won great respect both in this and the other world. O monarch, dwelling in heaven, king Yayāti, resembling a great *Rishi*, became an object of much regard and enjoyed the highest fruits of those regions. And after many thousands of years had passed away in great happiness, on one occasion while seated among the illustrious royal sages and great *Rishis*, king Yayāti, from folly, ignorance, and pride, mentally disregarded all the gods and *Rishis*, and all human beings. Thereat the divine Cakra —the slayer of Vala—at once read his heart. And those royal sages also addressed him, saying,—*Fie, fie !*—And beholding the son of Nahusha, the questions were asked,—*Who is this person ?—What king's son is he ?—Why is he in heaven ?—By what acts hath he won success ?—Where did he earn ascetic merit ?—For what hath he been known here ?—Who knoweth him ?*—The dwellers of heaven, thus speaking of that monarch, asked one another these questions about Yayāti, that ruler of men. And hundreds of heaven's charioteers, and hundreds of those that kept heaven's gates, and of those that were in charge of heaven's seats, thus questioned, all answered, —*We do not know him !* And the minds of all were temporarily clouded, so that none recognised the king, and thereupon the monarch was soon divested of his splendour.' "

SECTION CXX.

"Nārada said,—'Removed from his place and pushed away from his seat, with heart trembling in fear, and consumed by burning remorse, with his garlands dimmed in lustre and his knowledge clouded, shorn of his crown and bracelets, with head swimming and every limb relaxed, divested of ornaments and robes, incapable of being recognised, sometimes seeing and sometimes not seeing (the other residents of heaven), filled with despair, and his understanding a perfect blank, king Yayāti fell headlong towards the earth. And before the king fell down he thought within himself,—What inauspicious and sinful thought was entertained by me in consequence of which I am hurled from my place?—And all the kings there, as also the *Siddhas* and the *Apsaras*, laughed at seeing Yayāti losing his hold and on the point of falling down. And soon, O king, at the command of the king of the gods, there came a person whose business it was to hurl down those whose merits were exhausted. And coming there, he said unto Yayāti,—Extremely intoxicated with pride, there is none whom thou hast not disregarded! In consequence of this thy pride, heaven is no longer for thee! Thou deservest not a residence here, O son of a king! Thou art not recognised here, go, and fall down!—Even thus the celestial messenger spoke unto him. Nahusha's son then said, repeating the words three times,—If fall I must, let me fall amongst the righteous!—And saying this, that foremost of persons that had won high regions by their acts, began to think of the particular region whereon he should fall. Beholding meanwhile four mighty kings, *viz*, Pratārddana, Vasumanas, Civi the son of Uçinara, and Ashtaka, assembled together in the woods of Naimisha, the king fell amonst them. And those monarchs were then engaged in gratifying the lord of the celestials by performance of the sacrifice known by the name of *Vājapeya*. And the smoke arising from their sacrificial altar reached the very gates of heaven. And the smoke that

rose thus, looked like a river connecting both the earth and the heaven. And it resembled the sacred stream Gangā while descending from heaven to earth. And smelling that smoke and guiding his course by it, Yayāti the lord of the universe descended on the earth. And the king thus fell amongst those four lions among rulers, who were all endued with great beauty, who were foremost of all performers of sacrifices, who were, indeed, his own relatives, and who resembled the four Regents of the four quarters, and looked like four mighty sacrificial fires! And thus in consequence of the exhaustion of his merits, the royal sage Yayāti fell amongst them. And beholding him blazing with beauty, those kings asked him, saying,—Who art thou? Of what race, country, or city art thou? Art thou a *Yaksha*, or a god, a *Gandharva*, or a *Rākshasa*? Thou dost not seem to be a human being? What object hast thou in view?—Thus questioned, Yayāti answered,—I am the royal sage Yayāti. Fallen am I from heaven in consequence of the exhaustion of my virtue! Having desired to fall amongst the righteous, I have fallen amongst you!—The kings then said,—O foremost of persons, may that wish of thine be realized! Accept thou our virtues and the fruits of all our sacrifices!—Yayāti replied, saying,—I am not a Brāhmana competent to accept a gift! On the other hand, I am a Kshatriya! Nor is my heart inclined towards lessening the virtues of others!—'

"Nārada continued,—'About this time Mādhavi, in course of her purposeless wanderings, came there. Beholding her, those monarchs saluted her and said,—What object hast thou in coming here! What command of thine shall we obey? Thou deservest to command us, for all of us are thy sons, O thou that art endued with wealth of asceticism!—Hearing these words of theirs, Mādhavi was filled with delight, and approaching then her father, she reverentially saluted Yayāti. And touching the heads of all her sons, that lady engaged in ascetic austerities said to her father,—Being my sons these all are thy daughter's-sons, O king of kings! They are not strangers to thee! These will save thee! The practice is not new, its origin extending to antiquity. I am thy daughter

Mādhavi, O king, living in the woods after the manner of the deer! I also have earned virtue. Take thou a moiety. And because, O king, all men have a right to enjoy a portion of the merits earned by their offspring, it is for this that they desire to have daughter's-sons! Even this was the case with thyself, O king, (when thou madest me over to Gālava)!—At these words of their mother, those monarchs saluted her, and bowing down unto also their maternal grandsire, repeated those very words in a loud, incomparable, and sweet voice, and making, as it were, the whole earth resound therewith, in order to rescue that maternal grandsire of theirs who had fallen down from heaven! And at that time Gālava also came there, and addressing Yayāti, said,—Accepting an eighth part of my ascetic austerities, ascend thou to heaven again!—'"

SECTION CXXI.

"Nārada said,—'As soon as that bull among men, king Yayāti, was recognised by those virtuous persons, he rose again to heaven, without having had to touch the surface of the earth. And he regained his celestial form and had all his anxieties utterly dispelled. And he rose again, decked with celestial garlands and robes, adorned with celestial ornaments, sprinkled with celestial scents, and furnished with heavenly attributes, and without having been compelled to touch the earth with his feet. Meanwhile, Vasumanas who was celebrated in the world for his liberality, first addressing the king, uttered these words in a loud voice,—The merit that I have won on earth by my unblameable conduct towards men of all orders, I give unto thee! Be it all thine, O king! The merit that one winneth by liberality and forgiveness, the merit that is mine in consequence of the sacrifices I have performed, let all that also be thine!—After this, Pratarddana, that bull amongst Kshatriyas, said,—Ever devoted to virtue as also to war, the fame that hath here been mine as a *Kshatriya* in consequence of the appellation *hero* (by which I am known),—be that merit thine!—After this, Civi the intelligent son of Uçinara said these sweet words,—Unto children

and women, in jest, danger, or calamity, in distress, or at dice, I have never spoken a falsehood! By that truth (which I have never sacrificed) ascend thou to heaven! I can, O king, give up all objects of desire and enjoyment, my kingdom, yea, life itself, but truth I cannot give up! By that truth, ascend thou to heaven! That truth for which Dharma, that truth for which Agni, that truth for which he of a hundred sacrifices, have each been gratified with me, by that truth ascend thou to heaven!—And lastly, the royal sage Ashtāka the offspring of Kuçika's son and Mādhavi, addressing Nāhusha's son (Yayāti) who had performed many hundreds of sacrifices, said,—I have, O lord, performed hundreds of *Pundarika*, *Gosava*, and *Vājapeya* sacrifices! Take thou the merit of these! Wealth, gems, robes,—I have spared nothing for the performance of sacrifices! By that truth ascend thou to heaven!—And that king, thereupon leaving the earth, began to ascend towards heaven, higher and higher as those daughter's-sons of his, one after another, said those words unto him. And it was thus that those kings, by their good acts, speedily saved Yayāti who had been hurled from heaven. It was thus that those daughter's sons born in four royal lines, those multipliers of their races, by means of their virtues, sacrifices, and gifts, caused their wise maternal grandfather to ascend again to heaven. And those monarchs jointly said,—Endued with the attributes of royalty, and possessed of every virtue, we are, O king, thy daughter's sons! (By virtue of our good deeds) ascend thou to heaven!—' "

SECTION CXXII.

"Nārada said,—'Sent back to heaven by those righteous kings distinguished by the liberality of their sacrificial presents, Yayāti possessed of daughter's-sons dismissed them and reached the celestial regions.* Attaining to the eternal re-

* The literal meaning of *āropita* is "caused to be ascended," or "caused to be placed;" *āsthita*, literally rendered, would be "began to reside," or "resided."—T.

gion obtained through the merit of his daughter's-sons, and adorned by his own deeds, Yayāti, bathed in a shower of various fragrant flowers and hugged by well-perfumed and delicious breezes, blazed forth with great beauty. And cheerfully received back into heaven with sounds of cymabls, he was entertained with songs and dances by various tribes of *Gandharvas* and *Asuras*. And diverse celestial and royal *Rishis* and *Chāranas* began to pay their adorations to him. And the deities worshipped him with an excellent *Argha* and delighted him with other honors. And after he had thus regained heaven and tranquillity of heart, and had once more become freed from anxiety, the Grandsire, gratifying him by his words, said,—Thou hadst earned the full measure of virtue by thy earthly deeds, and this region (that thou hadst won) was eternal, as thy deeds are in heaven !* Thou hadst, however, O royal sage, destroyed thy acquisitions by thy vanity alone,† and thereby covered the hearts of all the denizens of heaven with darkness in consequence of which none of them could recognise thee ! And since thou couldst not be recognised thou wert hurled hence ! Saved once more by the love and affection of thy daughter's-sons, thou hast once more arrived here, and regained this unchangeable, eternal, sacred, excellent, stable, and indestructible region won before by thy own deeds !—Thus addressed, Yayāti said, —O holy one, I have a doubt which, it behoveth thee, to dispel ! O Grandsire of all the worlds, it behoveth me not to ask any one else ! Great was my merit, augmented by a (virtuous) rule over my subects for many thousands of years

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* *Chatushpādas dharmas*—Virtue with its four feet, *i. e.*, virtue in full measure, or the full measure of virtue. *Laukyena karmanā*—by earthly deeds, *i. e.*, work performed on earth or in life. The Burdwan Pundits render it as "work benefiting the world" which is certainly not the meaning here.—T.

† *Sukritena* is explained by Nilakantha to mean—"belief or sentiment that there is none equal to me in acts well-performed." This, no doubt, is the sense, but the word *Sukrita* alone does not signify so much. I think the passage is incorrect, and the right reading has yet to be determined.—T.

and won by innumerable sacrifices and gifts! How could merit (so great) be exhausted so soon in consequece of which I was hurled hence? Thou knowest, O holy one, that the regions created for me were all eternal! Why were all those regions of mine destroyed, O thou of great effulgence? —The Grandsire answered, saying,—Thy merit, augmented by a (virtuous) rule over thy subjects for many thousands of years and won by innumerable sacrifices and gifts, was exhausted by one only fault, in consequence of which thou wert hurled (from this region)! That fault, O king of kings, was thy vanity, for which thou hadst become an object of contempt with all the residents of heaven! O royal sage, this region can never be made eternal by vanity, or pride of strength, or malice, or deceitfulness, or deception! Never disregard those that are inferior, or superior, or in the middle station! There is not a greater sinner than he who is consumed by the fire of vanity! Those men that will converse upon this fall and re-ascension of thine, will, without doubt, be saved even if overtaken by calamity!—'

"Nārada continued,—'O monarch, even such was the distress into which Yayāti fell in consequence of vanity, and such the distress into which Gālava fell owing to his obstinacy! They that desire their own good should listen to friends that wish them well. Obstinacy should never be entertained, for obstinacy is always the root of ruin. For this reason, O son of Gāndhāri, forsake vanity and wrath! O hero, make peace with the sons of Pāndu! Avoid anger!* O king, that which is given away, that which is done, the austerities that are practised, the libations that are poured on fire, not one of these is ever destroyed or suffereth any diminution! None else, again, enjoyeth the fruits of these save he that is their agent.†

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* *Samrambha* is rendered by the Burdwan Pundits as "preparation for war," which is incorrect. It means, anger or wrath, or fury, or rage, &c.,—T.

† The meaning is, "thou Duryodhana art the only person who shalt have to suffer for thy misdeeds; for the fruits of bad, as of all good acts, touch the doer only."

He that succeedeth in understanding this truly superior and excellent history that is approved by persons of great learning as well as by those that are freed from anger and lust, and that is enforced by various references to scriptures and reason, obtaineth a knowledge of virtue and profit and desire, and enjoyeth the sovereignty of the whole world !' "*

SECTION CXXIII.

"Dhritarāshtra said,—'O holy one, it is even so as thou, O Nārada, sayest! My wishes also are precisely such, but, O holy one, I have no power (to carry them out)!' "†

Vaiçampāyana continued.—"The Kuru king, having said these words unto Nārada, then addressed Krishna and said,—Thou hast, O Keçava, told me that which leadeth to heaven, is beneficial to the world, consistent with virtue, and fraught with reason! I am not, however, O sire, independent! Duryodhana never doth what is agreeable to me! Do thou, therefore, O mighty-armed Krishna, O best of persons, strive to persuade that foolish and wicked son of mine who disobeyeth my commands! O mighty-armed one, he never listeneth to the beneficial words, O Hrishikeça, of Gāndhāri, or of the wise Vidura, or of other friends headed by Bhishma, all of whom seek his good! Do thou, therefore, thyself counsel that crooked, senseless, and wicked-souled prince, of evil disposition and sinful heart! By doing this, O Janārddana, thou shalt have done that noble act which a friend should ever do!—Thus addressed, he of Vrishni's race, conversant with all the truths of virtue and profit, approached nearer to the ever wrathful Duryodhana and said unto him these sweet words:—'O Duryodhana, O best of the Kurus, listen to these words of mine, uttered especially for thy good as also, O Bhārata, for that of thy followers! Thou art born in a race that is distinguished

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* *Hitam* is *Abhimatam*. *Vahudhā pradhāritam* is explained by Nilakantha to mean *Cāstrayuktyādibhis niçchitam*. *Trivargadrishtis* is one who hath obtained a sight of the *three*, *viz*, virtue, profit, and desire.—T.

† Or, rather, 'I am not the master,' so that I am powerless to do what I wish, my son being ungovernable!—T.

for its great wisdom! It behoveth thee to act righteously as I indicate! Possessed of learning and endued with excellent behaviour, thou art adorned with every excellent quality! They that are born in ignoble families, or are wicked-souled, cruel, and shameless,—they only, O sire, act in the way that seemeth acceptable to thee! In this world the inclinations of those only that are righteous seem to be consistent with the dictates of virtue and profit. The inclinations, however, of those that are unrighteous seem to be perverse, O bull of Bharata's race! The disposition that thou art repeatedly manifesting is of that preverse kind! Persistence in such behaviour is sinful, frightful, highly wicked, and capable of leading to death itself! It is, besides, causeless,* while again thou canst not, O Bhārata, adhere to it long! If, avoiding this which is productive only of woe, thou wilt achieve thy own good, if, O chastiser of foes, thou wilt escape from the sinful and disreputable deeds of thy brothers, followers, and counsellors, then, O tiger among men, make peace, O bull among the Bharatas, with the sons of Pāndu who are all endued with great wisdom and great bravery, with great exertion and great learning, and all of whom have their souls under complete control! Such conduct will be agreeable to and conduce to the happiness of Dhritarāshtra who is endued with great wisdom, the grandsire (Bhishma), Drona, the high-souled Kripa, Somadatta, the wise Vālhika, Açwatthāman, Vikarna, Sanjaya, Vivingçati, and many of thy kinsmen, O chastiser of foes, and many of thy friends also! The whole world, O sire, will derive benefit from that peace! Thou art endued with modesty, born in a noble race, hast learning and kindness of heart! Be obedient, O sire, to the commands of thy father, and also of thy mother, O bull of Bharata's race! They that are good sons always regard that to be beneficial which their father commands. Indeed, when overtaken by calamity, every one recollects the injunctions of his father! Peace with the Pāndavas, O sire, recommends itself to thy father! Let it, therefore, O chief of the Kurus, recommend

* The Pāndavas never having offended thee!—T.

itself to thee also with thy counsellors! That mortal who having listened to the counsels of friends doth not act according to them, is consumed at the end by the consequences of his disregard, like him who swalloweth the fruit called *Kimpāku!* He that from folly doth not accept beneficial counsels, unnerved by procrastination and unable to attain his object, is obliged to repent at last! He, on the other hand, who having listened to beneficial counsels accepteth them at once, abandoning his own opinion, always winneth happiness in the world! He that rejects the words of well-meaning friends regarding those words as opposed to his interest but accepts words that are really so opposed, is soon subjugated by his foes! Disregarding the opinions of the righteous, he that abideth by the opinions of the wicked, soon maketh his friends weep for him in consequence of his being plunged into distress. Forsaking superior counsellors he that seeketh the advice of inferior ones, soon falleth into great distress and succeedeth not in saving himself. That companion of the sinful who behaveth falsely and never listeneth to good friends, who honoreth strangers but hateth those that are his own, is soon, O Bhāratā, cast off by the Earth! O bull of Bharata's race, having quarrled with those heroes (the sons of Pāndu), thou seekest protection from others, *viz*, those that are sinful, incapable, and foolish! What other man is there on earth besides thee, who, disregarding kinsmen that are all mighty charioteers and each of whom resembleth Cakra himself, would seek protection and aid from strangers? Thou hast persecuted the sons of Kunti from their very birth. They have not been angry with thee, for the sons of Pāndu are certainly virtuous! Although thou hast behaved deceitfully towards the Pāndavas from their very birth, yet, O mighty-armed one, those distinguished persons have acted generously towards thee! It behoveth thee, therefore, O bull of Bharata's race, to act towards those principal kinsmen of thine with equal generosity! Do not yield thyself to the influence of wrath! O bull of Bharata's race, the exertions of the wise are always associated with virtue, profit, and desire. If, indeed, all these three cannot be attained, men follow at least virtue and profit! If again

these three are pursued separately, it is seen that they that have their hearts under control choose virtue; they that are neither good nor bad but occupy a middle station, choose profit which is always the subject of dispute; while they that are fools choose the gratification of desire! The fool that from temptation giveth up virtue and pursueth profit and desire by unrighteous means, is soon destroyed by his senses. He that seeketh profit and desire should yet practise virtue at the outset, for neither profit nor desire is (really) dissociated from virtue. O king, it hath been said that virtue alone is the cause of the three, for he that seeketh the three, may, by the aid of virtue alone, grow like fire when brought into contact with a heap of dry grass! O bull of Bharata's race, thou seeketh, O sire, by unrighteous means this extensive empire blazing with prosperity and well-known to all the monarchs of the earth! O king, he that behaveth falsely towards those that live and conduct themselves righteously, certainly cutteth down his own self like a forest with an axe! One must not seek to confound his understanding whose overthrow one doth not like, for if one's understanding is confounded one can never turn his attention to what is beneficial. One that hath his soul under control never, O Bhārata, disregardeth anybody in the three worlds,—no, not even the commonest creature, far less those bulls among men, the sons of Pāndu! He that surrendereth himself to the influence of anger loseth his sense of right and wrong. Rank growth must always be cut off. Behold, O Bhārata, this is the proof! At present, O sire, union with the sons of Pāndu is better for thee than thy union with the wicked! If thou makest peace with them, thou mayst obtain the fruition of all thy wishes! O best of kings, while enjoying the kingdom that was founded by the Pāndavas, thou seekest protection from others, disregarding the Pāndavas themselves! Reposing the cares of thy state on Dusçāsana, Durvisaha, Karna, and Suvala's son, thou desirest the continuance of thy prosperity, O Bharata! These, however, are far inferior to the Pāndavas in knowledge, in virtue, in capacity for acquiring wealth, and in prowess! Indeed, O Bhāratā, (let alone the four I have mentioned), all

these kings together, with thee at their head, are incapable of even looking at the face of Bhima when angry on the field of battle! O sire, this force consisting of all the kings of the earth is, indeed, at thy elbow! There is also Bhishma, and Drona, and this Karna, and Kripa, and Bhuriçravas, and Somadatta, and Açwatthāman, and Jayadratha! All these together are incapable of battling against Dhananjaya! Indeed, Arjuna is incapable of being vanquished in battle by even all the gods, *Asuras*, men, and *Gandharvas!* Do not set thy heart on battle! Seest thou the man in any of the royal races of the earth who having encountered Arjuna in battle can return home safe and sound? O bull of Bharata's race, what advantage is there in a universal slaughter? Show me a single man who will defeat that Arjuna by defeating whom alone victory may be thine! Who will encounter that son of Pāndu in battle who vanquished all the celestials with the *Gan-dharvas*, *Yakshas*, *Asuras*, and *Pannagas* at Khāndava-prastha? Then also the marvellous account that is heard of what happened at Virāta's city touching that encounter between one and many, is sufficient proof of this! Hopest thou to vanquish in battle the invincible, irresistible, ever-victorious, and undeteriorating Arjuna when excited with rage, that hero who gratified the God of gods, Civa himself, in fight? With myself again as his second, when that son of Prithā will rush on the field of battle against an enemy, who is there that is competent to challenge him then? Can Purandara himself do so? He that would vanquish Arjuna in battle would support the Earth on his arms, consume in rage the whole population of the Earth, and hurl the very gods from heaven! Look at thy sons, thy brothers, kinsmen, and other relatives. Let not these chiefs of Bharata's race all perish on thy account! Let not the race of Kauravas be exterminated or reduced! O king, let not people say that thou art the exterminater of thy race and the destroyer of its achievements! Those mighty car-warriors, the Pāndavas, (if peace be made) will instal thee as the *Yuvarāja*, and thy father Dhritarāshtra, that lord of men, as the sovereign of this extensive empire! Do not, O sire, disregard the prosperity

that is awaiting thee and is sure to come! Giving to the sons of Prithā half the kingdom, win thou great prosperity! Making peace with the Pāndavas and acting according to the counsels of thy friends, and rejoicing with them, thou art sure to obtain what is for thy good for ever and ever!' "

SECTION CXXIV.

Vaiçampāyana said.—"Hearing, O bull of Bharata's race, these words of Keçava, Bhishma the son of Cāntanu then said unto the vindictive Duryodhana,—'Krishna hath spoken to thee, desirous of bringing about peace between kinsmen! O sire, follow those counsels, and do not yield to the influence of wrath! If thou dost not act, O sire, according to the words of the high-souled Keçava, neither prosperity, nor happiness, nor what is for thy good, wilt thou ever have! The mighty-armed Keçava, O sire, hath said unto thee what is consistent with virtue and profit. Accept thou that object, and do not, O king, exterminate the population of the earth! This blazing prosperity of the Bharatas amongst all the kings of the earth, thou wilt, during the very life of Dhritarāshtra, destroy through thy wickedness, and thou wilt also, through this arrogant disposition of thine, deprive thyself with all thy counsellors, sons, brothers, and kinsmen, of life, if, O thou foremost of Bharata's race, thou transgressest the words of Keçava, thy father, and the wise Vidura,—words that are consistent with truth and fraught with benefit to thyself! Be not the exterminator of thy race, be not a wicked man, let not thy heart be sinful; do not tread the path of unrighteousness! Do not sink thy father and mother in an ocean of grief!—After Bhishma had concluded, Drona also said these words unto Duryodhana who, filled with wrath, was then breathing heavily.—O sire, the words that Keçava hath spoken unto thee are fraught with virtue and profit! Cāntanu's son Bhishma also hath said the same. Accept those words, O monarch! Both of them are wise, endued with great intelligence, with souls under control, desirous of doing what is for thy good, and possessed of great learning. They have said

what is beneficial. Accept their words, O king! O thou that art possessed of great wisdom, act according to what both Krishna and Bhishma have said! O chastiser of foes, do not, from delusion of understanding, disregard Mādhava! They that are always encouraging thee, are unable to give thee victory! During the time of battle they will throw the burthen of hostility on others' necks! Do not slaughter the Earth's population; do not slay thy sons and brothers! Know that that host is invincible in the midst of which are Vāsudeva and Arjuna! If, O Bhārata, thou dost not accept the truthful words of thy friends Krishna and Bhishma, then, O sire, thou wilt surely have to repent! Arjuna is even greater than what Jamadagni's son hath described him to be! As regards Krishna the son of Devaki, he is incapable of being resisted by even the gods! O bull of Bharata's race, what use is there in telling thee what is really conducive to thy happiness and good? Everything hath now been said unto thee! Do what thou wishest! I do not wish to say anything more unto thee, O foremost of Bharata's race!'"

Vaiçampāyana continued.—"After Drona had ceased, Vidura also, otherwise called Kshattri, casting his eyes on Duryodhana, said unto that vindictive son of Dhritarāshtra, —'O Duryodhana, O bull of Bharata's race, I do not grieve for thee! I grieve, however, for this old couple, *viz*, Gāndhāri and thy father! Having thee of wicked soul for their protector (of whom they will shortly be deprived), they will have to wander without anybody to look after them and deprived also of friends and counsellors, and like a pair of birds shorn of their wings! Having begotten such a wicked son who is the exterminator of his race, alas, these two will have to wander over the earth in sorrow and subsisting on alms!—After this, king Dhritarāshtra, addressing Duryodhana seated in the midst of his brothers and surrounded by all the kings, said,—'Listen, O Duryodhana, to what the high-souled Cauri hath said! Accept those words which are eternal, highly beneficial, and conducive to what is for thy highest good! With the aid of this Krishna of faultless deeds, we, amongst all the kings, are sure to have all our cherished

objects! Firmly united by Keçava, be reconciled, O sire, with Yudhishthira! Seek thou this great good of the Bharatas like unto an august ceremony of propitiation! Through Vāsudeva's agency, bind thyself closely with the Pāndavas! I think the time for that is come! Do not let the opportunity pass away! If, however, thou disregardest Keçava who from desire of achieving what is for thy good is soliciting thee to make peace, then victory will never be thine!"

SECTION CXXV.

Vaiçampāyana said.—"Hearing these words of Dhritarāshtra, both Bhishma and Drona who sympathised with the old king, again addressed the disobedient Duryodhana and said,—'As long as the two Krishnas are not accoutred in mail, as long as *Gāndiva* resteth inactive, as long as Dhaumya doth not consume the enemy's strength by pouring libations on the war-fire,* as long as that mighty bowman Yudhishthira having modesty for his ornament doth not cast angry glances on thy troops, let hostility cease! As long as that mighty bowman, Bhimasena the son Prithā, is not seen stationed in the midst of his division, let hostility cease! As long as Bhimasena, doth not, mace in hand, stalk on the field of battle, grinding (hostile) divisions, let peace be made with the Pāndavas! As long as Bhima doth not, with his hero-slaying mace, make the heads of warriors fighting from the backs of elephants roll on the field of battle like the fruits of the palmyra in the season of their ripening, let hostility cease! As long as Nakula, and Sahadeva, and Dhrishtadyumna of Prishata's race, and Virāta, and Cikhandi, and Ciçupāla's son, accoutred in mail and all well-versed in arms, do not penetrate thy ranks like huge crocodiles penetrating the waters of the deep, and pour their arrowy showers, let hostility cease! As long as fierce winged shafts do not fall upon the delicate bodies of the

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* Dhaumya is the family priest of the Pāndavas. As such, it was his duty to perform an Atharvan rite for weakning the foes of the Pāndavas. War-fire is fire kindled for such a purpose.—T.

assembled kings, let hostility cease! As long as fierce weapons made of iron and steel, shot unerringly by mighty bowmen well-skilled in arms, endued with lightness of hand, and capable of hitting how long soever the distance, do not penetrate the breasts of warriors smeared with sandal and other fragrant unguents and adorned with golden garlands and gems, let hostility cease! Let that elephant among kings, Yudhishthira the just, receive thee with an embrace while thou salutest him bending thy head! O bull of Bharata's race, let that king distinguished for the liberality of his sacrificial presents place on thy shoulder that right arm of his the palm of which beareth the marks of the banner and the hook! Let him, with hands decked with begemmed and red fingers, pat thy back while thou art seated! Let the mighty-armed Vrikodara, with shoulders broad as those of the *Çāla* tree, embrace thee, O bull of Bharata's race, and gently converse with thee for peace! And, O king, saluted with reverence by those three, *viz*, Arjuna and the twins, smell thou their heads and converse with them affectionately! And beholding thee united with thy heroic brothers—the sons of Pāndu—let all these monarchs shed tears of joy! Let the tidings of this cordial union be proclaimed in the cities of all the kings! Let the Earth be ruled by thee with feelings of brotherly affection (in thy bosom), and let thy heart be freed from the fever (of jealousy and wrath)!"

SECTION CXXVI.

Vaiçampāyana said.—"Hearing in that assembly of the Kurus these words that were disagreeable to him, Duryodhana replied unto the mighty-armed Keçava of great fame, saying,—'It behoveth thee, O Keçava, to speak after reflecting on all circumstances! Indeed, uttering such harsh words,* thou, without any reason, findest fault with me alone, addressed regardfully, as thou always art, by the sons of Prithā, O

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* *Vibhāshya* is explained by Nilakantha as *Parushanyuktwā*.—T.

slayer of Madhu !* But dost thou always censure me, having surveyed the strength and weakness (of both sides) ? Indeed, thyself and Kshattri, the king, the preceptor, and the grandsire, all reproach me alone and not any other monarch ! I, however, do not find the least fault in myself ! Yet all of you, including the (old) king himself, hate me ! O represser of foes, I do not, even after reflection, behold any grave fault in me, or even, O Keçava, any fault however minute ! In the match at dice, O slayer of Madhu, that was joyfully accepted† by them, the Pāndavas were vanquished and their kingdom was won by Cakuni ! What blame can be mine as regards that ? On the other hand, O slayer of Madhu, the wealth that was won from the Pāndavas then, was ordered by me to be returned unto them ! It cannot, again, O foremost of victors, be any fault of ours that the invincible Pāndavas, were defeated once again at dice and had to go to the woods ! Imputing what fault to us, do they regard us as their enemies ? And, O Krishna, though (really) weak why do the Pāndavas yet so joyfully seek a quarrel with us as if they were strong ? What have we done to them ? For what injury (done to them) do the sons of Pāndu along with the Srinjayas seek to slaughter the sons of Dhritarāshtra ? We shall not, in consequence of any fierce deed, or (alarming) word (of theirs), bow down to them in fear, deprived of our senses ! We cannot bow down to Indra himself, let alone the sons of Pāndu ! I do not, O Krishna, see the man observant of Kshatriya virtues, who can, O slayer of foes, venture to conquer us in battle ! Let alone the Pāndavas, O slayer of Madhu, the very gods are not competent to vanquish Bhishma and Kripa and Drona with Karna, in battle ! If, O Mādhava, we are, in the observance of the practices of our order, cut off in battle when our end comes, with weapons, even that will lead us to heaven !

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* *Bhakti-vādena*, lit, "by means of regardful speeches." The sense is that "won over by the Pāndavas in consequence of the regard with which they always address thee, &c., &c.,."—T.

† *Priyābhyupagate* is explained by Nilakantha to mean *Prityā swikrite*.—T.

Even this, O Janārddana, is our highest duty as Kshatriyas, *viz*, that we should lay ourselves down on the field of battle on a bed of arrows! If, without bowing to our enemies, ours be the bed of heroes in battle, that, O Mādhava, will never grieve us! Who is there, born in a noble race and conforming to Kshatriya practices, that would from fear bow to an enemy, desirous only of saving his life?* Those Kshatriyas that desire their own good accept regardfully this saying of Mātanga, *viz*, that (as regards a Kshatriya), *one should always keep himself erect, and never bow down, for exertion alone is manliness; one should rather break at the knots than bend.*† A person like me should only bow down to the Brāhmanas for the sake of piety, without regarding anybody else. (As regards persons other than Brāhmanas), one should, as long as one lives, act according to Mātanga's saying. Even this is the duty of Kshatriyas; even this is ever my opinion! That share in the kingdom which was formerly given them by my father shall never again, O Keçava, be obtainable by them as long as *I* live! As long, O Janārddana, as king Dhritarāshtra liveth, both ourselves and they, sheathing our weapons, O Mādhava, should live in dependence on him! Given away formerly from ignorance or fear and when I was a child and dependant on others, the kingdom, incapable, O Janārddana, of being given away again, shall not, O delighter of Vrishni's race, be obtainable by the Pāndavas! At present, O Keçava of mighty arms, as long as I live, even that much of our land which may be covered by the point of a sharp needle shall not, O Mādhava, be given by us unto the Pāndavas!'"

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* *Vrittim samikshya*—"thinking only of life" or "the means of life."—

† This saying is ascribed in the text to a *Muni* of the name of Mātanga. The institutes of Mātanga, however, have never come down to us. "At the knots,"—the figure is taken from the bamboo, which consists of knots. The space between two knots is called a *Parva*. *Aparva* means any knot which connects two *Parvas*.—T.

SECTION CXXVII.

Vaiçampāyana said.—"Reflecting (for a moment),* with eyes red in anger he of Daçārha's race, addressing Duryodhana in that assembly of the Kurus, then said these words:—'Wishest thou for a bed of heroes? Verily, thou shalt have it, with thy counsellors! Wait (for a short while), a great slaughter will ensue! Thou thinkest, O thou of little understanding, that thou hast committed no offence against the Pāndavas? Let the (assembled) monarchs judge! Grieved at the prosperity of the high-souled Pāndavas, thou conspiredst, O Bhārata, with Suvala's son about the gambling match! O sire, how could those virtuous, honest, and superior kinsmen of thine (otherwise) engage in such a wicked act with the deceitful Cakuni? O thou that art endued with great wisdom, gambling robbest even the good of their understanding, and as regards the wicked, disunion and dire consequences spring from it.† It was thou who hadst devised, with thy wicked counsellors, that terrible source of calamity in the form of the gambling match, without consulting with persons of righteous behaviour! Who else is there capable of insulting a brother's wife in the way thou didst, or of dragging her into the assembly and addressing her in language thou hadst used towards Draupadi? Of noble parentage and endued with excellent behaviour, and dearer to them than their very lives, the queen-consort of Pāndu's sons was treated even thus by thee! All the Kauravas know what words were addressed in their assembly by Dusçāsana unto those chastisers of foes,—the sons of Kunti,—when they were about to set out for the woods! Who is there capable of behaving so wretchedly towards his own honest kinsmen that are ever engaged in the practice

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* For *Praçāmya* some texts (notably the Burdwan one) read *Prahāsya* meaning "laughing." *Praçāmya* is explained by Nilakantha as *Vichāryya*.—T.

† *Vyasanam*, lit, "calamities." As the causes of calamity, certain practies, such as gambling, hunting, &c., are espically called *Vyasana*. The sense here is as I have put it.—T.

of virtue, that are untainted by avarice,* and that are always correct in their behavour? Language such as becomes only those that are heartless and despicable, was frequently repeated by Karna and Duçāsana as also by thee! Thou hadst taken great pains to burn to death, at Vāranāvata, the sons of Pāndu with their mother while they were children, although that effort of thine was not crowned with success! After this the Pāndavās with their mother were obliged to live for a long while concealed in the town of Ekachakrā in the abode of a Brāhmana! With poison, with snakes and cords, thou hadst, by every means, sought for the destruction of the Pāndavas, although none of thy designs was successful. With such feelings when thou hadst always acted towards them so deceitfully, how canst thou say that thou hast not offended against the high-souled Pāndavas? Thou art not, O sinful wight, willing to give them their paternal share in the kingdom although they are begging it of thee! Thou shalt have to give it to them when divested of prosperity thou shalt be laid low! Having like a heartless wight done innumerable wrongs to the Pāndavas and behaved so deceitfully towards them, thou seekest now to appear in a different garb! Though repeatedly solicited by thy parents, by Bhishma, by Drona, and by Vidura, to make peace, thou dost not yet, O king, make peace! Great is the advantage in peace, O king, both to thyself and Yudhishthira! Peace, however, does not recommend itself to thee! To what else can it be due but thy loss of understanding? Transgressing the words of thy friends, thou canst never attain to what is for thy benefit! Sinful and desreputable is that act which thou, O king, art about to do!'"

Vaicampāyana continued.—"While he of Daçārha's race was saying this, Dusçāsana addressed the vindictive Duryodhana and said unto him these words in the midst of the Kurus:—'If, O king, thou dost not willingly make peace with the Pāndavas, verily, the Kauravas will bind thee (hand and foot) and make thee over to the son of Kunti! Bhishma, and Drona, and thy (own) father, O bull amongst men, will make

* Lit. "not avaricious."—T.

us three, *viz*, Vikartana's son, thyself, and myself, over to the Pāndavas!'"

Vaiçampāyana continued.—"Hearing these words of his brother, Dhritarāshtra's son, the wicked, shameless, disobedient, disrespectful, and vain Suyodhana, breathing heavily like a great snake, rose up from his seat in anger, and disregarding Vidura, and Dhritarāshtra, and the great king Vālhika, and Kripa, and Somadatta, and Bhishma, and Drona, and Janārddana, in fact, all of them, went out of the court. And beholding that bull among men leave the court, his brothers and all his counsellors, and all the kings, followed him. And seeing Duryodhana rise and leave the court in anger with his brothers, Cāntanu's son Bhishma said,—'The enemies of that person who, abandoning both virtue and profit, followeth the impulses of wrath, rejoice on beholding him plunged into distress at no distant date! This wicked son of Dhritarāshtra, this one unacquainted with the true means (of accomplishing his objects), this fool that is falsely vain of his sovereignty, obeyeth only the dictates of wrath and avarice! I see also, O Janārddana, that the hour of all those Kshatriyas is arrived; for all those kings, from delusion, have with their counsellors followed Duryodhana!—Hearing these words of Bhishma, the lotus-eyed hero of Daçārha's race, possessed of great prowess, addressing all those (that were still there) headed by Bhishma and Drona, said,—'Even this is a great transgression of which all the elders of the Kuru race are becoming guilty, *viz*, that they do not forcibly seize and bind this wicked king in the enjoyment of sovereignty! Ye chastisers of foes, I think the time hath come for doing this! If this is done, it may still be productive of good. Listen to me, ye sinless ones! The words I will speak will soon lead to beneficial results, if, indeed, ye Bhāratas, ye accept what I say in consequence of its recommending itself to you! The wicked son, of ill-regulated soul, of the old Bhoja king, having usurped his father's sovereignty during the latter's life-time, subjected himself to death. Indeed, Kansa the son of Ugrasena, abandoned by his relatives, was slain by me in a great encounter, from desire of benefiting my kinsmen! Ourselves with our kinsmen then,

having paid due honors to Ugrasena the son of Āhuka, installed that extender of Bhoja's kingdom on the throne. And all the Yādavas and Andhakas and the Vrishnis, abandoning a single person in Kansa for the sake of their whole race, have prospered and obtained happiness! O king, when the gods and *Asuras* were arrayed for battle and weapons were upraised for striking, the Lord of all creatures, Parameshthin, said (something which applies to the case at hand). Indeed, O Bhārata, when the population of the worlds was divided into two parties* and was about to be slaughtered, the divine and holy Cause of the universe, *viz*, the Creator, said,—The *Asuras* and the *Daiteyas* with the *Dānavas* will be vanquished, and the *Adityas*, the *Vasus*, the *Rudras* and other dwellers, of heaven will be victorious. Indeed, the gods, and *Asuras*, and human beings, and *Gandharvas*, and Snakes, and *Rākshasas*, will in rage slaughter one another in this battle:—Thinking so, the Lord of all creatures, Parameshthin, commanded Dharma, saying,—Binding fast the *Daiteyas* and the *Dānavas*, make them over to Varuna!—Thus addressed, Dharma at the command of Parmeshthin, binding the *Daiteyas* and the *Dānavas*, made all of them over to Varuna. And Varuna the Lord of the waters, having bound those *Dānavas* with Dharma's noose as also with his own, keepeth them within the depths of the ocean, always guarding them carefully. Binding in the same way Duryodhana, and Karna, and Cakuni the son of Suvala, and Dusçāsana, make them over to the Pāndavas! For the sake of a family, an individual may be sacrificed. For the sake of a village, a family may be sacrificed. For the sake of a province, a village may be sacrificed. And lastly, for the sake of one's self, the whole earth may be sacrificed. O monarch, binding Duryodhana fast, make peace with the Pāndavas! O bull among Kshatriyas, let not the whole Kshatriya race be slaughtered on thy account!"

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* *Dwidhibhuteshu* some texts have *Dighdhibhuteshu* meaning "consumed" or "burnt."—T.

SECTION CXXVIII.

Vaiçampāyana said.—"Hearing these words of Krishna, king Dhritarāshtra lost no time in addressing Vidura who was conversant with all the dictates of virtue. And the king said,—'Go, O child, unto Gāndhāri possessed of great wisdom and foresight and bring her hither! With her I will solicit this wicked-hearted (son of mine)! If she can pacify this wicked wretch of evil heart, we may yet be able to act acording to the words of our friend Krishna! It may be that speaking words in recommendation of peace, she may yet succeed in pointing out the right path to this fool afflicted by avarice and having wicked allies. If she can dispel this great and dreadful calamity (about to be) occasioned by Duryodhana, it will then conduce to the attainment and preservation of happiness and peace for ever and ever!*—Hearing these words of the king, Vidura, at Dhritarāshtra's command, brought (thither) Gāndhāri possessed of great foresight. And Dhritarāshtra then addressed Gāndhāri and said, —'Behold, O Gāndhāri, this thy son of wicked soul, transgressing all my commands, is about to sacrifice both sovereignty and life in consequence of his lust of sovereignty! Of wicked soul and little understanding, he hath, like one of uncultivated mind, left the court, with his sinful counsellors, disregarding his superiors and setting at naught the words of his well-wishers!'"

Vaiçampāyana said.—"Hearing these words of her husband, that princess of great fame, Gāndhāri, desirous of what was highly beneficial, said these words,—'Bring hither, without loss of time, that kingdom-coveting and sick son of mine. He that is of uncultivated heart and sacrificeth both virtue and profit, doth not deserve to govern a kingdom. For all that, however, Duryodhana who is destitute of humility, hath, by

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* *Yoga-kshema* means acquisition and preservation; hence, the attainment of happiness hitherto unattained and the preservation of what is thus attained. *Chira-rātrāya* is for ever and ever.—T.

every means, obtained a kingdom.* Indeed, O Dhritarāshtra, thou, so fond of thy son, art very much to be blamed for this, for knowing well his sinfulness thou followest yet his wisdom! That son of thine, completely possessed by lust and wrath, is now the slave of delusion,† and is, therefore, incapable, O king, of being now forcibly turned back by thee! Thou art now reaping the fruit, O Dhritarāshtra, of having made over the kingdom to an ignorant fool of wicked soul, possessed by avarice and having wicked counsellors! Why is the king indifferent (today) to that disunion which is about to take place between persons related so nearly! Indeed, beholding thee disunited with those that are thy own, thy enemies will laugh at thee! Who is there that would use violence for crossing that calamity, O king, which can be crossed over by conciliation and gift?' "

Vaiçampāyana continued.—"Kshattri then, at Dhritarāshtra's command, and his mother's also, once more caused the vindictive Duryodhana to enter the court. Expectant of his mother's words, the prince re-entered the court, with eyes red as copper from wrath, and sighing heavily as a snake. And beholding her son who was treading in a wrong path enter the court, Gāndhāri rebuked him severely and said these words for bringing about peace.

"Gāndhāri said,—'O Duryodhana, attend, O dear son, to these words of mine that are beneficial to thee as also to all thy followers,—words that thou art competent to obey and that will conduce to thy happiness! O Duryodhana, obey thou the words of thy well-wishers, those words, *viz*, which that best of the Bharatas—thy father—and Bhishma, and Drona, and Kripa, and Kshattri, have spoken! If thou makest peace, thou wouldst by that render homage to Bhishma, to thy father, to me, and to all thy well-wishers with Drona at their head! O thou of great wisdom, nobody, O best of the Bhara-

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* *Aptum* in this *Sloka* in grammatically connected with the preceding line.—T.

† For *Mohamāsthitas* some texts have *Lobhamāsthitas* which would be slightly tautological.—T.

tas, succeedeth by his own desire alone in acquiring and keeping or enjoying a kingdom ! One that hath not his senses under control cannot enjoy sovereignty for any length of time ! He that hath his soul under control and is endued with great intelligence, can rule a kingdom ! Lust and wrath wean away a man from his possessions and enjoyments. Conquering these foes first, a king bringeth the earth under his subjection ! Sovereignty over men is a great thing, Those that are of wicked souls may easily desire to win a kingdom, but they are not competent to retain a kingdom (when won). He that desireth to obtain extensive empire* must bind his senses to both profit and virtue, for if the senses are restrained, the intelligence increaseth, like fire that increaseth when fed with fuel. If not controlled, these can even slay their possessor like unbroken and furious horses capable of killing an unskilful driver. One that seeketh to conquer his counsellors without conquering his own self, and conquer foes without conquering his counsellors, is soon vanquished himself and is ruined. He who conquereth his own self first, taking it for a foe, will not seek in vain to conquer his counsellors and enemies afterwards. Prosperity worshippeth greatly that person who hath conquered his senses and his counsellors, who inflicteth punishments on transgressors, who acteth after deliberation, and who is possessed of wisdom. Lust and wrath that dwell in the body are deprived of their strength by wisdom like a couple of fishes ensnared in a net with close holes. Those two in consequence of which the gods shut the gates of heaven against one who freed from worldly propensities is desirous of going thither, are excited lust and wrath. That king who knoweth well how to conquer lust and wrath and avarice and boastfulness and pride, can own the sovereignty of the whole earth. That king who is desirous of gaining wealth and virtue and vanquishing his enemies, should always be engaged in controlling his passions. Influenced by lust, or from wrath, he that behaveth deceitfully

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* *Mahat* is lit. any great thing. Nilakantha quotes *Viçwa* to show that it is also used for empire or extensive sway.—T.

towards his own kinsmen or others, can never win many allies. Uniting thyself with those chastisers of foes—the heroic sons of Pāndu—who are all endued with geat wisdom, thou canst, O son, enjoy the earth in happiness! What Bhishma the son of Cāntanu, and that mighty car-warrior Drona, have told thee is, O son, quite true! Krishna and Dhananjaya *are* invincible! Seek thou, therefore, the protection of this mighty-armed one, this one that is not wearied by exertion, for if Keçava becometh gracious both sides will be happy! That man who is not obedient to the wishes of wise and learned friends always seeking his prosperity, only gladdeneth his enemies. O son, there is no good in battle, no virtue, no profit! How can it bring happiness then? Even victory is not always certain. Do not set thy heart, therefore, on battle! O thou of great wisdom, Bhishma and thy father, and Vālhika (formerly) gave unto the Pāndavas their share (of the kingdom) from fear, O chastiser of foes, of a disunion with them! Thou beholdest today the fruit of that (peaceful) cession in the fact of thy sovereignty of the whole earth with all its thorns removed by those heroes?* Give, O chastiser of foes, unto the son of Pāndu what is their due! If thou wishest to enjoy, with thy counsellors, even half (the empire), let their share then be given unto them! Half the earth is sufficient to yield the means of support unto thee and thy counsellors! By acting according to the words of thy well-wishers, thou wilt, O Bhārata, win great fame! A quarrel with the sons of Pāndu who are all endued with prosperity, who have their souls under complete control, who are possessed of great intelligence and have conquered their passions, will only divest thee of thy great prosperity! Dispelling the wrath of all thy well-wishers, rule thou thy kidgdom as becometh thee, giving, O bull of Bharata's race, unto the sons of Pāndu the share that belongeth to them! O son,†

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* That thou governest today the whole earth without a rival is the direct censequence of that peaceful cession. The empire that is now ruled by thee had been won by the Pāndavas. It is they who had vanquished all rivals.—T.

† *Anga* is a vocative particle expressive of affection.—T.

persecution of the sons of Pāndu for full thirteen years hath been enough. Augmented by lust and wrath, quench (that fire) now, O thou of great wisdom! Thou that covetest the wealth of the Pāndavas art not a match* for them, nor this *Suta's* son who is exceedingly wrathful, nor this thy brother Dusçāsana! Indeed, when Bhishma and Drona and Kripa and Karna and Bhishmsena and Dhananjaya and Dhrishtadyumna will be enraged, the population of the earth will be exterminated! Under the influence of wrath, do not, O son, exterminate the Kurus! Let not the wide earth be destroyed for thy sake! Of little understanding as thou art, thou thinkest that Bhishma, and Drona, and Kripa, and others will fight (for thee) with all their might. That will never happen, for as regards these that are endued with self-knowledge, their affection towards the Pāndavas and yourselves is equal! If for the sake of the sustenance they have obtained from the king (Dhritarāshtra)† they consent to yield up their very lives, they will not yet be able to cast angry glances upon king Yudhishthira. It is never seen in this world that men acquire wealth by avarice. Give up thy avarice then, O son, and desist, O bull of Bharata's race!'"

SECTION CXXIX.

Vaiçampāyana said.—"Disregarding these words of grave import spoken by his mother, Duryodhana again went away, in anger, from that place to the presence of wicked persons. And wending away from the court, the Kuru prince began to consult with Suvala's royal son Cakuni conversant with dice. And this was the resolution at which Duryodhana and Karna and Suvala's son Cakuni with Dusçāsana as their fourth

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* *Caktas.* It may also mean "competent." The meaning then would be—"Although thou covetest &c., thou wilt yet not be competent to achieve thy desire.'"—T.

† *Rājapinda*—lit. "the king's cake or food," meaning, of course, the food or sustenance or support they have obtained from the king (Dhritarāshtra).—T.

arrived :—'This Janārddana, quick in action, seeketh, with king Dhritarāshtra and Cāntanu's son, to seize us first. We, however, shall forcibly seize this tiger among men, Hrishikeça, first, like Indra forcibly seizing Virochana's son (Vali) ! Hearing that this one of Vrishni's race hath been seized, the Pāndavas will lose heart and become incapable of exertion like snakes whose teeth have been broken. This mighty-armed one is, indeed, the refuge and protection* of them all. If this grantor of wishes, this bull of all the Sāttwatas, be seized, the Pāndavas with the Somakas will become depressed and incapable of exertion. Therefore, disregarding Dhritarāshtra's cries, we will seize even here this Keçava who is quick in action, and then fight the foe !'—After those sinful men of wicked souls had come to this sinful resolution, the highly intelligent Sātyaki, capable of reading the heart by signs, soon came to know of it. And because of that knowledge, he soon issued out of the court, accompanied by Hridikā's son (Kritavarman). And Sātyaki addressed Kritavarman, saying,—'Array the troops soon ! And accoutred in mail and with thy troops arrayed for battle, wait thou at the entrance of the court, till I represent this matter unto Krishna unwearied by exertion !'—Saying this, that hero re-entered the court like a lion entering a mountain cave. And he (first) informed the high-souled Keçava, and then Dhritarāshtra, and then Vidura, of that resolution. And having informed them of that resolution, he laughingly said,—'These wicked men wish to commit an act here that is disapproved by the good from considerations of virtue, profit, and desire. They will, however, never be able to actually achieve it. These fools of sinful souls assembled together, these wretches overwhelmed by lust and anger and yielding themselves up to wrath and covetousness, are about to perpetrate a highly unbecoming deed :† These wretches

* *Carma* is lit. *shame*, or that which dispels shame, *viz*, dress or covering ; hence, refuge or protection. *Varma* is a coat of mail, *i. e*, protection. Keçava is the covering and coat of mail of the Pāndavas.—T.

† *Vikurvate* is explained by Nilakantha as *Vikāram kalahākhyam kurvate.* I prefer to understand it as simply signifying "are about to do an *unbecoming* act."—T.

of little understanding and desirous of seizing the lotus-eyed, like idiots and children desiring to seize a blazing fire by means of their garments!'—Hearing these words of Sātayaki, Vidura endued with great foresight said these words unto the mighty-armed Dhritarāshtra in the midst of the Kurus:—'O king, O chastiser of foes, the hour of all thy sons is come, for they are endeavoring to perpetrate a highly infamous deed however incapable they may be of actually accomplishing it! Alas, united together they desire to vanquish this younger brother of Vāsava, and seize this lotus-eyed one! Indeed, encountering this tiger among men, this invincible and irresistible one, they will all perish like insects on a blazing fire! If this Janārddana wisheth, he can send all of them, even if they battle together, into the abode of Yama, like an enraged lion despatching a herd of elephants! He will, however, never do any such sinful and censurable act. This best of persons, of unfading glory, will never deviate from virtue!'—After Vidura had said these words, Keçava, casting his eyes on Dhritarāshtra, said in the midst of those well-meaning persons listening unto one another,—'O king, if these (wights) desire to chastise me by using violence, permit them to chastise me, O monarch, or me to chastise them, for I dare chastise all of them together that are so excited with rage! I will not, however, perpetrate any sinful and censurable act! Coveting the possessions of the Pāndavas, thy sons will lose their own! If they desire to perpetrate such a deed, Yudhishthira's object then will be (easily) accomplished, for this very day, O Bhārata, seizing these with all that follow them, I can make them over to the sons of Prithā! What is there that is difficult of attainment to me? I will not, however, O Bhārata, commit in thy presence, O great monarch, any such censurable deed that can proceed only from wrath and a sinful understanding! Let it be, O king, as this Duryodhana desireth! I give permission, O monarch, to all thy sons to do it!'

"Hearing these words (of Keçava), Dhritarāshtra addressed Vidura, saying,—'Quickly bring hither the sinful Duryodhana who is so covetous of sovereignty, with his friends,

counsellors, brothers, and followers, if, indeed, making one more effort I can bring him to the right path!'

"Thus addressed by Dhritarāshtra, Khattri once more caused the unwilling Duryodhana to enter the court with his brothers and surrounded by the kings (that followed him). King Dhritarāshtra then addressed Duryodhana surrounded by Karna and Dusçāsana and all those kings, saying,—'O wretch of accumulated sins, having for thy allies men of despicable acts, infamous is the deed that thou, uniting with sinful friends, seekest to do! Of little understanding, thou infamy of thy race, one like thee alone can seek to do an act so infamous and disapproved by the good, however incapable it may be of being actually achieved! Uniting with sinful allies, wishest thou to chastise this invincible and irresistible one of eyes like lotus-leaves? Like a child wishing to have the moon, seekest thou, O fool, to do that which cannot be done by the very gods headed by Vāsava with all their strength? Knowest thou not that Keçava who is incapable of being borne in battle by gods and men and *Gandharvas* and *Asuras* and *Uragas*? Like the wind which none can seize with his hands, like the moon which no hand can reach, like the Earth which none can support on his head, Keçava is incapable of being seized by force!'

"After Dhritarāshtra had said these words, Vidura, (casting) his eyes on Duryodhana, addressed that vindictive son of Dhritarāshtra, saying,—'O Duryodhana, listen now to these words of mine! At the gates of *Saubha*,* that foremost of monkeys known by the name of Dwivida covered Keçava with a mighty shower of stones! Desirous of seizing Mādhava by putting forth all his prowess and exertion, he did not yet succeed in seizing him. Seekest thou to seize that Keçava by force? When Cauri went to Prāgyotisha, Naraka with all the *Dānavas* succeeded not in seizing him there! Seekest thou to seize him by force? Slaying that Naraka in battle, he brought away (from his city) a thousand damsels and married them all according to the ordinance. In the city of

* The flying city of Cālwa.—T.

Nirmochana, six thousand mighty *Asuras* failed to seize him with their nooses. Seekest thou to seize that Keçava by force? While only a child, he slew Putana and Cakuni, and O bull of Bharata's race, he held up the mountains of Govardhana (on his little finger) for protecting the kine (from a continuous rain)! He hath also slain *Arishta*, and *Dhenuka*, and *Chānura* of great strength, and *Açwarāja*, and Kansa the doer of evil! He hath slain Jarāsandha, and Vakra, and Ciçupāla of mighty energy, and Vāna, in battle, and numerous other kings also have been slain by him. Of immeasurable might, he vanquished king Varuna and also Pāvaka (Agni), and on the occasion of bringing (down from the celestial regions) the (heavenly flower called) *Pārijāta*, he defeated the lord of Cachi himself! While floating on the vasty deep he slew Madhu and Kaitabha, and in another birth he slew *Hayagriva* (Horse-necked.)* He is the maker of everything, but is himself made by none! He is the Cause of all Power! Whatever Cauri wisheth, he accomplisheth without any effort. Knowest thou not the sinless Govinda of terrible prowess and incapable of deterioration, this one resembling an angry snake of virulent poison, this mass of energy? In seeking to use violence towards Krishna endued with mighty arms and unwearied by exertion, thou wilt, with all thy followers, perish like an insect falling upon fire!'"

SECTION CXXX.

Vaiçampāyana said.—"After Vidura had said this, Keçava, that slayer of hostile divisions,† endued with great energy, addressed Dhritarāshtra's son Duryodhana and said,—'From

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* *Swapat* is sleeping or lying down in a recumbent posture. *Ekārnava* is lit. one ocean, *i. e.* the whole Earth under water and when there was nothing but water all around. This refers to the universal deluge. The *Asura* Hayagriva was slain because of his having stolen away the *Vedas*.—T.

† *Puga* is a crowd or cluster. The meaning of the compound is "slayer of crowds of foes," *i. e.* one killing hundreds at a time.—T.

delusion, O Suyodhana, thou regardest me to be alone, and it is for this, O thou of little understanding, that thou seekest to make me a captive after vanquishing me with violence! Here, however, are all the Pāndavas and all the Vrishnis and Andhakas! Here are all the *Adityas*, the *Rudras*, and the *Vasus*, with all the great *Rishis*!'—Saying this, Keçava, that slayer of hostile heroes, burst out into a loud laughter. And as the high-souled Cauri laughed, from his body that resembled a blazing fire issued myriads of gods, each of lightning effulgence, and not bigger than the thumb! And on his forehead appeared Brahman, and on his breast Rudra. And on his arms appeared the regents of the world, and from his mouth issued Agni, the *Adityas*, the *Sāddhyas*, the *Vasus*, the *Açwins*, the *Maruts* with Indra, and the *Viçwedevas*. And myriads of *Yakshas*, and *Gandharvas*, and *Rākshasas* also, of the same measure and form, issued thence. And from his two arms issued Sankarshana* and Dhananjaya. And Arjuna stood on his right, bow in hand, and Rāma stood on his left, armed with the plough. And behind him stood Bhima, and Yudhishthira, and the two sons of Mādri, and before him were all the Andhakas and the Vrishnis with Praddyumna and other chiefs bearing mighty weapons upraised. And on his diverse arms were seen the conch, the discus, the mace, the bow called *Cārnga*, the plough, the javelin, the *Nandaki*, and every other weapon, all shining with effulgence and upraised for striking. And from his eyes and nose and ears and every part of his body, issued fierce sparks of fire mixed with smoke. And from the pores of his body issued sparks of fire like unto the rays of the Sun. And beholding that awful form of the high-souled Keçava, all the kings closed their eyes with affrighted hearts, except Drona, and Bhishma, and Vidura endued with great intelligence, and the greatly blessed Sanjaya, and the *Rishis* possessed of wealth of asceticism, for the divine Janārddana gave unto these celestial sight on the occasion. And beholding in the (Kuru) court that highly wonderful sight, celestial drums beat (in the

* Valarama, also called Rāma.—T.

sky) and a floral shower fell (upon him)!* And the whole Earth trembled (at the time) and the oceans were agitated. And, O bull of Bharata's race, all the denizens of the earth were filled with great wonder. Then that tiger among men, that chastiser of foes, withdrew that divine and highly wonderful and diverse-looking form of his endued with every prosperity! And arm-in-arm with Sātyaki on one side and Hridikā's son (Kritavarman) on the other, and obtaining the permission of the *Rishis*, the slayer of Madhu went out. And during the uproar that then took place, the *Rishis*, Nārada and others, vanished for repairing to their respective places. And this also was another wonderful incident that happened. And seeing that tiger among men leave the court, the Kauravas with all the kings followed him, like the gods following Indra. Cauri, however, of immeasurable soul, without bestowing a single thought on those that followed him, issued from the court, like a blazing fire mixed with smoke. And he beheld (at the gate his charioteer) Dāruka waiting with his large white car furnished with rows of tinkling bells, decked with golden ornaments, and endued with great speed, and the clatter of whose wheels resembled the roar of clouds, and which was covered all over with white tiger-skins, and unto which were harnessed his steeds Caivya (and others).† And there also appeared, mounted on his car, that favorite hero of the Vrishnis, the mighty car-warrior Kritavarman the son of Hridikā.‡ And as that chastiser of foes, Cauri, who had his car ready, was about to depart, king Dhritarāshtra addressed him once more and said,—'O grinder of foes, thou

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* Some editions have 5 *slokas* here about Dhritarāshtra's prayer to Keçava for eye-sight in order to behold Keçava's universal form. The Burdwan text omits them properly. They are evidently an interpolation.

† Literally, "Dāruka showed himself there with &c, &c."—T.

‡ The passage, *supra*, about Krishna's issuing out of the court arm-in-arm with Sātyaki on one side and Kritavarman on the other is an interpolation. Kritavarman could not be within the court. Asked by Sātyaki to wait at the gate with his troops arrayed for battle, he was staying at the gate where he is now seen.—T.

hast seen, O Janārddana, the power I wield over my sons! Thou hast, indeed, witnessed all with thy own eyes! Nothing now is unknown to thee! Seeing me endeavour* to bring about peace between the Kurus, in fact, knowing the state (in which I am), it behoveth thee not to entertain any suspicions regarding me! O Keçava, I have no sinful feelings towards the Pāndavas. Thou knowest what words have been spoken by me to Suyodhana! The Kauravas and all the kings of the Earth also know, O Mādhava, that I have made every endeavour to bring about peace!'"

Vaiçampāyana continued.—"The mighty-armed Janārddana then addressed Dhritarāshtra, and Drona, and the grandsire Bhishma, and Kshattri, and Vālhika, and Kripa, and said,—'Ye have yourselves witnessed all that hath happened in the assembly of the Kurus, *viz*, how the wicked Duryodhana, like an uneducated wretch left the court from anger, and how king Dhritarāshtra also describeth himself to be powerless! With the permision of you all I will now go back to Yudishthira!'—Saluting them, that bull amongst men, Cauri, then mounted his car and set out. And those heroic bulls amongst the Bharatas, those mighty bowmen, *viz*, Bhishma, Drona, and Kripa, and Kshattri, and Dhritarāshtra, and Açwatthāman, and Vikarna, and that mighty car-warrior Yuyutshu, all began to follow him. And Keçava, on his large white car furnished with rows of tinkling bells, proceeded then, in the very sight of the Kurus, to the abode of his paternal aunt (Kunti)."

SECTION CXXXI.

Vaiçampāyana said.—"Entering her abode and worshipping her feet, Keçava represented to her briefly all that had transpired in the assembly of the Kurus. And Vāsudeva said,—'Diverse words, worthy of being accepted and fraught with

* For *Yatamānam* some texts read *Hatamānam*, meaning that "in desiring to bring about peace, I have been *disgraced* or *humiliated* (by my son rejecting my counsels)."

reasons, were said both by myself and the *Rishis*, but Duryodhana accepted them not. As regard Suyodhana and his followers, their hour is come.* With thy leave now, I will speedily repair unto the Pāndavas! What should I say unto the Pāndavas as thy instructions to them? Tell me that, O thou endued with great wisdom! I desire to hear thy words!'

"Kunti said,—'O Keçava, say unto king Yudhishthira of virtuous soul these words:—Thy virtue, O son, is decreasing greatly! Do not act vainly! O king, like a reader of the *Vedas* incapable of catching their real meaning, and, therefore, truly unlearned, thy understanding, affected by only the words of the *Vedas*, viewth virtue alone!† Cast thy eyes on the duties of thy own order, as ordained by the Self-create! For all ruthless deeds and for the protection of the people, from his (Brahman's) arms was created the Kshatriya who is to depend upon the prowess of his own arms! Listen, an instance is cited in this connection, that hath been heard by me from the aged. In days of yore, Vaiçravana, having been gratified, made a gift of this Earth to the royal sage Muchukunda. The latter, without accepting the gift, said,—*I desire to enjoy that sovereignty which is won by prowess of arms*!—At this, Vaiçravana was highly delighted and filled with wonder. King Muchukunda then, fully observing the duties of the Kshatriya order, ruled this earth, having conquered it by the prowess of his arms. Then again, a sixth part of the virtue practised by subjects well protected by the king, is obtained, O Bhārata, by the king! The virtue again that the king himself practiseth conferreth godhead on him, while if he perpetrateth sin, he goeth to hell. The penal code, properly applied by the ruler, maketh the four orders adhere to their respective duties, and leadeth to an acquisition (by the ruler himself) of virtue,

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* Literally, "Suyodhana's followers are all ripe under the influence of Time."—T.

† *Crotriya* is one learned in the *Vedas*. *Mandaka* is explained by Nilakantha as *Arthajnāna-çunya*. *Avipaçchit* is unlearned. *Anuvāka-hata* is lost or affected by only the words (of the *Vedas*).—T.

(profit, and salvation).* When the king properly abideth by the penal code without making any portion of it a dead letter, then that best of periods called the *Krita yuga* setteth in. Let not this doubt be thine, *viz*, whether the era is the cause of the king or the king the cause of the era, for (know this to be certain that) the king is the cause of the era !† It is the king that createth the *Krita*, the *Tretā*, or the *Dwāpara* age. Indeed, it is the king that is the cause of also the fourth *Yuga* (*viz*, the *Kali*). That king who causeth the *Krita* age to set in, enjoyeth heaven exceedingly. That king who causeth the *Tretā* age to set in, doth enjoy heaven but not exceedingly. For his causing the *Dwāpara* age to set in, a king enjoyeth heaven according to his due. The king, however, who causeth the *Kali* age to set in, earneth sin exceedingly. Thereupon that king of wicked deeds resideth in hell for countless years. Indeed, the king's sins affect the world, and the world's sins affect him. Observe thou those kingly duties of thine that befit thy ancestry. That is not the conduct of a royal sage in which thou wishest to abide ! Indeed, he that is stained by weakness of heart and adhereth to compassion, and is unsteady, never obtaineth the merit born of cherishing his subjects. That understanding according to which thou art now acting was never wished (to thee) by Pāndu, or myself, or thy grandsire, while we uttered blessings on thee before ! Sacrifice, gift, ascetic merit, and bravery, subjects and children, greatness of soul, and might, and energy,‡—these were always prayed by me for thee ! Men and gods, when duly worshipped, become gratified and always bestow long life, wealth, and children, and *Swāhā* and *Swadhā*. The mother and the

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* *Dharmebhyas niyacchati* is literally "restricteth (the king) to virtue and the others !"—T.

† What Kunti seeks to inculcate here is that the righteousness or unrighteousness of an era depends directly on the character of the king who rules during that era. It is not true that the king is sinful because the era is sinful ; on the other hand, an era is sinful because the king is so. It always depends upon the king himself as to whether the period of his reign should be virtuous or the contrary.—T.

‡ For *Ojas*, the Burdwan Pundits read *āyus* meaning long life.—T.

father, as also the gods, always desire liberality and gift and study and sacrifice and sway over subjects for their children. Whether all this be righteous or unrighteous, you are to practise it in consequence of your very birth. (Behold, O Krishna, so far from doing all this), though born in a high race, they are yet destitute of the very means of support, and are afflicted with misery! Hungry men, approaching a brave and bountiful monarch, are gratified and live by his side. What virtue can be superior to this? A virtuous person, upon acquiring a kingdom, should in this world make all persons his own, attaching some by gift, some by force, and some by sweet words. A Brāhmana should adopt mendicancy; a Kshatriya should protect (subjects); a Vaiçya should earn wealth; and a Cudra should serve the other three. Mendicancy, therefore, is forbidden to thee! Nor is agriculture suited to thee. Thou art a Kshatriya and, therefore, the protector of all in distress. Thou art to live by the prowess of thy arms. O thou of mighty arms, recover thy paternal share of the kingdom which thou hast lost, by conciliation, or working disunion among thy foes, or gift of money, or violence, or well-directed policy! What can be a matter of greater grief than that I, deprived of friends, should live upon food supplied by others, after having brought thee forth, thou enhancer of the joys of friends? Fight, according to the practices of kings! Do not sink thy ancestors (in infamy)! With thy merit worn out, do not, with thy younger brothers, obtain a sinful end '—' "

SECTION CXXXII.

"Kunti said,—'In this connection, O chastiser of foes, is cited an old story of the conversation between Vidulā and her son. It behoveth thee to say unto Yudhishthira anything that can be gathered from this or anything more beneficial than that!

"'There was a high-born dame of great foresight, named Vidulā. She was famous, slightly wrathful, of crooked disposition, and devoted to Kshatriya virtues. Well-educated, she was known to all the kings of the Earth. Of great learning, she

had listened to the speeches and instructions of diverse men. And the princess Vidulā one day rebuked her own son who, after his defeat by the king of the *Sindhus*, lay prostrate with heart depressed by despair. And she said,—Thou art not my son, O enhancer of the joys of foes! Begotten thou hast not been by myself and thy father! Whence hast thou come? Without wrath as thou art, thou canst not be counted as a man! Thy features betray thee to be a eunuch! Sinkest thou in despair as long as thou livest? If thou art desirous of thy own welfare, bear thou the burthen (of thy affairs on thy shoulders)! Do not disgrace thy soul! Do not suffer it to be gratified with a little! Set thy heart on thy welfare, and be not afraid! Abandon thy fears! Rise, O coward! Do not lie down thus, after thy defeat, delighting all thy foes and grieving thy friends, and reft of all sense of honor! Little streams are filled up with only a small quantity of water. The palms of a mouse are filled with only a small quantity. A coward is soon gratified, with acquisitions that are small! Rather perish in plucking the fangs of a snake than die miserably like a dog! Put forth thy prowess even at the risk of thy life! Like a hawk that fearlessly rangeth the sky, do thou also wander fearlessly, or put forth thy prowess, or silently watch thy foes for an opportunity! Wny dost thou lie down like a carcase or like one smitten by thunder! Rise, O coward, do not slumber after having been vanquished by the foe! Do not disappear from the sight of all so miserably! Make thyself known by thy deeds! Never occupy the intermediate, the low, or the lowest station! Blaze up (like a well-fed fire)!* Like a brand of *Tinduka* wood, blaze up even for a moment, but never smoulder, from desire of life, like a flameless fire of paddy chaff! It is better to blaze up for a moment than smoke for ever and ever! Let no son be born in a royal race, who is either exceedingly fierce or exceedingly mild! Repairing to the field of battle and achieving every great feat that is

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* For *Urjitas* some texts read *Garjitas* which is unpoetical, if not unmeaning. *Urjitas* is literally blazing up or swelling. *Jaghanya* is low but *Adhas* seems to indicate something lower.—T

possible for man to achieve, a brave man is freed from the debt he oweth to the duties of the Kshatriya order. Such a person never disgraceth his ownself. Whether he gaineth his object or not, he that is possessed of sense never indulgeth in grief. On the other hand, such a person accomplisheth what should be next done, without caring for even his life! Therefore, O son, display thy prowess, or obtain that end which is inevitable! Why, indeed, dost thou live, disregarding the duties of thy order?* All thy religious rites, O eunuch, and all thy achievements are gone! The very root of all thy enjoyments is cut off! What for then dost thou live? If fall and sink one must, he should seize the foe by the hips (and thus fall *with* the foe)! Even if one's roots are cut off, he should not yet give way to despair! Horses of high mettle put forth all their prowess for dragging or bearing heavy weights. Remembering their behaviour, muster all thy strength and sense of honor! Know also in what thy manliness consists! Exert thyself in raising that race which hath sunk in consequence of thee! He that hath not achieved a great feat forming the subject of men's conversation, only increaseth the tale of humanity! He is neither man or woman! He whose fame is not sounded in respect of charity, asceticism, truth, learning and acquisition of wealth, is only his mother's excreta. On the other hand, he that surpasseth others in learning, asceticism, wealth, prowess, and deeds, is (truly) a man! It behoveth thee not to adopt the idle, wretched, infamous, and miserable profession of mendicancy that is worthy only of a coward!† Friends never derive any happiness on obtaining that weak person for a friend at whose sight foes are delighted, who is despised by men, who is without seats and robes, who is gratified with small acquisitions, who is destitute, and who hath no courage, and is low. Alas, exiled from our kingdom, driven from home, deprived of all means of enjoyment and pleasure, and destitute of resources, we shall have to

* *Dharmam agratas kritwā*; Nilakantha supposes that *agratas* is used ironically for *prishthatas*. Literally, therefore, it should be "keeping thy duties at thy back," in the sense of disregarding them.—T.

† *Jalmim* is idle.—T.

perish from want of the very means of life! Misbehaving in the midst of those that are good, and the destroyer of thy race and family, by bringing thee forth, O Sanjaya, I have brought forth Kali himself in the shape of a son! Oh, let no woman bring forth such a son (as thou) that art without wrath, without exertion, without energy, and that art the joy of foes! Do not smoulder! Blaze thou up, effectively displaying thy prowess! Slay thy foes! For but a moment, for ever so small a space of time, blaze thou up on the heads of thy enemies! He is a man who cherisheth wrath and forgiveth not! He, on the other hand, who is forgiving and without wrath, is neither a man nor woman! Contentment and softness of heart, and these two, *viz*, want of exertion and fear, are destructive of prosperity! He that is without exertion never winneth what is great! Therefore, O son, free thyself, by thy own exertions, from these faults that lead to defeat and downfall! Steel thy heart and seek to recover thy own! A man is called *Purusha* because he is competent to trouble his foe *(param.)* He, therefore, who liveth like a woman is misnamed *Purusha* (man). A brave king, of mighty strength, and who moveth like a lion, may go the way of all creatures.* The subjects, however, that reside in his dominions do not yet become unhappy. That king who, disregarding his own happiness and pleasures, seeketh the prosperity of his kingdom, suceedeth soon in gladdening his counsellors and friends?'—

"'Hearing these words, the son said,—If thou dost not behold me, of what use would the whole Earth be to thee, of what use thy ornaments, of what use all the means of pleasure and even life itself?—The mother said,—Let those regions be obtained by our foes which belong to those that are low.† Let those again that are our friends go to those regions

* *Disht ıbhāvam gatas.*—T.

† The first word of this *sloka* is variously read. Nilakantha notices several readings, but prefers *Kimadyakānām* which he explains as "*Kim adyam, i. e. Kim bhoktavyam iti ye chintaynti teshām*, meaning the poor. He also suggests that it may mean, *Kim adya twarayā, çwa eva çatrun jeshyāma*, that is, those that are procrastinating. Some of the readings are *Hınyamānasya, Anudrutasya, Anāhatānām, Anādritānām, Nirmanyukānām*, &c.—T.

which are obtainable by persons whose souls are held in respect! Do not adopt the course of life that is followed by those wretched persons who, destitute of strength and without servants and attendants (to do their bidding) live upon the food supplied by others! Like the creatures of the earth that depend on the clouds, or the gods depending on Indra, let the Brāhmanas and thy friends all depend on thee for their sustenance! His life, O Sanjaya, is not vain on whom all creatures depend for their sustenance like birds repairing to a tree abounding with ripe fruits! The life of that brave man is, indeed, praiseworthy, through whose prowess friends derive happiness, like the gods deriving happiness through the prowess of Cakra! That man who liveth in greatness, depending on the prowess of his own arms, suceedeth in winning fame in this world and a blessed state in the next!—' "

SECTION CXXXIII.

"'Vidulā said,—If, having fallen into such a plight, thou wishest to give up manliness, thou shalt then have, in no time, to tread the path that is trod by those that are low and wretched. That Kshatriya who, from desire of life, displayeth not his energy according to the best of his might and prowess, is regarded as a thief! Alas, like medicine to a dying man, these words that are fraught with grave import, and are proper and reasonable, do not make any impression on thee! It is true, the king of the Sindhus hath many followers. They are, however, all discontented. From weakness, and ignorance of proper means, they are waiting for the distress of their master (without being able to effect a deliverance for themselves by their own exertions)! As regards others (his open enemies), they will come to thee with their auxiliaries if they behold thee put forth thy prowess. Uniting with them, seek refuge now in mountain fastnesses, waiting for that season when calamity will overtake the foe, as it must, for he is not free from disease and death! By name thou art *Sanjaya* (the victorious)! I do not, however, behold any such indication in thee! Be true to thy name! Be *my* son! Oh, do not make

thy name untrue! Beholding thee while a child, a Brāhmana of great foresight and wisdom said,—*This one falling into great distress will again win greatness!*—Remembering his words, I hope for thy victory! It is for that, O son, I tell thee so, and shall tell thee again and again! That man who pursueth the fruition of his objects according to the ways of policy and for the success of whose objects other people strive cordially, is always sure to win success! *Whether what I have is gained or lost, I will not desit,*—with such a resolve, O Sanjaya, O learned one, engage in war, without withdrawing thyself from it! Camvara hath said,—there is not a more miserable state than that in which one is anxious for his food from day to day.* A state such as this hath been said to be more unhappy than the death of one's husband and sons. That which hath been called poverty is only a form of Death. As regards myself, born in a high race, I have been transplanted from one lake into another. Possessed of every auspicious thing, and worshipped by my husband, my power extended over all. Staying in the midst of friends, our friends formerly beheld me decked in costly garlands and ornaments; with body well-washed, attired in excellent robes, and myself always cheerful! When thou wilt behold both me and thy wife weakened (from want of food), thou wilt then, O Sanjaya, scarcely desire to live! Of what use will life be to thee when thou wilt behold all our servants engaged in attending on us, our preceptors and our ordinary and extraordinary priests leaving us from want of sustenance! If, again, I do not now see in thee those laudable and famous achievements in which thou wert formerly engaged, what peace can my heart know? If I have to say—*Nay*—to a Brāhmana, my heart will burst, for neither myself nor my husband ever said—*Nay*—to a Brāhmana before. We were the refuge of others, without ourselves having ever taken refuge with others! Having been such, if I have to support life by depending on another, I will surely cast off my life! Be thou our means of crossing the ocean that is difficult to cross! In the absence of boats, be

* I render this *Sloka* a little too freely.—T.

thou our boat! Make for us a place where place there is none.* Resucsitate us that are dead! Thou art competent to encounter all foes if thou dost not cherish the desire of life! If, however, thou art for adopting this mode of life that is fit only for a eunuch, then with troubled soul and depressed heart it would be better for thee to sacrifice thy life! A brave man winneth fame by slaying even a single foe. By slaying Vritra Indra became the great Indra and acquired the sovereignty of all the gods and the cup† for drinking *Soma*, and the lordship of all the worlds. Proclaiming his name in battle, challenging his foes accoutred in steel, and grinding or slaying the foremost warriors of hostile ranks, when a hero winneth far-extending fame in fair fight, his enemies then are pained and bow down unto him. They that are cowards become helpless and contribute by their own conduct to bestow every object of desire on those that are skilled and brave and that fight reckless of their lives. Whether kingdoms be overtaken by mighty ruin, or whether life itself be endangered, they that are noble never desist till they exterminate the foe within their reach. Sovereignty is either the door of heaven or *Amrita*. Regarding it as one of these, and bearing it in mind that it is now shut against thee, fall thou like a burning brand in the midst of thy foes. O king, slay thy foes in battle! Observe the duties of thy order! Let me not behold thee cheerless, O enhancer of the fears of thy foes! Let me not in dejection behold thee standing in misery, surrounded by our sorrowing selves and rejoicing foes! Rejoice, O son, and make thyself happy in the possession of wealth in the company of the daughters of the *Sauviras* and do not, in weakness of heart, be ruled over by the daughters of the *Saindhavas*! If a young man like thee, who is possessed of beauty of person, learning, and high birth, and world-wide fame, acteth in such unbecom-

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* The Burdwan Pundits have failed to catch the meaning of *Kurushwa sthānamasthane*.—T.

† *Graham* is explained by Nilakantha to mean the cup for drinking *Soma*. Some texts read *Prahgraham* which would be tautological, for it means rule or sovereignty.—T.

ing a way like a vicious bull in the matter of bearing its burthen, then that, I think, would be equal to death itself.* What peace can my heart know if I behold thee uttering laudatory speeches in honor of others or walking (submisively) behind them? Oh, never was one born in this race that walked behind another! O son, it behoveth thee not to live as a dependant on another! I know what the eternal essence of Kshatriya virtues† is, as spoken of by the old and the older ones and by those coming late and later still! Eternal and unswerving, it hath been ordained by the Creator himself! He that hath, in this world, been born‡ as a Kshatriya in any high race and hath acquired a knowledge of the duties of that order, will never from fear or for the sake of sustenance,$ bow down to any body on earth. One should stand erect with courage and not bow down, for exertion is manliness! One should rather break in the joints than yield in this world here to anybody! A high-souled Kshatriya should always roam like an infuriate elephant. He should, O Sanjaya, bow down unto Brāhmanas only, for the sake of virtue! He should rule over all other orders, destroying all evil-doers. Possessed of allies or destitute of them, he should be so as long as he liveth!—' "

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* None of the vernacular translators have correctly rendered this *sloka*. The Burdwan Pundits have narrowly missed the right meaning, while K. P. Singha is, as usual, ludicrously in error. The difficulty lies in *Adhuryyavat-cha Vodavye* which means, as I have rendered, on Nilakantha's authority, "like a vicious bull in the matter of his burthen."—T.

† *Kshatra-hridayam* is not the "Kshatriya heart," but the essence of Kshatriyahood, or Kshatriya virtues or duties. *Purvais* is explained by Nilakantha as "of my own lineage," and *Parais* as "of other families"; whilst *Paratarais*, according to him, means "by the aged." I cannot, however, reject the obvious meanings of these words, even for the sake of Nilakantha. *Avyaya* is literally "indestructible"; here, however, it is used in the sense of unswerving or admitting of no deviation

‡ *Ajatas* is explaind by Nilakantha as "well-born.—T.

$ Lit. "Or observing his sustenance," *i. e.* with an eye to or for the sake of sustenance.—T.

SECTION CXXXIV.

"Kunti said,—'Hearing these words of his mother, the son said,—O ruthless and wrathful mother, O thou that thinkest highly of martial heroism, thy heart is surely made of steel beat into that shape! Fie on Kshatriya practices, in accordance with which thou urgest me to battle as if I were a stranger to thee, and for the sake of which thou speakest to me—thy only son—such words as if thou wert not my mother! If thou beholdest me not, if thou art dissociated with me—thy son, of what use then would the whole Earth be to thee, of what use all thy ornaments and all the means of enjoyment, indeed, of what use would life itself be to thee?—

"'The mother said,—All the acts* of those that are wise, are (undertaken), O son, for the sake of virtue and profit! Eyeing these (virtue and profit) only, I urge thee, O Sanjaya, to battle! The fit hour hath come for exhibiting thy prowess. If at such a time thou dost not resort to action, then disrespected by the people thou wouldst do that which would be most disagreeable to me! If, O Sanjaya, thou art about to be stained with infamy and I do not (from affection) tell thee anything, then that affection, worthless and unreasonable, would be like the she-ass's for her young. Do not tread the path that is disapproved by the wise and adopted by the foolish. Great is the ignorance here. Innumerable creatures of the world have taken refuge in it. If thou, however, adoptest the behaviour of the wise, thou wilt then be dear to me.† Indeed, if thou

* For *Sarvārambhā* some texts read *Sarvāvasthā*. The sense would not be so clear if this reading were adopted.—T.

† *Avidyā* is ignorance, or non-knowledge, used in reference to the belief cherished by many that this body is the Self or Soul. Knowledge consists in believing the body to be material and destructible and separate from the Soul or Self. They who believe the body to be Self cannot cast it off for the benefit of the Soul. What the mother says to her son is,—Do not be one of these! On the other hand, be wise or adopt the behaviour of the wise, *i. e.* do not endanger thy soul for the sake of thy body, but throw away thy body, if necessary, for the sake of thy soul. A Kshatriya's soul should be noble, fearless, &c., as said before.—T.

hast recourse to virtue and profit, if with God above thou reliest upon human exertion, if thy conduct becometh like that of the good, then it is by this and not by any other means that thou wilt become dear to me !* He that taketh delight in sons and grandsons that are well-instructed, (enjoyeth a delight that is real). He, on the other hand, that taketh delight in a son who is destitue of exertion, refractory, and wicked-minded, hath not the very object accomplished for which a son is desired.† Those worst of men that never do what is proper and always do what is censurable, do not obtain happiness here or hereafter ! A Kshatriya, O Sanjaya, hath been created for battle and victory ! Whether he winneth or perisheth, he obtaineth the region of Indra ! The happiness that a Kshatriya obtaineth by reducing his foes‡ to subjection is such that the like of it doth not exist in heaven in the sacred region of Indra ! Burning with wrath, a Kshatriya of great energy, if vanquished many times, should wait desiring to vanquish his foes.$ Without either casting away his own life or slaying his foes, how can he obtain peace of mind by any other course ? He that is possessed of wisdom regardeth§ anything little as disagreeable. Unto that person to whom anything little becometh agreeable, that little (ultimately) becometh a source of pain. The man that hath not what is desirable soon becometh wretched. Indeed, he soon feeleth every want and is lost like the Gangā on entering the ocean !—'

"'The son said,—Thou shouldst not, O mother, give ex-

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* The 10th *sloka* is grammatically connected with the 9th. I have rendered it some what freely.—T.

† There seems to be some omission in the 11th *sloka*. Grammatically it is connected with the first half of the following *sloka*. The sense is scarcely clear. For *Yohyevasuvinitena* some texts read incorrectly *Yohyevamavinitena*. It seems to me that *Suvinitena* is used by way of contrast with *Durvinitena* that follows.—T.

‡ Many texts read *Yadi-mitrán*. I think this is erroneous. The correct reading, I apprehend, is *yadamitrán*.—T.

$ Nilakantha supposes that *Sthátavyam* should be supplied after *Jigishayā*. I have, therefore, detached 25 from 26.—T.

§ *Icchati* is explained by Nilakantha to mean *manyate*.—T.

pression to such views before thy son! Show him kindness now, staying by his side like a silent and dumb being!

"'The mother said,—Great is my gratification since thou sayest so! I who may be urged (by thee to what is my duty) am thus urged by thee! I shall, therefore, urge thee more (for doing what thou shouldst do)!* I will, indeed, honor thee then when I will behold thee crowned with complete success after the slaughter of all the Saindhavas!—

"'The son said,—Without wealth, without allies, how can success and victory be mine? Conscious of this exceedingly miserable state of mine, I have myself abstained from desire of kingdom like an evil-doer abstaining from desire of heaven! If, therefore, O thou of mature wisdom, thou seest any means (by which all this can be effected), speak fully of it to me as I ask thee, for I shall do all that thou mayst command me to do!—

"'The mother said,—Do not disgrace thy soul, O son, by anticipations of failure! Objects unattained have been attained; while those attained have been lost! The accomplishment of objects should never be sought with wrath and folly. In all acts, O son, the attainment of success is always uncertain. Knowing that success is uncertain, people still act, so that they sometimes succeed, and sometimes do not. They, however, that abstain from action, never obtain success. In the absence of exertion there is but one result, *viz*, the absence of success. There are, however, two results in the case of exertion, *viz*, the acquisition of success or its non-acquisition. He, O prince, who hath settled before-hand that all acts are uncertain in respect of their results, maketh both success and prosperity† unattainable by himself. *This will be*,—with

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* The plain meaning of this is,—"I am glad to see thee thus urging me to do my duty, *viz*, showing thee compassion. But as thou urgest me to do what thou thinkest to be *my* duty, suffer *me* to urge *thee* also to do what *thou* shouldst do!"—T.

† Nilakantha explains that *Vridhi* here means sickness or affliction, *i. e.* one's own; and *Samridhi* is prosperity—of the foe. There is a root *Vridh* which does mean to pain or afflict, but there is no necessity of rejecting here the obvious and plain meaning of the word.—T.

such a belief should one, casting off all sloth, exert and wake up and address himself to every act. That wise king who, O son, engageth in acts, having performed all auspicious rites and with the gods and the Brāhmanas on his side, soon winneth success.* Like the Sun embracing the East, the goddess of prosperity embraceth him. I see thou hast shown thyself fit for the various suggestions and means and encouraging speeches thou hast had from me! Display (now) thy prowess! It behoveth thee to win, by every exertion, the object thou hast in view! Bring together to thy own side those that are angry (with thy foes), those that are covetous, those that have been weakened (by thy foes), those that are jealous (of thy foes), those that have been humiliated (by them), those that always challenge (them) from excess of pride, and all others of this class! By this means thou wilt be able to break the mighty host (of thy enemy) like an impetuous and fierce-rising tempest scattering the clouds! Give them (thy would-be allies) wealth before it is due, seek their good, be up and doing, and speak sweetly unto them all! They will then do thee good, and place thee at their head! When the enemy cometh to know that his foe hath become reckless of his life, then is he troubled on the latter's account as from a snake living in his chamber! If, knowing one to be powerful, one's enemy doth not strive to subjugate one, he should at least make one friendly by the application of the arts of conciliation, gift, and the like. Even that would be tantamount to subjugation. Obtaining a respite by means of the art of conciliation, one's wealth may increase. And if one's wealth increaseth, one is worshipped and sought as a refuge by one's friends. If again one is deprived of wealth, one is abandoned by friends and relatives, and (more than that) mistrusted and even despised by them! It is perfectly impossible for him to ever regain his kingdom, who, having united himself with his foe, liveth confidingly.†' "

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* The word used is *Vridhi* which literally means increase or growth.

† *Sambhiyate* is supposed by Nilakantha to be used here ironically.

SECTION CXXXV.

"'The mother said,—Into whatever calamity a king may fall, he should never give way to fear. Even if his heart were to burst with fear, he should not still betray it.* Beholding the king afflicted with fright, the whole kingdom, the army, the counsellors, all yield to fear, and all the subjects become disunited.† Some go and embrace the side of the enemy; others simply abandon (the king); and others again, that had before been humiliated, strive to strike. They, however, that are intimate friends wait by his side, and though desiring his welfare yet from inability (to do anything) wait helplessly like a cow whose calf hath been tethered. As friends grieve for friends that are plunged into distress, so those well-wishers also grieve upon beholding their lord plunged into grief.‡ Even thou hast many friends whom thou hadst worshipped before. Even thou hast many friends after thy heart, who feel for thy kingdom and who desire to take a share of thy calamities on themselves. Do not frighten those friends, and do not suffer them to abandon thee on beholding thee afflicted with fear! Desiring to test thy might, manliness, and understanding, and wishing also to encourage thee, I have said all this for enhancing thy energy! If thou understandest what I have said, and if all I have said appears proper and sufficient, then, O Sanjaya, muster thy patience and gird up thy loins for victory! We have a large number of treasure-houses unknown to thee. I alone know of their existence, and no other person. I will place all these at thy disposal. Thou hast also, O Sanjaya, more than one friend who sympathise with thee in thy joys and woes, and who, O hero, never retreat from the field of battle! O grinder of foes, allies such as these always play the part of faithful counsellors to a person

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* Literally, "should not behave as if afflicted with fear."—T.

† Nilakantha explains *mahim* to be *mahisthān lokān*.—T.

‡ Kali Prosunno Singha has made a mess of this and the preceding *sloka*. The Burdwan Pundits give the sense correctly.—T.

who seeketh his own welfare and desireth to acquire what is agreeable to himself!—'

"Kunti continued,—'Hearing this speech of his mother fraught with excellent letters, words, and sense, the despair that had overtaken Sanjaya's heart left it instantly although that prince was not gifted with great intelligence. And the son said,—When I have thee that art so observant of my future welfare for my guide, I shall certainly either rescue my paternal kingdom that is sunk in water or perish (in the attempt)! During thy discourse I was almost a silent listener. Now and then only I interposed a word. It was, however, only with the view of drawing thee out so that I might hear more on the subject! I have not been satiated with thy words like a person not satiated with drinking *amrita*. Deriving support from my allies, behold, I gird up my loins for repressing my foes and obtaining victory!*—'

"Kunti continued,—'Pierced by the wordy arrows of his mother, the son roused himself like a steed of proud mettle and achieved all that his mother had pointed out. When a king is afflicted by foes and overcome with despair, his minister should make him hear this excellent history that enhanceth energy and inspireth might. Indeed, this history is called *Jaya* and should be listened to by every one desirous of victory. Indeed, having listened to it, one may soon subjugate the whole earth and grind his foes. This history causeth a woman to bring forth a son. Capable also of causing a woman to bring forth a heroic son, the woman quick with child that listeneth to it repeatedly, certainly giveth birth to a hero. The Kshatriya woman that listeneth to it bringeth forth a brave son of unbaffled prowess, one that is foremost in learning, foremost in ascetic austerities, foremost in liberality, devoted to asceticism, blazing forth with Brāhmic beauty, numberable with the good, radiant with effulgence, endued with great might, blessed, a mighty car-warrior, possessed of great in-

* These three *slokas*, representing Sanjaya's speech, I have rendered somewhat freely, as a closely literal version would not give the true spirit of the original.—T.

telligence, irresistible (in battle), ever victorious, invincible, a chastiser of the wicked, and a protector of all practisers of virtue !' "

SECTION CXXXVI.

"Kunti said,—'Say unto Arjuna, O Keçava, these words: —When thou wert brought forth in the lying-in room and when I was sitting in the hermitage surrounded by ladies, a celestial and delightful voice was heard in the skies, saying,— *O Kunti, this thy son will rival the deity of a thousand eyes! This one will vanquish in battle all the assembled Kurus! Aided by Bhima,* he will conquer the whole Earth and his fame will touch the very heavens! With Vāsudeva as his ally, he will slay the Kurus in battle and recover his lost paternal share in the kingdom! Endued with great prosperity, he will, with his brothers, perform three great sacrifices!*—O thou of unfading glory, thou knowest how steady in truth is Vibhatshu otherwise called Savyasāchin, how irresistible he is! O thou of Daçārha's race, let it be as that (celestial) voice said! If, O thou of Vrishni's race, there is anything like righteousness, those words will be true, for then, O Krishna, thou wilt thyself accomplish it all! I do not doubt what that voice said! I bow to righteousness which is superior to all. It is righteousness that supports all creatures! Thou shalt say these words unto Dhananjaya! Unto Vrikodara again, who is always ready for exertion, thou shalt say these words :—*The time hath come for that in view of which a Kshatriya lady bringeth forth a son! They that are foremost among men never become cheerless when they have hostilities to wage!*†— Thou knowest what the state of Bhima's mind is! That grinder of foes is never pacified until he exterminates his foes! Thou shalt, O Mādhava, next say unto the auspicious Krishnā

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* Literally, "having Bhima for his second." *Udvartayishyati* is explained by Nilakantha as *Akulikarishyati*. It would, therefore, mean "trouble, annoy, or persecute."—T.

† Literally, "having obtained hostility."—T.

of great fame, that daughter-in-law of the high-souled Pāndu, who is conversant with the details of every virtue, these words: —*O thou that art highly blessed, O thou of noble parentage, O thou that art endued with great fame, that becoming behaviour which thou always showest towards my sons is, indeed, worthy of thee!*—Thou must also say unto the two sons of Mādri who are always devoted to Kshatriya virtues, these words:—*Covet ye, more than life itself, those enjoyments that are acquired by prowess! Objects won by prowess always please the heart of a person that liveth according to Kshatriya practices!* Engaged as ye are in acquiring every kind of virtue, before your very eyes the princess of Pānchāla was addressed in cruel and abusive epithets! Who is there that can forgive that insult?* The deprivation of their kingdom grieved me not. Their defeat at dice grieved me not. The very exile of my sons (into the woods) grieved me not. That the noble and fair Draupadi however, while weeping in the midst of the assembly, had to hear those cruel and insulting words is what grieveth me exceedingly! Alas, the exceedingly beautiful Krishnā, ever devoted to Kshatriya virtues, found no protector on that occasion though she was wedded to such powerful protectors! O thou of mighty arms, say unto that tiger among men, Arjuna, that foremost of all wielders of weapons, that he should always tread in the path that may be pointed out by Draupadi! Thou knowest it very well, O Keçava, that Bhima and Arjuna,—that pair of fierce and all-destroying Yamas,—are capable of making the very gods go the way of all creatures!† Is not this an insult to them that (their wife) Krishnā was dragged into the assembly? O Keçava, recall to their remembrance all those cruel and harsh words that Dusçāsana said unto Bhima in the very presence of all the warriors of Kuru's race! Enquire (in my name) after the welfare of the Pandavas with their child-

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* The word *Purushottama* in this *sloka*, in the case of address, refers to Krishna whom Kunti is addressing. This remark, therefore, seems to be addressed to Krishna, for being reapeated to the sons of Mādri.—T.

† I. e. "may slay the very gods."—T.

ren and Krishnā! Say unto them, O Janārddana, that I am well! Go thou on thy auspicious way, and protect my sons!'"

Vaiçampāyana continued.—"Saluting and walking round her, the mighty-armed Krishna whose gait resembled the sportive gait of the lion, then issued out of Prithā's abode. And he then dismissed those bulls among the Kurus with Bhishma at their head (who had followed him), and taking Karna upon his chariot, left (the Kuru city), accompanied by Sātyakī. And after he of Daçārha's race had departed, the Kurus assembled together and began to talk of that highly wonderful and marvellous incident connected with him.* And they said,—'Overcome with ignorance, the whole Earth hath been entangled in the meshes of death!' And they also said,—'Through Duryodhana's folly, all this is doomed to destruction!'

"Having issued out of the (Kuru) city, that foremost of persons proceeded, deliberating with Karna for a long time. And that delighter of all the Yādavas then dismissed Karna and urged his steeds to greater speed. And driven by Dāruka, those swift coursers endued with the speed of the tempest or the mind, went on as if drinking the skies. And quickly traversing a long way like fleet hawks, they reached Upaplavya very soon, bearing the wielder of *Cārnga*."

SECTION CXXXVII.

Vaiçampāyana said.—"Hearing the words of Kunti, those mighty car-warriors, Bhishma and Drona, then spoke these words unto the disobedient Duryodhana.—'Hast thou, O tiger among men, heard the fierce words of grave import, excellent and consistent with virtue, that Kunti spoke in the presence of Krishna? Her sons will act according to them, especially as they are approved by Vāsudeva! O Kaurava, they will not assuredly desist, without their share of the kingdom (being given them)! Thou hast inflicted much pain on the sons of Prithā. And Draupadi also was afflicted by thee in the assem-

* *Viz*, his universal form, which he had displayed at the Kuru assembly for terrifying Duryodhana and his counsellors.—T.

bly! They were, however, bound then by the bonds of virtue, and it was for this that they tolerated that treatment. Obtaining Arjuna now, who is skilled in every weapon, and Bhima of firm resolution, and *Gāndiva* and the couple of (inexhaustible) quivers, and that car (of Arjuna), and that banner (bearing the device of the ape), and Nakula and Sahadeva both endued with great might and energy, and Vāsudeva also, as his allies, Yudhishthira will not forgive (thee)! O mighty-armed one, thou hast witnessed with thy own eyes how the intelligent Arjuna vanquished us all in battle before, in the city of Virāta! Indeed, after this, that ape-bannered (warrior) consumed in battle, taking up his fierce weapons, those *Dānavas* of terrible deeds (called) the *Nivātakavachas*. On the occasion also of the tale of cattle, (when captured by the *Gandharvas)* this Karna and all these (thy counsellors) and thyself accoutred in mail and on thy car, were all liberated (from the grasp of the *Gandharvas*) by that Arjuna! That is a sufficient proof. Therefore, O foremost of the Bharatas, with all thy brothers make peace with the sons of Pāndu! Save this whole Earth that is within Destruction's jaws! Yudhishthira is thy elder brother, virtuous in behaviour, affectionate (towards thee), sweet-speeched, and learned! Abandoning thy sinful intentions, unite thyself with that tiger among men! If Pāndu's son beholdeth thee divested of thy bow, and without the wrinkles (of rage) on thy brow, and cheerful, even that would be for the good of our race! Approaching with all thy counsellors that prince, embrace him (fraternally)! O represser of foes, salute the king respectfully as before. And let Yudhishthira the son of Kunti, the elder brother of Bhima, seize, from affection, thy saluting self with his arms! And let that foremost of smiters, Bhima, possessed of leonine shoulders and thighs and round, long, and mighty arms, embrace thee! And then let that son of Kunti, Dhananjaya, called also Pārtha, of eyes like lotus petals, and curly hair* and conch-like neck

* The word is *Gudākeça* which is explained by some commentators as the *Īça* or lord of *Gudākā* or sleep. Nilakantha, however, throws doubt on this etymology and suggests, that it probably means "curly

salute thee respectfully! Then let those tigers among men, the twin Açwins, unrivalled on earth for beauty, wait on thee with affection and reverence as on their preceptor! And let all the kings with him of Daçārha's race at their head, shed tears of joy! Abandoning thy pride, unite thyself with thy brothers! Rule thou the whole Earth, with thy brothers! Let all the kings joyfully return (to their respective homes), having embraced one another! There is no need of battle, O king of kings! Listen to the dissuasions of thy friends! In the battle (that will ensue) a great destruction of the Kshatriyas is certainly indicated! The stars are all hostile. The animals and birds have all assumed fearful aspects! Diverse portents, O hero, are visible, all indicating a slaughter of Kshatriyas! All these portents again are particularly visible in our abodes! Blazing meteors are afflicting* thy host. Our animals are all cheerless and seem, O king, to be crying! Vultures are wheeling around thy troops! Neither the city nor the palace looks as before! Jackals, setting forth ominous yells, are runing about the four quarters which are ablaze with conflagrations! Obey thou the counsels of thy father and mother as also of ourselves who are thy well-wishers! War and peace, O thou of mighty arms, are within thy control! If, O grinder of foes, thou dost not act according to the words of thy friends, thou shalt have to repent upon beholding thy army afflicted with the arrows of Pārtha! Hearing in battle the terrible yells uttered by the mighty Bhima and the twang of *Gandiva*, thou wilt remember these our words! Indeed, if what we say appears unacceptable to thee, then it will be as we say!"†

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haired." I am disposed to adopt this meaning. The next word is *Kamvu-griva* which means "conch-necked," *i. e.* one whose neck has three wrinkles like to the wrinkles of a conch-shell.—T.

* Literally, impeding or obstructing.—T.

† *Cushmin* is explained by Nilakantha to mean mighty or strong. The second half of the last *sloka* is not very clear. Kāli Prasanna Singha, as he always does in such cases, omits it altogether. I have rendered it freely, and find that I am supported by the Burdwan Pundits.

SECTION CXXXVIII.

Vaiçampāyana said.—"Thus addressed (by them), Duryodhana, contracting the space between his eye-brows, became cheerless, and with face bent down began to cast oblique glances. And he said not a word in reply. Beholding him cheerless, those bulls among men, Bhishma and Drona, looking at each other, once more addressed him, and said (these words).

"Bhishma said,—'What can be a matter of greater grief to us than that we shall have to fight against that Yudhishthira who is devoted to the service of his superiors, destitute of envy, conversant with *Brahma*, aud truthful in speech!'

"Drona said,—'My affection for Dhananjaya is greater than that which I bear for my son Açwatthāman! There is greater reverence also and humility (towards me) in that ape-bannered hero (than in Açwathāman)! Alas, in observance of Kshatriya duties, I shall have to fight even against that Dhananjaya who is dearer to me than my son! Fie on the Kshatriya profession! That Vibhatsu who hath no other bowman in the world as his equal, hath, through my grace, acquired this superiority over all bowmen! He that hateth his friends, he that is of wicked disposition, he that denieth godhead, he that is crooked and deceitful, never obtaineth the worship of the righteous, like an ignorant person present at a sacrifice! Though dissuaded from sin, a sinful man would still wish to commit sinful acts; while he that is righteous, though tempted by sin, would not yet abandon righteousness! Though thou hast conducted thyself with falsehood and deceit towards them, the Pāndavas are still desirous of doing what is agreeable to thee! As regards thyself, O thou best of the Bharatas, all thy faults are calculated to bring about disasters on thee!

The meaning depends in a large measure on the single word *Bhavishyati*. Rendered closely, the words are, "If this my word appear contrary to thee, (then) it will be!" The singular genetive personal pronoun occuring twice in this *sloka* is a mistake. The speakers are Bhishma *and* Drona, and, therefore, the plural (or dual) form ought to have been used.—T

Thou hast been addressed by the eldest of the Kurus, by me, by Vidura, and by Vāsudeva! Thou dost not yet understand what is beneficial for thyself! *I have a large force,*—with this conviction thou desirest to pierce the Pāndava host abounding with heroes, like the current of the Gangā piercing the ocean abounding with sharks and alligators and *makaras!** Having obtained Yudhishthira's prosperity like the cast off robes or garlands of another, thou regardest it as thy own! If the son of Prithā and Pāndu stayeth even in the woods with Draupadi and surrounded by his armed brothers, who is there, in even the possession of a kingdom, that is competent to vanquish him! In the presence of even that Ailavila (Kuvera) under whose command all the *Yakshas* live as servants, Yudhishthira the just shone with splendour!† Having proceeded to Kuvera's abode and having procured wealth therefrom, the Pāndavas are now desirous of attacking thy swelling kingdom and winning sovereignty for themselves! (As regards us two), we have made gifts, poured liabations on fire, studied (the scriptures), and gratified the Brāhmanas by presents of wealth. The (allotted) periods of our life have also run out. Know that our work has been done. (As regards thyself however), giving up happiness, kingdom, friends, and wealth, great will be thy calamity if thou seekest war with the Pāndavas! How canst thou vanquish the son of Pāndu when

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* Some texts read *ivoshnage* for *ivārnavam*. The meaning would then be unquestionably better; *ushnage* is "in the season of rains." The sense, if this reading be adopted, would be, 'Thou desirest to cross (the Pāndava army like) the current of the Gangā during the rainy season!" Of course, the correction *vegamiva* must have to be made for *vega iva*.—T.

† *Rājānas*, the plural of *Rājan*, means here the *Yakshas* or followers of Kuvera the lord of treasures, the friend of Civa, the elder brother of Rávana. Kuvera, therefore, is sometimes called *Rājrājeçwara* or the king of kings. The sense of the passage is that when Yudhishthira went to Kuvera's abode, he shone there more brilliantly than the lord of treasures himself having all the *Yakshas* under his control. The Burdwan Pundits explain the *slóka* correctly. Kàli Prasanna Singha, as usual, trips.—T.

Draupadi who is truthful in speech and devoted to rigid vows and austerities, prayeth for his success? How wilt thou vanquish that son of Pāndu who hath Janārddana for his counsellor, and who hath for a brother that Dhananjaya who is the foremost of wielders of weapons? How wilt thou vanquish that son of Pāndu, of severe austerities, who hath for his allies so many Brāhmanas endued with intelligence and mastery over their senses? In accordance with what a prosperity-wishing friend should do when he sees his friends sinking in an ocean of distress, I again tell thee, there is no necessity for war! Make peace with those heroes for the sake of prosperity to the Kurus! Do not court defeat, with thy sons, counsellors, and army!'"

SECTION CXXXIX.

"Dhritarāshtra said,—'O Sanjaya, in the midst of all the princes and the servants, the slayer of Madhu took Karna upon his car and went out (of our city)! What did that slayer of hostile heroes, that one of immeasurable soul, say unto Rādhā's son? What conciliatory words did Govinda speak unto the *Suta's* son? Tell me, O Sanjaya, what those words were, mild or fierce, that Krishna possessed of a voice deep as that of newly-risen clouds during the rainy season said unto Karna?'

"Sanjaya said,—'Listen to me, O Bhārata, as I repeat in due order those words, fierce and mild, agreeable and consistent with virtue, true and beneficial, and pleasing to the heart, which the slayer of Madhu, of immeasurable soul, said unto Rādhā's son!*'

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* The speakers in this Section are, I suspect, wrongly named. What Krishna said unto Karna was all a secret. It was known to Krishna and Karna only, and not to anybody else before the battle, for Krishna here first disclosed to Karna the secret of his birth, and Karna, although he seems to have been aware of it, urged Krishna not to divulge it to Yudhishthira as that, he thought, would prevent Yudhishthira from fighting. How could Krishna's words, therefore, be known to Sanjaya

" 'Vāsudeva said,—O son of Rādhā, thou hast worshipped many Brāhmanas fully conversant with the *Vedas*. With concentrated attention and mind free from envy thou hast also (on many an occasion) enquired of them after truth! Thou knowest, therefore, O Karna, what the eternal sayings of the *Vedas* are! Thou art also well-versed in all the subtile conclusions of the scriptures! It is said by those conversant with the scriptures that the two kinds of sons called *Kānina* and *Sahoda* that are born of a maiden have him for their father who weddeth the maiden.* Thou, O Karna, hast been born in this way. Thou art, therefore, morally the son of Pāndu! Come, be a king, according to the injunction of the scriptures!† On the side of thy father, thou hast the sons of Prithā, on the side of thy mother, thou hast the Vrishnis, (for thy kinsmen). O bull among men, know that thou hast these two for thy own! Proceeding this very day with me hence, O sire, let the Pāndavas know thee as a son of Kunti born before Yudhishthira! Thy brothers the five Pāndavas, the sons of Draupadi, and the invincible son of Subhadrā, will all embrace thy feet! All the kings and princes again that have been assembled for the Pāndava cause, and all the Andhakas and Vrishnis, will also embrace thy feet! Let queens and princesses

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at this stage of the story? The omniscience of Sanjaya in consequence of which he knew everything about the battle that subsequently took place, was due to a boon of Vyasa. That boon was bestowed upon him sometime after Krishna's departure from Hastinā. I suspect, the real speakers in this dialogue are Vaiçampāyana and Janamejaya. Substitute Janamejaya for Dhritarāshtra and Vaiçampāyana for Sanjaya, and the anomaly noticed would disappear. All the printed and manuscript texts, however, have Dhritarāshtra and Sanjaya as the speakers. I have not, therefore, ventured to make the correction, although I am almost certain that the correction should be made.—T.

* A *Kānina* child is one born of a maiden before her marriage. A *Sahoda* is one begotten on a maiden by somebody but born after the maiden's marriage with some one else. *Vide* the different kinds of sons enumerated in the *Adi Parva*, P. 352.—T.

† *Nigrahāt*, the ablative of *Nigraha*, means *Cāsana*, *i. e.* dictate, injunction, &c. Kali Prasanna Singha misunderstands the word totally, and gives a ridiculous version of the passage.—T.

bring golden and silver and earthen jars (full of water) and deciduous herbs and all kinds of seeds and gems, and creepers, for thy installation !* During the sixth period, Draupadi also will come to thee (as a wife). Let that best of Brāhmanas, Dhaumya, of restrained soul, pour libations of clarified butter on the (sacred) fire, and let those Brāhmanas regarding all the four *Vedas* as authoritative (and who are acting as priests unto the Pāndavas) perform the ceremony of thy installation !† Let the family priest of the Pāndavas who is devoted to *Vedic* rites, and those bulls among men—those brothers the five sons of Pāndu,—and the five sons of Draupadi, and the Pānchālas, and the Cnedis, and myself also, install thee as the lord of the whole Earth! Let Dharma's son Yudhishthira, of righteous soul and rigid vows, be thy heir-presumptive, ruling the kingdom under thee! Holding the white *chāmara* in his hand (for fanning thee), let Yudhishthira the son of Kunti ride on the same car behind thee! After thy installation is over, let that other son of Kunti, the mighty Bhimasena, hold the white umbrella over thy head! Indeed, Arjuna then will drive thy car furnished with a hundred tinkling bells, its sides covered with tiger skins, and with white steeds harnessed to it! Then Nakula and Sahadeva, and the five sons of Draupadi, and the Pānchālas with that mighty car-warrior Cikhandi, will all proceed behind thee! I myself with all the Andhakas and the Vrishnis, will walk behind thee! Indeed, all the

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* All these ingredients are used in ceremonies of installation to this day. When again the images of deities are bathed, these very articles are used. They are all placed in jars of water, and with proper *mantras* the water is poured over the head of the person to be installed or over the stone images of gods and goddesses to be vivified for worship. The word which I have rendered 'deciduous herbs' is *oshadhyas* (plural of *oshadhi.*) To this day the *Bunyas* of Indian bazzars sell certain articles under the name of *Sarvaushadhi Mahaushadhi.* I do not know what these are, but have seen them used in many ceremonial rites.—T.

† *Chāturvaidyas Brāhmanas* are those that regard all the four *Vedas* as authoritative. There are others that are *Trivedis*, and others *Dwivedis*, and others *Ekavedis*, and others again as *Anrichs*. *Vide Sanatsujātiya* sections, P. 145.—T.

Dāçārhas and the Daçārnas, will, O king, be numbered with thy relatives! Enjoy the sovereignty of the Earth, O thou of mighty arms, with thy brothers the Pāndavas, with *Yapas* and *homas* and auspicious rites of diverse kinds performed in thy honor! Let the Dravidas, with the Kuntalas, the Āndhras, and the Tālacharas, and let also the Chuchupās, and the Venupas, all walk before thee!* Let chaunters and panegyrists praise thee with innumerable laudatory hymns! Let the Pāndavas proclaim—*Victory to Vasusena!*† Surrounded by the Pāndavas, like the moon by the stars, rule thou the kingdom, O son of Kunti, and galdden Kunti herself! Let thy friends rejoice, and thy enemies grieve! Let there be, this very day, a brotherly union between thee and thy brothers the sons of Pāndu!—' "

SECTION CXL.

" 'Karna said,—Without doubt, O Keçava, thou hast said these words from thy love, affection, and friendship for me, as also in consequence of thy desire of doing me good, O thou of Vrishni's race! I know all that thou hast said unto me! Morally I am the son of Pāndu, as also in consequence of the injunctions of the scriptures, as thou, O Krishna, thinkest! My mother, while a maiden, bore me in her womb, O Janārddana, through her connection with *Surya!* And at the command of Surya himself, she abandoned me as soon as I was born! Even thus, O Krishna, I came into the world! Morally, therefore, I am the son of Pāndu. Kunti, however, abandoned me without thinking of my welfare! The *Suta* Adhiratha, as soon as he beheld me, took me to his home,

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* The sense is,—"Let these move and act in obedience to thee, and having thee for their commander walking behind them!"—T.

† Vasusena is another name of Karna. In fact, that was his first name. He came to be called *Karna* in consequence of his having cut off with a weapon his natural coat of mail for giving it away to Indra who had begged it of him as alms. He is frequently also called *Rādheya* owing to his having been brought up by Rādhā the wife of the *Suta* king Adhiratha. As the adopted son of the latter, Karna is sometimes called also Adhirathi.—T.

and gave me, O slayer of Madhu, unto (his wife) Rādhā from affection. From her affection for me, Rādhā's breasts were filled with milk that very day, and she, O Mādhava, held my urine and evacuations. How can one like us, conversant with duties and ever engaged in listening to scripture, deprive her of her *Pinda ?** So also Adhiratha of the *Suta* class regardeth me as a son, and I too, from affection, always regard him as (my) father! O Mādhava, that Adhiratha, O Janārddana, from parental affection caused all the rites of infancy† to be performed on my person, according to the rules prescribed in the scriptures. It is that Adhiratha again who caused the name Vasusena to be bestowed upon me by the Brāhmanas.‡ When also I attained to youth, I married wives according to his selection. Through them have been born my sons and grandsons, O Janārddana ! My heart also, O Krishna, and all the bonds of affection and love, are fixed on them ! From joy or fear, O Govinda, I cannot venture to destroy those bonds even for the sake of the whole Earth or of heaps of gold ! In consequence also of my connection with Duryodhana of Dhritarāshtra's race, I have, O Krishna, enjoyed

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* The cake or ball of rice offered to one's deceased ancestors. Karna, as Rādhā's child, or as one brought up by that lady, was bound to offer her the *Pinda* after her death. The obligation of offering the *pinda* is still a sacred one. The Hindu law of inheritance, to this day, more or less in all the different schools, depends very materially on the doctrine of the *pinda*. Generally speaking, the giver of the *pinda* takes the inheritance.—T.

† These are many and various, beginning with the cutting off of the navel string.—T.

‡ Personal nomenology is not arbitrary in India among the Hindus. To this day it is the family priest, who must be a little of an astrologer, that casts the nativity of every new-born child, and bestows a name, according to certain well-known rules, on the infant in view of the constellations under which the birth takes place. Over this name, called the *Rāçi* name, the bearer has no control, although, sometimes, a different name is also bestowed for purposes of worldly intercourse, by parents and friends according to their own fancy. Marriages, sacred investitures, *çrāddhas*, and other religious rites must be performed in the *Rāçi* name. *Rāçi* is the Sanskrit word for a sign of the Ecliptic.—T.

sovereignty for thirteen years, without a thorn in my side! I have performed many sacrifices, always however in connection with persons of the *Suta* tribe! All my family rites and marriage rites have been performed in connection with *Sutas*. Obtaining me, O Krishna, Duryodhana hath, O thou of Vrishni's race, made these preparations for an armed encounter and provoked hostilities with the sons of Pāndu! And it is for this, O *Achyuta*, that in the battle (that will ensue) I, O Krishna, have been chosen as the great antagonist of Arjuna to advance against him in single combat! For the sake of death, or the ties of blood, or fear, or temptation, I cannot venture, O Janārddana, to behave falsely towards the intelligent son of Dhritarāshtra. If I do not now engage in a single combat with Arjuna, this will, O Hrishikeça, be inglorious for both myself and Pārtha! Without doubt, O slayer of Madhu, thou hast told me all this for doing me good! The Pāndavas also, obedient as they are to thee, will, without doubt, do all that thou hast said! Thou must, however, conceal this our discourse for the present, O slayer of Madhu! Therein lies our benefit, I think, O delighter of all the Yādavas! If king Yudhishthira of virtuous soul and well-controlled senses cometh to know me as the first-born son of Kunti, he will never accept the kingdom! If again, O slayer of Madhu, this mighty and swelling empire becometh mine, I shall, O represser of foes, certainly make it over to Duryodhana only! Let Yudhishthira of virtuous soul become king for ever! He that hath Hrishikeça for his guide, and Dhananjaya and that mighty car-warrior Bhima for his combatants, as also Nakula and Sahadeva and the sons of Draupadi, is fit, O Mādhava, to rule over the whole Earth! Dhrishtadyumna the prince of the Pānchālas, that mighty car-warrior Sātyaki, Uttamaujas, Yudhāmanyu the prince of the Somakas who is devoted to truth, the ruler of the Chedis, Chekitāna, the invincible Cikhandi, the Kekaya brothers all of the hue of *Indragopaka* insects,* Bhima-

* These insects appear in the rainy season, and are of a peculiar red hue. They belong to the *Coccinella* genus.—T.

sena's uncle Kuntibhoja of high soul and possessed of steeds endued with the colors of the rainbow, the mighty car-warrior Cyenajit, Cankha the son of Virāta, and thyself, O Janārddana, like an ocean,*—great is this assemblage, O Krishna, of Kshatriyas (that hath been made of Yudhishthira)! This blazing kingdom, celebrated among all the kings of the earth, is already won (by Yudhishthira).† O thou of Vrishni's race, a great Sacrifice of arms is about to be celebrated by Dhritarāshtra's son! Thou, O Janārddana, wilt be the *Upadrashtri* of that sacrifice. The office of *Adhyaryu*‡ also, O Krishna, in that sacrifice, will be thine! The ape-bannered Vibhatsua accoutred in mail will be the *Hotri*.§ (His bow) *Gāndivā* will be the sacrificial laddle, and the prowess of the warriors will be the clarified butter (that is to be consumed). The weapons called *Aindra, Pāçupata, Brāhma,* and *Sthunākarna,* applied by Arjuna, will, O Mādhava, be the *mantras* (of that sacrifice). Resembling his father, or, perhaps, excelling him in prowess, Subhadrā's son (Abhimanyu) will be the chief *Vedic* hymn to be chaunted.¶ That destroyer of elephant ranks, that utterer

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* Nilakantha explains that this means *Nidhiriva akshayas Kàmapurakas, i. e.* inexhaustible like the ocean and the grantor of every wish.—T.

† The Burdwan Pundits interpret this *sloka* differently. They think that it refers to Duryodhana and is connected with what follows, and accordingly they render.—"It is true, Duryodhana hath obtained this blazing kingdom &c., &c, but a great Sacrifice &c., &c. will yet take place!"—T.

‡ *Upadrashtri* is he who overlooks and instructs all the priests employed in the sacrifice and assigns to them their duties. He takes the supreme direction in his hands. The *upadrashtri* is emblematic of the Supreme Lord. The *Adhyaryu* is a different person on whom the sacrifice rests as on a basis or foundation. In this case Krishna is both *upadrashtri* (as Supreme overlooker) and *Adhyaryu* or *Brahmā* as the supreme witness.—T.

§ The office of the *Hotri* is to take the supreme direction in the matter of pouring libations on the sacrificial fire.—T.

¶ *Gitàm stotram* is explained by Nilakantha as *Udgātrikam.* Abhimanyu is *not* described here as the *Udgātri*, for that is Bhima, *vide* the next *sloka*. He is, however, the *hymn* that is chaunted by the *Udgātri*,

of fierce roars in battle, that tiger among men, the exceedingly mighty Bhima, will be the *Udgātri* and *Prastotri** in this sacrifice. King Yudhishthira of virtuous soul, ever enjoyed in *Yupa* and *Homa*, will himself be the *Brahman* of that sacrifice.† The sounds of conchs, tabors, and drums, and the leonine roars rising high into the welkin, will be the calls upon the invited to eat.‡ The two sons of Mādri, Nakula and Sahadeva, of great fame and prowess, will be the slayers of the sacrificial animals. Rows of bright cars furnished with standards of variegated hue will, O Govinda, be stakes (for tying the animals), O Janārddana, in this sacrifice! Barbed arrows and *Nālikas*, and long shafts, and arrows with heads like calf's tooth, will play the part of spoons (wherewith to distribute the *Soma* juice),§ while *Tomaras* will be the vessels of *Soma*, and bows will be *pavitras*.¶ The swords will be *Kapālas*, the heads (of slain warriors) the *Purodāças*, and the blood of warriors the clarified butter, O Krishna, in this sacrifice.$ The lances and bright maces (of the warriors) will

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the hymn, *viz*, that is of great efficacy and that is supposed to be the very foundation of the merit won at a sacrifice.—T.

* Both imply almost the same function, *viz*, the chaunting of *Vedic* hymns.—T.

† The chief officiating priest who superintends the performance of the *Homa* is called *Brahman*. *Kārayishyati* is (here) *Karishyati*.—T

‡ *Subrahmanya* is the call to the invited guests to eat. Here, in this sacrifice, the guest is Death whose hunger must be appeased. These sounds will play the part of a call or warning to the guest that the feast is ready.—T.

§ *Nālikas* are capable of being identified with some kind of rude muskets. They are described as long cylinders of iron that vomited small pieces of iron. They were never used by brave warriors. The Burdwan Pundits make a mistake about the word *Vatsadanta*. It seems they do not know that it was a kind of weapon. Nilakantha expressly says *Karni-pravritayo-vatsadantāntāḥ*.—T.

¶ *Pavitra* is a couple of *Kuça* leaves or blades, a span long, for sprinkling clarified butter. The bows, because of the weapons shot therefrom, might well be likened to *pavitras*. But why should *Tomaras* which are either iron clubs or crows or lances, be called *Soma*-vessels?—T.

$ *Kapālas* are earthen vessels for cooking the cakes called *Purodāças*

be pokers (for stirring the sacrificial fire) and the corner stakes (for keeping the fire-wood from falling down). The disciples of Drona and Kripa the son of Caradwat will be the *Sadasyas* (assisting priests). The arrows shot by the wielder of *Gāndiva* and by (other) mighty car-warriors, and by Drona and Drona's son, will play the part of laddles for distributing the *Soma*. Sātyaki will discharge the duties of the chief assistant of the *Adhyaryu*. Of this sacrifice, Dhritarāshtra's son will be installed as the performer, while this vast army will be his wife. O thou of mighty arms, when the nocturnal rites of sacrifice will begin, the mighty Ghatotkacha will play the part of the slayer of (devoted) victims! The mighty Dhrishtadyumna, who sprang into life from the sacrificial fire having for its mouth the rites celebrated with *mantras*, will, O Krishna, be the *Dakshinā* of that sacrifice! For those harsh words, O Krishna, that I said before unto the sons of Pāndu for the gratification of Dhritrāshtra's son,—for that wicked conduct of mine,—I am consumed with repentance! When, O Krishna, thou wilt behold me slain by Arjuna, then will the *Punaçchiti** of this sacrifice commence! When the (second) son of Pāndu will drink the blood of the loudly roaring Dusçāsana, then will the *Soma*-drinking of this sacrifice have taken place! When the two princes of Pānchāla (Dhrishtadyumna and Cikhandi) will overthrow Drona and Bhishma, then, O Janārdana, will this sacrifice be suspended for an interval.† When

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offerable at sacrifices. *Purodaças* are made of clarified butter and powdered barley or other grain. Swords, therefore, are spoken of as such vessels, and the heads of slain combatants as such cakes. T.

* After the completion of a sacrifice, a second part, consisting of some subsidiary rites and ceremonies, begins. This is called *Punaçchiti*.

† *Avasānam* is really conclusion or end. Nilakantha, however, explains it here as "an interval," referring to the intervals during which there is no work in a sacrifice. However well this explanation may accord with the history of the battle as it actually occurred, there is no harm in supposing that Karna here indulges in only a guess and is not endued with prophetic vision. What harm is there, then, in supposing that Karna believes that the sacrifice wil actually terminate with the deaths of Bhishma and Drona? These two were regarded as invancible and undy-

the mighty Bhimasena will slay Duryodhana, then, O Mādhava, will this sacrifice of Dhritarāshtra's son be concluded! When the wives of Dhritarāshtra's sons and grandsons, assembled together, deprived, O Keçava, of their husbands and sons, and without protectors, will indulge in lamentations with Gāndhāri in their midst, on the field of battle haunted by dogs and vultures and other carnivorous birds, then, O Janārddana, will the final bath of this sacrifice take place!

"'—I pray to thee, O bull of the Kshatriya race, let not (these) Kshatriyas, old in learning and old in years, perish miserably, O Janārddana, for thy sake! Oh, let this swelling host of Kshatriyas perish by means of weapons on that most sacred of all spots in the three worlds, *viz*, Kurukshetra, O Keçava! O thou of eyes like lotus leaves, accomplish on this spot what thou hast in thy mind, so that, O thou of Vrishni's race, the whole Kshatriya order may attain to heaven! As long, O Janārddana, as the hills and the rivers will last, so long will the fame of these achievements last! The Brāhmanas will recite this great war of the Bharatas! The fame, O thou of Vrishni's race, that they achieve in battles is the wealth that Kshatriyas own! O Keçava, bring Kunti's son (Arjuna) before me for battle, keeping for ever this our discourse a secret, O chastiser of foes!—'"

SECTION CXLI.

"Sanjaya said,—'Hearing these words of Karna, Keçava, that slayer of hostile heroes, spoke unto him these words smilingly:—Do not the means of winning an empire recommend themselves to thee, O Karna? Wishest thou not to rule over the whole Earth given by me to thee? The victory of the Pāndavas, therefore, is very certain. There seems to be no doubt in this! The triumphal banner of Pāndu's son, with the fierce ape on it, seems to be already set up! The divine artificer, Bhaumana, hath applied such celestial illusion (in its construction) that it standeth high, displayed like

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ing. For these reasons I think, *Avasānam* means termination, conclusion, end, although I have adopted Nilakantha's explanation in the text.—T.

Indra's banner! Various celestial creatures of terrific shape, indicating victory, are seen on that standard! Extending for a *Yojana* upwards and all around, that beautiful standard of Arjuna, resembling fire in radiance, is never, O Karna, when set up, obstructed by hills or trees! When thou wilt behold in battle Arjuna, on his car drawn by white steeds and driven by Krishna, applying *Aindra* and *Agneya* and *Māruta* weapons, and when thou wilt hear the twang of *Gāndiva* piercing the welkin like the very thunder, then all signs of the *Krita*, the *Tretā*, and the *Dwāpara* ages will disappear (but, instead, *Kali* embodied will be present)! When thou wilt behold in battle Kunti's son, the invincible Yudhishthira, devoted to *Yapa* and *Homa* and resembling the very sun in brilliance, protecting his own mighty army and burning the army of his foes, then all signs of the *Krita*, the *Tretā*, and the *Dwāpara* ages will disappear! When thou wilt behold in battle the mighty Bhimasena dancing, after having quaffed the blood of Dusçāsana, like a fierce elephant with rent temples after having killed a mighty antagonist, then all signs of the *Krita*, the *Tretā*, and the *Dwāpara* ages will disappear! When thou wilt behold in battle Arjuna checking Drona and Cāntanu's son and Kripa and king Suyodhana, and Jayadratha of Sindhu's race, all rushing fiercely to the encounter, then all signs of the *Krita* the *Tretā*, and the *Dwāpara* ages will disappear. When thou wilt behold in battle the two mighty sons of Mādri,—those heroic car-warriors capable of breaking into pieces all hostile cars,—agitating, from the very moment when weapons will begin to clash, the army of Dhritarāshtra's sons like a couple of infuriate elephants, then all signs of the *Krita*, the *Tretā*, and the *Dwāpara* ages will disappear! Returning hence, O Karna, say unto Drona and Cāntanu's son and Kripa that the present month is a delightful one, and that food, drink, and fuel are abundant now! All plants and herbs are vigorous now, all trees are full of fruits, and flies there are none!* The roads are free from mire,

* In certain seasons flies multiply in many parts of India to such a frightful extent as to become an unbearable pest.—T

and the waters are of agreeable taste. The weather is neither very hot nor very cold and is, therefore, highly pleasant.* Seven days after, will be the day of the new moon. Let the battle commence then, for that day, it hath been said, is presided over by Indra! Say also unto all the kings that have come for battling that I will fully accomplish the desire that is cherished by them! Indeed, all the kings and princes that are obedient to the orders of Duryodhana, obtaining death by weapons, will attain to an excellent state!—'"

SECTION CXLII.

"Sanjaya said,—'Hearing these beneficial and auspicious words of Keçava, Karna worshipped Krishna the slayer of Madhu and said these words:—Knowing (every thing), why dost thou yet, O thou of mighty arms, seek to beguile me? The destruction of the whole Earth that is at hand hath for its cause, Cakuni, and myself, and Duscāsana, and king Duryodhana the son of Dhritarāshtra. Without doubt, O Krishna, a great and fierce battle is at hand between the Pāndavas and the Kurus which will cover the earth with bloody mire! All the kings and princes following the lead of Duryodhana, consumed by the fire of weapons, will proceed to the abode of Yama! Diverse frightful visions are seen, O slayer of Madhu, and many terrible portents, and fierce disturbances also! All these omens, making the bristles (of the spectators) stand on their ends, indicate, O thou of Vrishni's race, the defeat of Dhritarāshtra's son and the victory of Yudhishthira! That

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* All the adjectives in this *sloka* qualify *māsas*. When the month, therefore, is described as *nishpankas*, there can be no doubt that the roads are referred to. Kally Prasanna Singha erroneously supposes it to be an adjective of *toyas*. The grammar, in that case, would be incorrect. If read *Nishpanka* (without the *Visarga* which is changed into *O* by the rule of *sandhi*), the metre would be defective. The Burdwan Pundits, though right here, stumble at the next adjective and render it wrongly. *Nàtyushna-çiçiras* is, as I have rendered it, "neither very hot nor very cold.'—T.

fierce planet of great effulgence, *Çanaiçchara* (Saturn), is afflicting the constellation called *Rohini*,* in order to afflict greatly the creatures of the Earth! The planet *Angāraka* (Mars), wheeling, O slayer of Madhu, towards the constellation *Jeshthyā*, approacheth towards *Anurādhā*, indicating a great slaughter of friends! Without doubt, O Krishna, a terrible calamity approacheth the Kurus when specially, O thou of Vrishni's race, the planet *Mahāpat* afflicteth the constellation *Chitrā!* The spot on the lunar disc hath changed its position; and *Rāhu* also approacheth towards the sun! Meteors are falling from the sky with loud noise and trembling motion! The elephants are sending forth frightful cries, while the steeds, O Mādhava, are shedding tears without taking any delight in food and drink! They have said, O thou of mighty arms, that on the appearance of these portents, a terrible calamity approacheth, productive of a great slaughter! O Keçava, amongst the steeds, elephants, and soldiers, in all the divisions of Duryodhana's army, it is seen, O slayer of Madhu, that while small is the food these take, ample is the excreta they evacuate! The wise have said that this is an indication of defeat! The elephants and steeds of the Pāndavas, O Krishna, all seem to be cheerful, while all the animals wheel along their right. This also is an indication of their success! The same animals, O Keçava, pass by the left side of Duryodhana's army; while incorporeal voices are constantly heard (over their head). All this is an indication of defeat! All auspicious birds, such as peacocks, swans, cranes, *Chātakas*, *Jivajivas*,† and large flights of *Vakas*, follow the Pāndavas, while vultures, *Kankas*, *Bakas*, hawks, *Rākshasas*, wolves, and bees, in flights and herds, follow the Kauravas! The drums in the army of Dhritarāshtra's son yield no sounds, while those of the Pāndavas, yield sounds without being struck. The wells in the midst of Duryodhana's encampment send-

* The fourth lunar asterism consisting of probably five stars. So *Jeshthyā*, *Anurādhā* and *Chitrā* are other asterisms of a similar nature.—T.

† A species of pheasants crying *Jiva*, *Jiva*, *i. e.* live live,—T.

forth loud roars like those of huge bulls. All this is an indication of defeat! The gods are showering flesh and blood, O Mādhava, on Duryodhana's soldiers! Vapoury edifices of great effulgence with high walls, deep trenches, and handsome porchs, are suddenly appearing in the skies (over the Kuru encampment)! A black circle surrounding the solar disc appears to the view. Both twilights at sun-rise and sun-set indicate great terrors! The jackals yell hideously! All this is an indication of defeat! Diverse birds, each having but one wing, one eye, and one leg, utter terrible cries! All this, O slayer of Madhu, indicates defeat! Fierce birds with black wings and red legs hover over the Kuru encampment at nightfall! All this is an indication of defeat! The soldiers of Duryodhana betray hatred for Brāhmanas first, and then for their preceptors, and then for all their affectionate servants. The eastern horizon (of Duryodhana's encampment) appeareth red; the southern, of the hue of weapons; and the western, O slayer of Madhu, of an earthy hue! All the quarters around Duryodhana's encampment seem, O Mādhava, to be ablaze! In the appearance of all these portents, great is the danger that is indicated!

"'—I have in a vision, O Achyuta, beheld Yudhishthira ascending with his brothers a palace supported by a thousand columns! All of them appeared with white head-gears and in white robes! And all of them appeared to me to be seated on white seats! In the midst of the same vision, thou, O Janārddana, wast beheld by me to be employed in enveloping the blood-dyed earth with weapons! Yudhishthira at the same-time, of immeaurable energy, ascending upon a heap of bones, was gladly eating buttered *pāyasa** off a golden cup! I further beheld Yudhishthira to be employed in swallowing the earth handed over to him by thee! This indicates that he will verily rule the earth. I beheld that tiger among men, Vrikodara, of fierce deeds, standing on the summit, mace in hand, and as if swallowing this earth! This plainly indicates that

* Rice boiled in milk with sugar. It is generally the last dish in a Hindu feast.—T.

he will slay all of us in fierce battle. It is known to me, O lord of the senses, that victory is there where righteousness is! I saw also Dhananjaya, the wielder of *Gāndiva*, seated on the back of a white elephant, with thee, O lord of the senses, and blazing forth with great beauty! I have no doubt, O Krishna, that ye will slay in battle all the kings headed by Duryodhana! I saw Nakula and Sahadeva and that mighty car-warrior Sātyaki adorned with white bracelets, white curasses,* white garlands, and white robes! These tigers among men were seated upon excellent vehicles borne on the shoulders of men. And I saw that umbrellas were held over the heads of all the three! Amongst the soldiers of Dhritarāshtra's son, these three, O Janārddana, were beheld by me decked with white head-gears. Know, O Keçava, that those three were Açwatthāman, Kripa, and Kritavarman of Sāttwata's race! All other kings, O Mādhava, were seen by me to have blood-red head-gears. I saw also, O thou of mighty arms, that those mighty car-warriors, Bhishma and Drona, ascending on a vehicle drawn by camels, and accompanied by myself and Dhritarāshtras's son, proceeded, O lord, to the quarter, O Janārddana, ruled by Agastya!† This indicates that we shall

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* The word in the original is *Kanthatra*, literally anything that protects the neck. It was probably some kind of breast-plate or curass reaching high up the neck also, or probably not reaching far down the breast.—T.

† *I. e*, the southern quarter, which is Yama's own. The southern is called Agastya's quarter in consequence of a somewhat remarkable myth. It is said that at one time the mountain *Vindhya* increased his body to such an extent as to obstruct the course of the Sun. The gods were alarmed, and in their distress applied to the sage Agastya who was the preceptor of Vindhya. Agastya, who dwelt in Northern India, resolved to proceed to the south. And as he set out and reached the foot of Vindhya, the latter, beholding his venerable preceptor, bowed down his head for worshipping him. Agastya asked him to stay in that posture till he came back. And as he never came back but took up his permanent abode in the forest of Dandaka in the south, Vindhya has ever since been obliged to stay in that posture to the relief of all the creatures of the Earth.—T

soon have to proceed to Yama's abode! I have no doubt that myself and the other kings, indeed, the entire assemblage of Kshatriyas, shall have to enter into the *Gāndiva* fire!'—

"'Krishna said,—Indeed, the destruction of the Earth is at hand when my words, O Karna, do not become acceptable to thy heart! O sire, when the destruction of all creatures approacheth, wrong assuming the semblance of right leaveth not the heart!*

"'Karna said,—If, O Krishna, we come out of this great battle that will be so destructive of heroic Kshatriyas, with life, then, O thou of mighty arms, may we meet here again! Otherwise, O Krishna, we shall certainly meet in heaven! O sinless one, it seemeth to me now that there only it is possible for us to meet!'—

"Sanjaya said,—'Having spoken these words, Karna tightly pressed Mādhava to his bosom. Dismissed by Keçava, he then descended from the car. And riding on his own car decked with gold, Rādhā's son, greatly dejected, came back with us!'"

SECTION CXLIII.

Vaiçampāyana said,—"Upon the failure of Krishna's solicitations (for peace), and after he had started for the Pāndavas from the Kurus, Kshatri approached Prithā and said these words slowly in grief:—'O mother of living children, thou knowest that my inclination is always for peace, and although I cry myself hoarse, yet Suyodhana doth not accept my words! King Yudhishthira, having the Chedis, the Pānchālas, and the Kekayas, Bhima and Arjuna, Krishna, Yuyudhāna, and the twins, for his allies, stayeth yet at Upaplavya, and from affection for kinsmen, looketh up to righteousness only, like a weak man, though he is possessed of great strength! King Dhritarāshtra here, though old in years, doth not affect peace, and intoxicated with pride of children, treadeth in a sinful path! In consequence of the wickedness of Jayadratha and Karna and Dusçāsana and Suvala's son, intestine dissensions

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* *I. e.* continues to adhere to the heart.—T.

will break out. They that behave unrighteously towards him that is righteous, verily, that sin* of theirs soon produceth its consequences! Who is there that will not be filled with sorrow at the sight of the Kurus persecuting righteousness in this way! When Keçava returneth without being able to bring about peace, the Pāndavas will certainly address themselves for battle! Thereupon, the sin of the Kurus will lead to a destruction of heroes! Reflecting on all this, I do not get sleep by day or by night!'

"Hearing these words uttered by Vidura who always wished her sons the accomplishment of their objects,† Kunti began to sigh heavily, afflicted with grief, and began to think within herself,—'Fie to wealth, for the sake of which this great slaughter of kinsmen is about to take place! Indeed, in this war, they that are friends will sustain defeat.‡ What can be a greater grief than this that the Pāndavas, the Chedis, the Pānchālas, and the Yādavas, assembled together, will fight with the Bharatas? Verily, I behold demerit in war! (On the other hand) if we do not fight, poverty and humiliation would be ours! As regards the person that is poor, even death is beneficial (to him)! (On the other hand) the extermination of one's kinsmen is not victory!§ As I reflect

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* *Dharmas* used ironically. Or, it may mean, conduct.—T.

† *Arthakāmena* refers here to Vidura, and is explained by Nilakantha to mean *Hitakāmena*.—T.

‡ What Kunti says is this,—War takes place between foes, and not friends. Here, it is friends between whom there will be hostilities. One side is surely to be defeated; but who are they? Are they not friends that will suffer defeat, whichever the party be?—T.

§ Kally Prasanna Singha makes a mess of this beautiful *sloka*. It is not possible that he adopts a different reading, for all the texts read this *sloka* alike. The Roy Press edition has three misprints; first *Paçya* for *pṛçye*, and *yathā* for *tathā*, and a space between *yathà* and *yuddhe*, concealing the *sandhi*, for the word is not *yuddhe* but *ayuddhe*. The contrasts are pointed, for what Kunti says is,—'In *yuddha* there is demerit, in *ayuddha* is humiliation (so far as we are concerned). Poverty, again, is worse than death; while affluence won by slaughtering kinsmen is not desirable. The Burdwan Pundits are, of course, right.—T.

on this, my heart swelleth with sorrow. The grandsire (Bhishma) the son of Cāntanu, the preceptor (Drona) who is the foremost of warriors, and Karna, having embraced Duryodhana's side, enhance my fears! The preceptor Drona, it seemeth to me, will never fight willingly against his disciples. As regards the grandsire, why will he not show some affection for the Pāndavas? There is only this sinful Karna then, of deluded understanding and ever following the deluded lead of the wicked Duryodhana, that hateth the Pāndavas! Obstinately pursuing that which injureth the Pāndavas, this Karna is again very powerful! It is this which burneth me at present. Proceeding to gratify him I will today disclose the truth and seek to draw his heart towards the Pāndavas! Pleased with me while I was living in the inner apartments of the palace of my father Kuntibhoja, the holy Durvāsas gave me a boon in the form of an invocation consisting of *mantras*. Long reflecting with a trembling heart on the strength or weakness of those *mantras* and the power also of the Brāhmana's words, and in consequence also of my disposition as a woman and my nature as a girl of unripe years, deliberating repeatedly, and while guarded by a confidential nurse and surrounded by my waiting-maids, and thinking also of how to incur no reproach, how to maintain the honor of my father, and how I myself might have an accession of good fortune without being guilty of any transgression, I at last remembered that Brāhmana and bowed to him, and having obtained that *mantra*, from excess of curiosity and from folly I summoned, during my maidenhood, the god *Surya!* He, therefore, who was held in my womb during my maidenhood,—why should not *he*,—obey my words that are certainly acceptable and beneficial to his brothers?'—And reflecting in this strain, Kunti formed an excellent resolution. And having formed that resolution she went to the sacred stream called after Bhagiratha.* And having reached the banks of *Gangā*, Prithā

* The *Ganges* or *Gangā*, brought down to the Earth by Bhagiratha of the Solar race for the salvation of his ancestors, the sixty thousand sons of king Sagara, reduced to ashes by the curse of the sage *Kapila*.—T.

heard the chaunt of *Vedic* hymns by her son endued with great kindness and firmly devoted to truth. And as Karna stood with face directed to the East and arms upraised, the helpless Kunti, for the sake of her business, stayed behind him, waiting the completion of his prayers. And that lady of Vrishni's race, that wife of Kuru's house, afflicted by the heat of the sun, began to look like a faded garland of lotuses. And at last she stood in the shade afforded by the upper garments of Karna. And Karna, of regulated vows, said his prayers until his back became heated by the rays of the sun. Then turning behind, he beheld Kunti and was filled with surprise. And saluting her in proper form and with joined palms, that foremost of virtuous persons, endued with great energy and pride, *viz*, Vrisha the son of Vikartana, bowed to her and said (the following words)!'*

SECTION CXLIV.

"Karna said,—'I am Karna the son of Rādhā and Adhiratha. For what, O lady, hast thou come here! Tell me what I am to do for thee!'

"Kunti said,—'Thou art Kunti's son, and not Rādhā's! Nor is Adhiratha thy father! Thou, O Karna, art not born in the *Suta* order! Believe what I say! Thou wert brought forth by me while a maiden. I held thee first in my womb, O son, thou wert born in the palace of Kuntirāja! O Karna, that divine Surya who blazeth forth in light and maketh everything visible, O foremost of all wielders of weapons, begat thee upon me! O irresistible one, thou, O son, wert brought forth by me in my father's abode, decked with (natural) earring's and accoutred in a (natural) coat of mail and blazing forth in beauty! That thou, without knowing thy brothers, shouldst, therefore, from ignorance, wait upon Dhritarāshtra's

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* *Utsmayan* is explained by Nilakantha as *Udgatavismayas*. *Vrisha*, of course, is one of the many names by which Karna was known. "Until his back was heated by the rays of the sun,"—this implies that Karna said his prayers till the Sun passed the meridian.—T.

son, is not proper! It is improper in thee especially, O son! The gratification of one's fathers and one's mother who is the sole displayer of affection (for her child), hath, O son, in the matter of ascertaining the duties of men, been declared to be the highest of all duties! Acquired before by Arjuna, the prosperity of Yudhishthira hath, from avarice, been wrested by wicked persons! Snatching it back from Dhritarāshtra's sons, do thou enjoy that prosperity! Let the Kurus behold today the union of Karna and Arjuna! Beholding thee and thy brother united together in bonds of brotherly love, let those wicked persons bow down unto ye! Let Karna and Arjuna be named in the same breath as Rāma and Janārddana are! If you two are united together, what is that which cannot be accomplished in the world? O Karna, surrounded by thy brothers, thou wilt, without doubt, blaze like Brāhman himself surrounded by the gods on the platform of a great sacrifice! Endued with every virtue, thou art the first of all my relatives! Let not the epithet—*Suta's son*—attach to thee! Thou art a *Pārtha*, endued with great energy!'"

SECTION CXLV.

Vaiçampāyana said.—"(After Kunti had said this), Karna heard an affectionate voice issued out of the solar circle. Coming from a great distance, that voice was uttered by *Surya* himself with paternal affection. (And it said)—'The words said by Prithā are true. O Karna, act according to the words of thy mother! O tiger among men, great good will result to thee if thou fully followest those words!'"

Vaiçampāyana continued.—"Though thus addressed by his mother, and by also his father *Surya* himself, Karna's heart did not yet waver, for he was firmly devoted to truth. And he said,—'O Kshatriya lady, I cannot admit what thou hast said, *viz*, that obedience to thy commands constituteth (in my case) the highest of my duties.* O mother, I was abandoned by thee as soon as I was born! This great injury, involving risk to life itself, that thou didst me hath been

* *Dharmadwārm*, literally—"the gates of *Dharma*."—T.

destructive of my achievements and fame! If, indeed, I am a Kshatriya, I have, for thee, been deprived of all the rites of a Kshatriya! What enemy would have done me a greater injury? Without showing me mercy when thou shouldst have shown it, and having kept me divested of all the rites (that are obligatory in consequence of the order of my birth), thou wouldst, however, lay thy commands on me today! Thou hadst never before sought my good as a mother should. Thou addressest me today, however, desiring to do good to thyself! Who is there that would not be afraid of Dhananjaya having Krishna with him (for the driver of his car)? If, therefore, I go today unto the Pārthas, who is there that would not regard me as doing so from fright? Hitherto nobody knew me to be their brother. If, giving out on the eve of battle that I am their brother, I go to the Pāndavas, what would all the Kshatriyas say? Furnished with every object of desire, and worshipped by them with a view to make me happy, how can I render that worship of Dhritarāshtra's sons utterly futile? Having provoked hostilities with others, they always wait on me respectfully, and always bow down to me as the Vasus bow down to Vāsava! They think that aided by my might, they are capable of encountering the foe. How can I then frustrate that cherished hope of theirs? With me as their boat, they desire to cross the impassable ocean of battle! How can I then abandon them that are desirous of crossing that ocean which hath no other ferry? This is the time when all those that have been supported by Dhritarāshtra's sons should exert themselves for their masters! I shall certainly act for them, reckless of even my life! Those sinful men of unsteady heart, who, well-fed and well-furnished (with every necessary) by their masters, undo the benefit received by them when the time cometh for paying back those benefits,—verily, those sinful men, those faithless servants of kings, those thieves of their master's cakes,*—have neither this nor the other world for

* *Bhatripindāpahāri*—*Vide* note *Supra* p. There is another very expressive Urdu word current in all parts of India bearing the same sense. It is *Nimakhārām* or "untrue to (the master's) salt."—

them! I will not speak deceitfully unto thee. For the sake of Dhritarāshtra's son, I shall fight with thy sons to the best of my strength and might! I must not, however, abandon kindness and the condutct that becometh the good. Thy words, therefore, however beneficial, cannot be obeyed by me now! This thy solicitation to me will not yet be fruitless. Except Arjuna, thy other sons, Yudhishthira, Bhima, and the twins, though capable of being withstood by me in fight and capable also of being slain, shall not yet be slain by me! It is with Arjuna alone, among all the combatants of Yudhishthira, that I will fight! Slaying Arjuna in battle I shall achieve great merit, or slain by Savyasāchin I shall be covered with glory! O famous lady, the number of thy sons will never be less than five. Five it will always be either without Arjuna and with me, or with Arjuna and myself slain!'

"Hearing these words of Karna, Kunti who was trembling with grief, embraced her son who was unmoved in consequence of his fortitude, and said,—'Indeed, O Karna, even what thou sayest seemeth to be possible. The Kauravas will certainly be exterminated. Destiny is all powerful. Thou hast, however, O grinder of foes, granted to four of thy brothers the pledge of safety. Let that pledge be borne in thy remembrance during the shooting of weapons in battle!' And having told all this, Prithā also addressed Karna, saying,—'Blessed be thou, and let health be thine!'—And Karna replied unto her, saying,—'Be it so!' And they then left the spot, wending in different directions."

SECTION CXLVI.

Vaiçampāyana said,—"Coming back to Upaplavya from Hāstinapura, that chastiser of foes, Keçava, represented unto the Pāndavas all that had happened. And conferring with them for a long space of time, and holding repeated consultations, Cauri went to his own quarters for rest. And dismissing all the kings with Virāta and others at their head, the five brothers—the Pāndavas—when the sun had set, said their

evening prayers.* And with hearts ever fixed on Krishna, they began to think of him. And at last bringing Krishna of Daçārha's race into their midst, they began to deliberate again about what they should do. And Yudhishthira said,—'O thou of eyes like lotus petals, it behoveth thee to tell us all that thou saidst unto Dhritarāshtra's son in the assembly (of the Kurus), having gone to Nāgapura!' Vāsudeva said,—'Having gone to Nāgapura, I addressed Dhritarāshtra's son in the assembly such words as were true, seasonable, and beneficial! That wicked-minded wight did not, however, accept them!'

"Yudhishthira said,—"When Duryodhana desired to tread along the wrong path, what did the aged Kuru grandsire say, O Hrishikeça, unto that vindictive prince? What also did the highly-blessed preceptor—the son of Bharadwāja—say? And what did his parents Dhritarāshtra and Gāndhāri say? What did our junior father Kshattri, who is the foremost of all persons conversant with virtue and who is always afflicted with sorrow on account of ourselves whom he regards as his sons, say unto Dhritarāshtra's son? What also did all the kings who sat in that assembly say? O Janārddana, say it all unto us, exactly as it happened! Thou hast already told us all the disagreeable words that the two Kuru chiefs (Bhishma and Dhritarāshtra) and others in that assembly of the Kurus said unto the wicked Duryodhana who is overwhelmed with lust and covetousness and who regardeth himself wise! Those words, however, O Keçava, have flitted away from my memory! O Govinda, I desire to hear, O lord, all those words again! Act thou in such a way that the opportunity may not pass away! Thou, O Krishna, art our refuge, thou art our lord, and thou art our guide!'

"Vāsudeva said,—'Hear, O king, the words that were addressed to king Suyodhana in the midst of the assembly of the Kurus, and, O king of kings, bear them in thy mind! After my words were ended, Dhritarāshtra's son laughed aloud. Highly incensed at this, Bhishma then said,—Hear, O Duryodhana, what I say for (the preservation of) our race,

* Literally, "worshipped the evening twilight."—T

and having heard it, O tiger among kings, do what is beneficial to thy own house! O sire, O king, my father Cāntanu, was widely known in the world. I was at first his only son. A desire sprung up in his heart as to how he might obtain a second son, for the wise say that an only son is no son.—*Let not my race be extinct! How may my fame be spread!*—Even this was his desire. Knowing this to have been his desire, I procured Kāli* to become my mother, having myself made a promise highly difficult to observe, for the sake of my father as also for the sake of our race. How in consequence of that promise I could not be king and have drawn up my vital seed, are, of course, well-known to thee! (I do not grieve for that). Observing that vow of mine, behold, I am living in happiness and joy! In her, O king, was born my younger brother, that mighty-armed and handsome supporter of Kuru's race, *viz.* Vichitravirya of virtuous soul! After my father's ascension to heaven I installed Vichitravirya as ruler of the kingdom that was mine, while I placed myself under him as a servant of his. O king of kings, I then brought him suitable wives, having vanquished many assembled monarchs. Thou hast heard of it often. Sometime after I was engaged in a single combat with the (great) Rāma.† From fear of Rāma, my brother fled, the more so as his subjects deserted him.‡ During this period he became very much attached to his wives and accordingly had an attack of pthisis. Upon his death there was anarchy in the kingdom and the chief of the gods poured not a drop of rain (on the realm). The subjects then, afflicted by fear of hunger, hastened to me, and said,—Thy subjects are on the point of being exterminated! Be thou our king for the sake of our good! Dispel this drought.§ Blessed be thou, O perpetuator

* Otherwise called Gandhakáli, Satyavati, Matsyagandhā, *Yojanagandhā*, &c.,—T.

† Jamadagni's son who had exterminated the Kshatriya race one and twenty times; who had taught Bhishma the use of weapons; and from whom Drona had obtained many of his weapons.—T.

‡ I think Nilakantha explains this rightly. *Vipravāsita* is exiled.—T.

§ Drought, inundation, locusts, &c., are known by the name of *Iti*. Here, however, it is drought that is implied by the word.—T.

of Cāntanu's race! Thy subjects are being greatly afflicted by severe and frightful maladies. Very few of them are still alive! It behoveth thee, O son of Gangā, to save them! Dispel thee tortures! O hero, cherish thy subjects righteously! When thou art alive, let not the kingdom go to destruction!—Hearing these words of theirs uttered in a weeping tone, my heart was undisturbed! Remembering the behaviour of the good, I desired to maintain my vow. Then, O king, the citizens, my auspicious mother Kāli herself, our servants, the priests and the preceptors (of our house), and many Brāhmanas of great learning, all afflicted with great woe, solicited me to occupy the throne. And they said,—When thou art alive, shall the kingdom ruled by Pratipa (of old) go to ruin? O thou of magnanimous heart, be thou the king for our good!—Thus addressed by them, I joined my hands together and, myself filled with grief and greatly afflicted, I represented to them the vow I had made from filial respect. I repeatedly informed them that for the sake of our race I had vowed to live with vital seed drawn up and foreswearing the throne. It was especially for my mother again that I did so. I, therefore, begged them not to put me to the yoke. I again joined my hands and conciliated my mother, saying, O mother, begot by Cāntanu and being a member of Kuru's race, I cannot falsify my promise!—I repeatedly told her this! And O king, I said further,—It is for thee especially, O mother, that I took this vow! I am verily thy servant and slave, O mother, O thou that art distinguished for parental affection! —Having begged my mother and the people thus, I then solicited the great sage Vyasa for begetting children upon the wives of my brother! Indeed, O king, both myself and my mother gratified that *Rishi*. At last, O king, the *Rishi* granted our prayers in the matter of the children. And he begot three sons in all, O best of Bharata's race! Thy father was born blind, and in consequence of this congenital defect of a sense, he could not become king. The high-souled and celebrated Pāndu became king. And when Pāndu became king, his sons must obtain their paternal inheritance. O sire, do not quarrel, give them half the kingdom! When I am alive, what

other man is competent to reign ? Do not disregard my words. I only wish that there should be peace amongst you. O sire, O king, I make no distinction between thee and them (but love all of you equally)! What I have said unto thee represents also the opinion of thy father, of Gāndhāri, and also of Vidura! The words of those that are old should always be listened to. Do not disregard these words of mine ! Do not destroy all thou hast and the Earth also !—' "

SECTION CXLVII.

"Vāsudeva said,—'After Bhishma had said these words, Drona, always competent to speak, then addressed Duryodhana in the midst of the (assembled) monarchs and said these words that are beneficial to thee ! And he said,—O sire, as Pratipa's son Cāntanu was devoted to the welfare of his race, and as Devavrata, otherwise called Bhishma, was devoted to the welfare of his race, so was the royal Pāndu, that king of the Kurus, who was firmly devoted to truth, who had his passions under control, who was virtuous, of excellent vows, and attentive to all duties ! (Though king by right) that perpetuator of Kuru's race yet made over the sovereignty to his elder brother Dhritarāshtra endued with great wisdom, and to his younger brother *Kshattri* (Vidura). And placing this Dhritarāshtra of unfading glory on the throne, that royal son of Kuru's race went to the woods with his two wives. And that tiger among men, Vidura, with great humility, placing himself in subjection to Dhritarāshtra, began to wait on him like a slave, fanning him with the branch of a young palm. And all the subjects then, O sire, duly tendered their submission to king Dhritarāshtra just as they had done to king Pāndu himself. And having made over the kingdom to Dhritarāshtra and Vidura, that conqueror of hostile cities, Pāndu, wandered over the whole Earth. Always devoted to truth, Vidura then took charge of the finances, gifts, superintendence of the servants (of the State), and the feeding of all ; while that conqueror of hostile cities, Bhishma of mighty energy, supervised the making of war and peace and the necessity of making or with-

holding gifts to kings. When king Dhritarāshtra of great strength was on the throne, the high-souled Vidura was ever near him! Born in Dhritarāshtra's race, how dost thou venture to bring about a disunion in thy family? Uniting with thy brothers (the Pāndavas), enjoy all objects of enjoyment, O king! I do not say this to you from cowardice, nor for the sake of wealth. I am enjoying the wealth that Bhishma gave me, and not thou, O best of kings! I do not desire, O king, to have from thee my means of sustenance! Where Bhishma is, there Drona must be! Do what Bhishma hath told thee! O grinder of foes, give unto the sons of Pāndu half the kingdom! O sire, I acted as their preceptor as much as thine Indeed, even as Açwatthāman is to me, so is Arjuna of white steeds! What use is there of much declamation? Victory is there where righteousness is!—'

"Vāsudeva continued,—'After Drona of immeasurable energy had said this, the virtuous Vidura then, O king, who is devoted to truth, said these words, turning towards his father (Bhishma) and looking at his face! And Vidura said,—O Devavrata, attend to the words I speak! This race of Kuru, when it became extinct, was revived by thee! Is it for this that thou art indifferent to my lamentations now? In this our race who is this Duryodhana, its stain, whose inclinations are followed by thee although he is enslaved by avarice, and is wicked and ungrateful and deprived of his senses by lust! The Kurus will certainly be exterminated in consequence of the acts of that Duryodhana who transgresseth the commands of his father observant of virtue and profit! O great king, act thou so that the Kurus may not perish! Like a painter producing a picture, it was thou, O king, who hadst caused me and Dhritarāshtra to spring into life!* The Creator, having created creatures, destroys them again! Dot not act like him! Seeing before thy very eyes this extinction of thy race, be not indifferent to it! If, however, thy understand-

* The meaning seems to be, that do not, like a painter destroying the creations of his own pencil, destroy us now, but see that those whom thou hadst created may yet live!—T.

ing is gone in consequence of the universal slaughter that is at hand, go then to the woods, taking me and Dhritarāshtra with thee! Otherwise, binding this very day the wicked Duryodhana that hath deceit for his wisdom, rule this kingdom with the sons of Pāndu guarding it around! Relent, O tiger among kings! A great slaughter is before us of the Pāndavas, the Kurus, and of other kings of immeasurable-energy —!'

"'Having said this, Vidura ceased, his heart overflowing with sorrow. And reflecting on the matter, he began to draw repeated sighs. Then the daughter of king Suvala, alarmed at the prospect of the destruction of a whole race, said, from wrath, these words fraught with virtue and profit, to the cruel Duryodhana of wicked heart, in the presence of the assembled monarchs.—Let all the kings present in this royal assembly and let the regenerate *Rishis* that form the other members of this conclave, listen (to me) as I proclaim the guilt of thy sinful self backed by all thy counsellors!* The kingdom of the Kurus is enjoyable in due order of succession. Even this hath always been the custom of our race! Of sinful soul and exceedingly wicked in acts, thou seekest the destruction of the Kuru kingdom by thy unrighteousness. The wise Dhritarāshtra is in possession of the kingdom, having Vidura of great foresight under him (as his adviser). Passing over these two, why, O Duryodhana, dost thou, from delusion, covet the sovereignty now? Even the high-souled king and Kshattri, when Bhishma is alive, should both be subordinate to him. Indeed, this foremost of men, this offspring of Gangā, the high-souled Bhishma, in consequence of his righteousness, doth not desire the sovereignty. It is for this reason that this invincible kingdom became Pāndu's. His sons, therefore, are masters today and no others. This extensive kingdom, then, by paternal right, belongeth to the Pāndavas, and their sons and grandsons in due order. Observing the customs

* *Sāmityaparicchadasya* is literally "with thy counsellers forming thy garments." Kālidāsa uses "*Senā-paricchadas*" in his *Raghuvança*, Canto I, *sloka* 19.—T.

of our race and the rule with respect to our kingdom, we must all fully accomplish that which this high-souled and wise chief of the Kurus, Devavrata, firmly adhering to truth, sayeth! Let this king (Dhritarāshtra) and Vidura also, at the command of Bhishma of great vows, proclaim the same thing! Even that isan act that should be done by those that are well-wishers (of this race)! Keeping virtue in front, let Yudhishthira thes on of Dharma, guided by king Dhritarāshtra and urged by Cāntanu's son, rule for many long years this kingdom of the Kurus lawfully obtainable by him!—' "

SECTION CXLVIII.

"Vāsudeva said,—'After Gāndhāri had said this, that ruler of men, Dhritarāshtra, then said these words unto Duryodhana in the midst of the (assembled) monarchs:—O Duryodhana, listen, O son, to what I say, and blessed be thou, do that if thou hast any respect for thy father! The lord of creatures, *Soma*, was the original progenitor of the Kuru race. Sixth in descent from Soma was Yayāti the son of Nahusha. Yayāti had five best of royal sages for his sons. Amongst them, the lord Yadu of mighty energy was the eldest-born. Younger to Yadu was Puru who was our progenitor, brought forth by Carmishthā the daughter of Vrishaparvan. Yadu, O best of the Bharatas, was born of Devayāni and, therefore, O sire, was the daughter's-son of Cukra, otherwise called Kāvya, of immeasurable energy. Endued with great strength and prowess, that progenitor of the Yādavas, filled with pride and possessed of wicked understanding, humiliated all the Kshatriyas. Intoxicated with pride of strength, he obeyed not the injunctions of his father. Invincible in battle, he insulted his father and his brothers. On this earth girt on four sides by the sea, Yadu became all powerful, and reducing all to subjection, he established himself in this city called after the elephant. His father Yayāti the son of Nahusha, enraged with him, cursed that son of his, and, O son of Gāndhāri, even expelled him from the kingdom! The angry Yayāti also cursed those brothers of Yadu who were obedient to that eldest

brother of theirs who was so proud of his strength. And having cursed these his sons, that best of kings placed on his throne his youngest son Puru who was docile and obedient to him. Thus even the eldest son may be passed over and deprived of the kingdom, and younger sons may, in consequence of their respectful behaviour to the aged, obtain the kingdom! So also, conversant with every virtue, there was my father's grandfather, king Pratipa, who was celebrated over the three worlds. Unto that lion among kings who ruled his kingdom virtuously were born three sons of great fame and resembling three gods. Of them, Devāpi was the eldest, Vālhika the next, and Cāntanu of great intelligence, who, O sire, was my grandfather, was the youngest. Devāpi, endued with great energy was virtuous, truthful in speech, and ever engaged in waiting upon his father. But that best of kings had a skin-disease.* Popular with both the citizens and the subjects of the provinces, respected by the good, and dearly loved by the young and the old, Devāpi was liberal, firmly adhering to truth, engaged in the good of all creatures, and obedient to the instructions of his father as also of the Brāhmanas. He was dearly loved by his brother Vālhika as also the high-souled Cāntanu. Great, indeed, was the brotherly love that prevailed between him and his high-souled brothers. In course of time the old and best of kings, Pratipa, caused all preparations to be made according to the scriptures for the installation of Devāpi (on the throne). Indeed, the lord Pratipa caused every auspicious preparation. The installation of Devāpi, however, was forbidden by the Brāhmanas and all aged persons amongst the citizens and the inhabitants of the provinces. Hearing that the installation of his son was forbidden, the voice of the old king became choked with tears and he began to grieve for his son. Thus though Devāpi was liberal, virtuous, devoted to truth, and loved by the subjects, yet in consequence of his skin-disease he was excluded from his inheritance. The gods do not approve of a king that is defective of a limb. Thinking of this, those bulls among Brāhmanas forbade king Pratipa to install his eldst son.

* Explained by Nilakantha as leprosy.—T.

Devāpi then, who was defective of one limb, beholding the king (his father) prevented (from installimg him on the throne) and filled with sorrow on his account, retired into the woods. As regards Vālhika, abandoning his (paternal) kingdom he dwelt with his maternal uncle. Abandoning his father and brother, he obtained the highly wealthy kingdom of his maternal grandfather. With Vālhika's permission, O prince, Cāntanu of world-wide fame, on the death of his father (Pratipa), became king and ruled the kingdom. In this way also, O Bhārata, though I am the eldest, yet being defective of a limb, I was excluded from the kingdom by the intelligent Pāndu, no doubt, after much reflection. And Pāndu himself, though younger to me in age, obtained the kingdom and became king. At his death, O chastiser of foes, that kingdom must pass to his sons! When I could not obtain the kingdom, how canst thou covet it? Thou art not the son of a king and, therefore, hast no right to this kingdom. Thou, however, desirest to appropriate the property of others! The high-souled Yudhishthira is the son of a king. This kingdom is lawfully his. Of magnanimous soul, even he is the ruler and lord of this race of Kuru! He is devoted to truth, of clear perception, obedient to the counsels of friends, honest, loved by the subjects, kind to all well-wishers, master of his passions, and the cherisher of all that are good! Forgiveness, renunciation, self-control, knowledge of the scriptures, mercy to all creatures, competence to rule according to the dictates of virtue, all these attributes of royalty exist in Yudhishthira! Thou art not the son of a king and art always sinfully inclined towards thy relatives! O wretch, how canst thou succeed in appropriating this kingdom that lawfully belongeth to others? Dispelling this delusion, give half the kingdom with (a share of the) animals and other possessions! Then, O king, mayst thou hope to live for some time with thy younger brothers!—' "

SECTION CXLIX.

"Vāsudeva said,—'Though thus addressed by Bhishma, and Drona, and Vidura, and Gāndhāri, and Dhritarāshtra, that wicked wight could not yet be brought to his senses. On the other hand, the wicked Duryodhana, disregardihg them all, rose (and left the assembly) with eyes red in anger. And all the kings (invited by him), prepared to lay down their lives, followed him behind. King Duryodhana then repeatedly ordered those wicked-hearted rulers, saying,—*Today the contsellation Pushya is ascendant.—March ye (this very day) to Kurukshatra !* Impelled by Fate, those monarchs then, with their soldiers, gladly set out, making Bhishma their generalissimo. Eleven *Akshauhinis* of troops have been, O king, assembled for the Kauravas. At the head of that host shineth Bhishma with the device of the palmyra on the banner of his car. In view, therefore, of what hath happened, do now, O monarch, that which seemeth to be proper ! I have told thee, O king, everything that occurred in the assembly of the Kurus,—everything, O Bhārata, that was said by Bhishma, Drona, Vidura, Gāndhāri, and Dhritarāshtra, in my presence ! The arts beginning with conciliation were all, O king, employed by me from desire of establishing brotherly feelings (between yourselves and your cousins), for the preservation of this race, and for the growth and prosperity of the (Earth's) population. When conciliation failed, I employed the art of (producing) dissensions and mentioned, ye Pāndavas, all your ordinary and extraordinary feats. Indeed, when Suyodhana showed no respect for the conciliatory words (I spoke), I caused all the kings to be assembled together and endeavored to produce dissension (amongst them). Extraordinary and awful and terrible and superhuman indications, O Bhārata, were then manifested by me, O lord ! Rebuking all the kings, making a straw of Suyodhana, terrifying Rādhā's son, and repeatedly censuring Suvala's son for the gambling match of Dhritarāshtra's sons, and once again endeavouring to disunite all the

kings by means both of words and intrigues, I again had recourse to conciliation. For the unity of Kuru's race and in view of the especial requirements of the business (at hand), I spoke also of gift. Indeed, I said,—Those heroes, the sons of Pāndu, sacrificing their pride, will live in dependance on Dhritarāshtra, Bhishma, and Vidura! Let the kingdom be given to thee. Let them have no power. Let it all be as the king (Dhritarāshtra), as Gangā's son (Bhishma), and as Vidura, say for thy good! Let the kingdom be thine. Relinquish but five villages (to the Pāndavas)! O best of kings, without doubt they deserve to be supported by thy father!—Though addressed thus, that wicked-souled wight would not still give you your share. I, therefore, see that chastisement, and nothing else, is now the means that should be employed against those sinful persons! Indeed, all those kings have already marched to Kurukshetra! I have now told thee everything that happened in the assembly of the Kurus. They will not, O son of Pāndu, give thee thy kingdom without battle! With death waiting before them, they have all become the cause of a universal destruction!'"

SECTION CL.

(Sainya-niryāna Parva).

Vaiçampāyana said.—"Hearing these words of Janārddana, king Yudhishthira the just, of virtuous soul, addressed his brothers in the presence of Keçava and said,—Ye have heard all that happened in the court of the assembled Kurus! Ye have also understood the words uttered by Keçava! Ye best of men, array, therefore, my troops now in the order in which they are to fight. Here are seven *Akshauhinis* of troops assembled for our victory! Hear the names of those seven celebrated warriors that would lead those seven *Akshauhinis!* They are Drupada, and Virāta, and Dhrishtadyumna, and Cikhandi, and Sātyaki, and Chekitāna, and Bhimasena of great energy! These heroes will be the leaders of my troops. All of them are conversant with the *Vedas*. Endued with great bra-

very, all of them have practised excellent vows. Possessed of modesty, all of them are conversant with policy, and accomlished in war. Well-skilled in arrows and weapons, all of them are competent in the use of every kind of weapon. Tell us now, O Sahadeva, O son of Kuru's race, who that warrior is, conversant with all kinds of battle-array, that may become the leader of these seven and may also withstand in battle Bhishma who is like unto a fire having arrows for its flames! Give us thy own opinion, O tiger among men, as to who is fit to be our generalissimo!'

"Sahadeva said,—'Closely related to us,* sympathising with us in our distress, endued with great might, conversant with every virtue, skilled in weapons, and irresistible in battle, the mighty king of the Matsyas, Virāta, relying upon whom we hope to recover our share of the kingdom, will be able to bear in battle both Bhishma and all those mighty car-warriors!' "

Vaiçampāyana continued.—"After Sahadeva had said this, the eloquent Nakula then said these words:—'He that in years, in knowledge of scriptures, in perseverance, in family and birth, is respectable; he that is endued with modesty, strength, and prosperity; he that is well-versed in all branches of learning, he that studied the science of weapons with(t he sage) Bharadwāja; he that is irresistible and firmly devoted to truth; he that always challenges Drona and the mighty Bhishma; he that belongs to one of the foremost of royal houses; he that is a famous leader of hosts; he that resembles a tree of hundred branches in consequence of sons and grandsons that surround him; that king who with his wife performed, moved by wrath, the austerest of penances for the destruction of Drona; that hero who is an ornament of assemblies; that bull among monarchs who always cherishes us like a father; that father-in-law of ours, Drupada, should be our generalissimo! It is my opinion that he will be able to withstand both Drona and Bhishma rushing to battle, for that

* *Samyukta* is explained by Nilkantha thus. The Burdwan Pundits translate it erroneously.—T.

king is the friend of Angirasa's descendant (Drona) and is conversant with celestial weapons!'

"After the two sons of Mādri had thus expressed their individual opinions, Vāsava's son Savyasāchin who was equal to Vāsava himself, said these words:—'This celestial person of the hue of fire and endued with mighty arms, who sprang into life through the power of ascetic penances and the gratification of sages; who issued from the sacrificial fire-hole armed with bow and sword, accoutred in armour of steel, mounted on a car unto which were yoked excellent steeds of the best breed, and the clatter of whose car-wheels was as deep as the roar of mighty masses of clouds; this hero endued with that energy and strength, and resembling the very lion in frame of body and prowess, and possessed of leonine shoulders, arms, chest, and roar; this hero of great effulgence; this warrior of handsome brows, fine teeth, round cheeks, longarms, stout make, excellent thighs, large expansive eyes, excellent legs, and strong frame; this prince who is incapable of being penetrated by weapons of any kind, and who looks like an elephant with rent temples; this Dhrishtadyumna, truthful in speech, and with passions under control, was born for the distruction of Drona! It is this Dhrishtadyumna, I think, that will be able to bear Bhishma's arrows which strike with the vehemence of the thunder-bolt and look like snakes with blazing mouths, which resemble the messengers of Yama in speed and fall like flames of fire (consuming everything they touch), and which were borne before by Rāma alone in battle! I do not, O king, see the man except Dhrishtadyumna, who is able to withstand Bhishma of great vows. This is even what I think. Endued with great lightness of hand and conversant with all the modes of warfare, accoutred in coat of mail that is incapable of being penetrated by weapons, this handsome hero, resembling the leader of a herd of elephants, is according to my opinion, fit to be our generalissimo!'

"Bhimasena then said,—'That son of Drupada, Cikhandi, who is born for the destruction of Bhishma as is saie, O king, by the sages and *Siddhas* assembleb together, whose from on the field of battle, while displaying celestial weapons, will be

seen by men to resemble that of the illustrious Rāma himself; I see not, O king, the person who is able to pierce with weapons that Cikhandi, when he is stationed for battle on his car, accoutered in mail! Except the heroic Cikhandi, there is no other warrior who is able to slay Bhishma in single combat. It is for this, O king, that I think Cikhandi is fit to be our generalissimo!'

"Yudhishthira said,—'O sire, the strength and weakness, might and feebleness, of everything in the universe, and the intentions of every person here, are well known to the virtuous Keçava! Skilled or unskilled in weapons, old or young, let him be the leader of my forces who may be indicated by Krishna of Daçārha's race! Even he is the root of our success or defeat! In him are our lives, our kingdom, our prosperity and adversity, our happiness and misery! Even he is the Ordainer and Creator. In him is established the fruition of our desires. Let him, therefore, be the leader of our host who may be named by Krishna! Let that foremost of speakers say, for the night approacheth. Having selected our leader, worshipped our weapons (with offerings of flowers and perfumes), we will, at day-break, under Krishna's orders, march to the field of battle!'"

Vaiçampāyana continued.—"Hearing these words of the intelligent king Yudhishthira the just, the lotus-eyed Krishna said, eyeing Dhananjaya the while,—'O king, I fully approve of all those powerful warriors whom ye have named for becoming the leaders of thy troops! All of them are competent to withstand thy foes! Indeed, they can frighten Indra himself in great battle, let alone the covetous and wicked-minded sons of Dhritarāshtra! O thou of mighty arms, for thy good I made great efforts to prevent the battle by bringing about peace! (By that) we have been freed from the debt we owed to virtue. Fault-finding persons will not be able to reproach us for anything. The foolish Duryodhana, destitue of understanding, regardeth himself as skilled in weapons, and though really weak thinketh himself to be possessed of strength! Array thy troops soon, for slaughter is the only means by which they can be made to yield to our demands!

Indeed, the sons of Dhritarāshtra will never be able to keep their ground when they will behold Dhananjaya with Yuyudhāna as his second, and Abhimanyu, and the (five) sons of Draupadi, and Virāta, and Drupada, and the other kings of fierce prowess,—all lords of *Akshauhinis!* Our army is possessed of great strength, and is invincible and incapable of being withstood! Without doubt, it will slay the Dhārtarāshtra host! As regards our leader, I would name that chastiser of foes, Dhrishtadyumna!"

SECTION CLI.

Vaiçampāyana said.—"When Krishna had said this, all the monarchs (there) were filled with joy. And the shout sent forth by those delighted kings was tremendous. And the troops began to move about with great speed, saying,—*Draw up,' 'Draw up.'*—And the neighing of steeds and roars of elephants and the clatter of car-wheels and the blare of conchs and the sound of drums, heard everywhere, produced a tremendous din. And teeming with cars and foot-soldiers and steeds and elephants, that invincible host of the marching Pāndavas, moving hither and thither, donning their coats of mail, and uttering their war-cries, looked like the (impetuous) current of the Gangā when at its full, agitated with fierce eddies and waves. And in the van (of that host) marched Bhimasena and the two sons of Mādri encased in their coats of mail, and Subhadrā's son and the (five) sons of Draupadi and Dhrishtadyumna of Prishata's race. And the Prabhadrakas and the Pānchālas marched behind Bhimasena. And the din made by the marching host filled with joy was like unto the roars of the deep when the tide is highest on the day of the new moon. Indeed, the tumult was such that it seemed to reach the very heavens. And capable of breaking hostile ranks, those warriors cased in armour marched thus, filled with joy. And Kunti's son, king Yudhishthira, amongst them marched, taking with him the carts and other vehicles for transport, the food-stores and fodder, the tents, carriages, and draught-cattle the cash-chests the machines and weapons, the

surgeons and physicians, the invalids, and all the emaciated and weak soldiers, and all the attendants and camp-followers. And the truthful Draupadi, the princess of Pānchāla, accompanied by the ladies of the house-hold, and surrounded by servants and maids, remained at Upaplavya. And causing their treasure and ladies to be guarded by bodies of soldiers some of whom were placed as permanent lines of circumvallation and some ordered to move about at a distance from this line, the Pāndavas set out with their mighty host. And having made presents of kine and gold to the Brāhmanas who walked around them and uttered blessings, the sons of Pāndu commenced the march on their cars decked with jewels. And the (five) princes of Kekaya, and Dhrishtaketu, and the son of the king of the Kāçis, and Crenimat, and Vasudāna, and the invincible Cikhandi, all hale and glad, cased in armour and armed with weapons and decked with ornaments, marched behind Yudhishthira, keeping him in their centre. And in the rear were Virāta, Yajnasena's son of the Somoka race (Dhrishtadyumna), Suçarman,* Kuntibhoja, Dhrishtadyumna's sons, forty thousand cars, five times as much cavalry, infantry ten times more numerous (than the last), and sixty thousand elephants. And Anādhrishti, and Chekitāna and Dhrishtaketu and Sātyaki, all marched, surrounding Vāsudeva and Dhananjaya. And reaching the field of Kurukshetra with their forces in battle array, those smiters, the sons of Pāndu, looked like roaring bulls. And entering the field, those chastisers of foes blew their conchs. And Vāsudeva and Dhananjaya also blew their conchs. And hearing the blare of the conch called *Pānchajanya*,† which resembled the roll of the thunder, all the warriors (of the Pāndava army) were filled with joy. And the leonine roars of those warriors endued with lightness of hand and speed of motion, mingling with the

* Some texts read *Sudharman* which seems to be correct, for Suçarman, the ruler of the Trigartas, was on the Kuru side. If, however, there was any other king of that name, the reading, as it stands, may be the true one.—T.

† The conch owned by Vāsudeva. Schlegel renders it as *Gigantea*.—T.

blare of conchs and beat of drums, made the whole earth, the welkin, and the oceans resound therewith."*

SECTION CLII.

Vaicampāyana said.—"King Yudhishthira then caused his troops to encamp on a part of the field that was level, cool,† and abounding with grass and fuel. Avoiding cemeteries,‡ temples and compounds consecrated to the deities, asylums of sages, shrines,$ and other sacred plots, Kunti's high-souled son Yudhishthira pitched his camp on a delightful, fertile, open,§ and sacred part of the plain. And rising up again after his animals had been given sufficient rest, the king set out joyously, surrounded by hundreds and thousands of monarchs. And Keçava accompanied by Pārtha began to move about, scattering numerous bodies of Dhārtarāshtra troops (planted as outposts). And Dhrishtadyumna of Prishata's race and that mighty car-warrior of great energy, *viz*, Yuyudhāna otherwise called Sātyaki, measured¶ the ground for the encampment. And arrived, O Bhārata, at the holy Hiranwati which flows through Kurukshetra, which was filled with sacred water, and whose bed was divested of pointed pebbles and mire, and which was regarded as an excellent *tirtha*, Keçava caused a moat to be excavated there, and for its protection stationed a

* Most editions make the one hundred and fiftieth Section conclude with the 31st *sloka*. The Burdwan edition, however, extends it so as to include the whole of Section one hundred and fiftyfirst as given here.—T.

† *Snigdha*, perhaps shady.—T.

‡ Or rather, burning grounds.—T.

$ There is no equivalent in English for *tirtha* which is a holy place having a lake, tank, or river by it. There can be no *tirtha* without a piece of sacred natural or artificial water.—T.

§ *Cuchi* is clear or pure. Here, I think, it means divested of underwood and copses ; hence open.—T.

¶ Perhaps, laid out, or prepared the plan of the encampment. The root *mà*, to measure, is used in various senses more or less connected with the original meaning.—T

sufficient number of troops with proper instructions.* And the rules that were observed in respect of the tents of the high-souled Pāndavas, were followed by Keçava in the matter of the tents he caused to be set up for the kings (that came as their allies). And, O monarch, costly tents, incapable of being attacked, apart from one another, were, by hundreds and thousands, planted for those kings on the surface of the earth, that looked like palatial residences and abounded with fuel and edibles and drinks. And there were assembled hundreds upon hundreds of skilled mechanics in receipt of regular wages, and surgeons and physicians, well-versed in their own science, and furnished with every ingredient they might need. And king Yudhishthira caused to be placed in every pavilion large quantities, high as hills, of bowstrings and bows and coats of mail and weapons, of honey and clarified butter, pounded lac, water, fodder for cattle, chaff and coals, heavy machines, long shafts, lances, battle-axes, bow-staffs, breast-plates, scimitars, and quivers. And innumerable elephants cased in plates of steel with prickles thereon, huge as hills, and capable of fighting with hundreds and thousands,† were seen there. And learning that the Pāndavas had encamped on that field, their allies, O Bhārata, with their forces and animals, began to march thither. And many kings who had practised *Brahmacharya* vows, drunk (consecrated) *Soma*, and made large presents to Brāhmanas at sacrifices, came there for the success of the sons of Pāndu."

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* Many texts read *chādriçyam* meaning 'invisible' (leaving out the particle *cha)* and qualifying *Valam*. Some texts, however, read *chādiçya* meaning 'having commanded,' or 'having given instructions.' I think the latter reading is correct.—T.

† Fighting with hundreds and thousands *of other elephants*, as explained by Nilakantha. It may mean that these elephants were competent to fight with hundreds and thousands of foot-soldiers as well.—T.

SECTION CLIII.

Janamejaya said,—"Hearing that Yudhishthira had, with his troops, marched from desire of battle and encamped on Kurukshetra, protected by Vāsudeva, and aided by Virāta and Drupada with their sons, and surrounded by the Kekayas, the Vrishnis, and other kings by hundreds, and watched over by numerous mighty car-warriors like the great Indra himself by the *Adityas*, what measures were concerted by king Duryodhana? O high-souled one, I desire to hear in detail all that happened in Kurujāngala on that frightful occasion! The sons of Pāndu, with Vāsudeva and Virāta and Drupada and Dhrishtadyumna the Pānchāla prince and that mighty car-warrior Cikhandi and the powerful Yudhāmanyu incapable of being resisted by the very gods, might trouble the deities themselves in battle with Indra at their head! I, therefore, desire to hear in detail, O thou that art possessed of wealth of asceticism, all the acts of the Kurus and the Pāndavas as they happened!"

Vaiçampāyana said.—"When he of Daçārha's race had departed (from the Kuru court), king Duryodhana, addressing Karna and Dusçāsana and Cakuni, said these words:—'Keçava* hath gone to the sons of Prithā, without having been able to achieve his object. Filled with wrath as he is, he will surely stimulate the Pāndavas. A battle between myself and Pāndavas is much desired by Vāsudeva. Bhimasena and Arjuna are ever of the same mind with him. Yudhishthira, again, is very much under the influence of Bhimasena. Before this, Yudhishthira with all his brothers was persecuted by me. Virāta and Drupada I had waged hostilities with. Obedient to Vāsudeva both of them have become the leaders of Yudhishthira's host. The battle, therefore, that will take place will be a fierce and terrific one. Casting off all sloth, cause every preparation to be made for the encounter! Let the kings (my allies) plant their tents by hundreds and thou-

* The word used here is *Adhokshaja* one of the many names of Krishna, meaning 'beyond the senses' ken.'—T.

sands on Kurukshetra, all of which must be spacious, incapable of being approached by enemies, near enough to places abounding with water and fuel, in such positions that the communications thereto for sending supplies may not be stopped at any time by the foe,*—full of weapons of diverse kinds, and decked with banners and flags. Let the road from our city to the camp be made level for their march. Let it be proclaimed this very day, without loss of time, that our march will commence tomorrow!'—(Hearing these words of the king), they said,—'So be it,'—and when the morrow came, those high-souled persons did everything they had been commanded to do for the accomodation of the monarchs. And all those monarchs (meanwhile), hearing the king's command, rose up from their costly seats, filled with wrath (having the foe for its object). And they began to slowly rub their mace-like arms blazing with bracelets of gold and decked with the paste of sandal and other fragrant substances. And they also commenced, with those lotus-like hands of theirs, to wear their head-gears and lower and upper garments and diverse kinds of ornaments. And many foremost of car-warriors began to superintend the furnishing of their cars, and persons conversant with horse-lore began to harness their steeds, while those versed in matters relating to elephants began to equip those huge animals. And all those warriors began to wear diverse kinds of beautiful armour made of gold, and arm themselves with various weapons. And the foot-soldiers began to take up various kinds of arms and case their bodies in various kinds of armour decorated with gold. And, O Bhārata, the city of Duryodhana then, filled as it was with rejoicing millions, wore the bright aspect of a festive occasion. And, O king, the Kuru capital at the prospect of battle looked like the ocean on the appearance of the moon, with the vast crowds of humanity representing it waters with their eddies, the cars, elephants, and horses representing its fishes, the tumult of conchs and drums its roar, the treasure-chests

* The original compound is *Acchedyāhāramārgāni*. Nilakantha explains it correctly. The Burdwan Pundits render it wrongly.—T.

its jewels and gems, the diverse kinds of ornaments and armour its waves, the bright weapons its white foam, the rows of houses the mountains on its beach, and the roads and shops like the deep lakes of that main!"

SECTION CLIV.

Vaiçampāyana said.—"Recollecting the words spoken by Vāsudeva, Yudhishthira once more addressed that scion of Vrishni's race, saying,—'How, O Keçava, could the wicked Duryodhana say it? O thou of unfading glory, what should we do in view of the occasion that hath come? By acting in what way may we keep on the track of our duty?* Thou, O Vāsudeva, art acquainted with the views of Duryodhana, Karna, and Cakuni the son of Suvala! Thou knowest also what views are entertained by myself and my brothers! Thou hast heard the words uttered by both Vidura and Bhishma! O thou of great wisdom, thou hast also heard in their entirety the words of wisdom spoken by Kunti! Overlooking all these, tell us, O thou of mighty arms, after reflection, and without hesitation, that which is for our good!'†

"Hearing these words of king Yudhishthira the just that were fraught with virtue and profit, Krishna replied, in a voice deep as that of the clouds or cymbals, saying,—'Redounding to his advantage and consistent with both virtue and profit, those words that were uttered by me (in the Kuru court) found no response in the Kuru prince Duryodhana with whom deceit supplieth the place of wisdom! That wretch of wicked understanding listeneth not in the least to the counsels of Bhishma or Vidura or mine. He transgresseth everybody. He wisheth not to earn virtue, nor doth he wish for

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* Literally, "may not fall off from the duties of our order!"—T.

† What Yudhishthira asks Vāsudeva is that without regarding the views expresed by others, Vāsudeva should advise, according to his own judgment, as to what the Pāndavas should do.. His knowledge of the views entertained by all parties would greatly help him in coming to a right conclusion.—T.

fame. That wicked-souled wight, relying upon Karna, regardeth everything as already won! Indeed, Suyodhana even ordered my incarceration! Of wicked heart and sinful in his resolves, he did not, however, obtain the fruition of that wish! Neither Bhishma nor Drona said anything on that subject. Indeed, all of them follow Duryodhana, except Vidura, O thou of unfading glory! Cakuni the son of Suvala, and Karna, and Dusçāsana, all equally foolish, gave the foolish and vindictive Duryodhana much improper advice regarding thee! Indeed, what use is there in my repeating to thee all that the Kuru prince hath said? In brief, that wicked-souled wight beareth no good will towards thee! Not even in all these kings together, that form thy army, is that (measure of) sinfulness and wickedness which resideth in Duryodhana alone! As regards ourselves, we do not desire to make peace with the Kauravas by abandoning our property. War, therefore, is that which should now take place!"

Vaiçampāyana continued.—"Hearing these words uttered by Vāsudeva, all the kings (there present), O Bhārata, without saying anything, looked at Yudhishthira's face. And Yudhishthira, understanding the intention of those monarchs, said, with Bhima and Arjuna and the twins,—'*Array (the troops)!*'—And the word of command having been passed, a great uproar rose amongst the Pāndava army and all the soldiers were filled with joy. King Yudhishthira the just, however, beholding the (impending) slaughter of those that deserved not to be slain, began to sigh deeply, and addressing Bhimasena and Vijaya, said,—'That for the sake of which I accepted an exile into the woods and for which I suffered so much misery, that great calamity overtaketh us of a set purpose! That for which we strove so much leaveth us as if on account of our very striving! On the other hand, a great distress overtaketh us although we did nothing to invite it! How shall we fight with those reverend superiors (of ours) whom we on no account can slay? What kind of victory shall we achieve by slaying our preceptors of venerable age?'

"Hearing these words of king Yudhishthira the just, Savyasāchin repeated to his elder brother all those words that

Vāsudeva had said. And addressing Yudhishthira, Arjuna continued,—'Thou hast, O king, certainly understood all the words spoken by Kunti and Vidura that were repeated to thee by Devaki's son! I know it for certain that neither Vidura nor Kunti would say anything that is sinful! Besides this, O son of Kunti, we cannot withdraw without engaging in battle!'

"Hearing this speech of Savyasāchin, Vāsudeva also said unto Pārtha,—'It is even so (as thou hast said)!'—The sons of Pāndu then, O great king, made up their minds for war, and passed that night with their soldiers in great happiness."

SECTION CLV.

Vaiçampāyana said.—"After that night had passed away, king Duryodhana, O Bhārata, distributed (in proper order) his eleven *Akshauhinis* of troops. And arranging his men, elephants, cars, and steeds, into three classes, *viz*, superior, middling, and inferior, the king distributed them amongst his divisions (by placing them in the van, centre, and rear of the ranks). And furnished with timber and planks for reparing the damages their cars might sustain in the press of battle, with large quivers borne on cars, with tiger-skins and other stiff leather for enveloping the sides of cars, with barbed javelins to be hurled by the hand, with quivers borne on the backs of steeds and elephants, with long-handled spears of iron used as missiles, with quivers borne on the backs of foot-soldiers, with heavy clubs of wood, with flagstaffs and banners, with long heavy shafts shot from bows, with diverse kinds of nooses and lassoes, with armour of various kinds, with short pointed clubs of wood, with oil, treacle, and sand,* with earthen pots filled with poisonous snakes,† with pulverised lac and other inflammable matter, with short spears furnished with tinkling bells, with diverse weapons of iron and machines for hurling

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* These were heated and thrown upon the enemy.—T.

† These also were thrown into the midst of the enemy's ranks for causing confusion.—T.

hot treacle, water, and stones, with whistling clubs of hard wood, with wax and heavy mallets, with clubs of wood having iron spikes, with plough-poles and poisoned darts, with long syringes for pouring warm treacle and planks of cane,* with battle-axes and forked lances, with spiked gauntlets, with axes and pointed iron spikes, with cars having their sides covered with skins of tigers and leopards, with sharp-edged circular planks of wood, with horns, with javelins and various other weapons of attack, with axes of the *kuthāra* species and spades, with cloths steeped in oil, and with clarified butter, the diverse divisions of Duryodhana, glittering with robes embroidered with gold and decked with various kinds of jewels and gems and consisting of warriors endued with handsome persons, blazed forth like fire! And cased in coats of mail and well-skilled in weapons and accomplished in horse-lore, brave persons of good birth were employed as car-drivers. And all the cars were furnished with various weapons and drugs, and with horses having rows of bells and pearls on their heads, and with banners and flagstaffs, and with ornaments gracing their steeples and turrets, and with shields, swords, and lances, and javelins and spiked maces. And unto each of those cars were yoked four steeds of the best breed. And upon each of them were kept a hundred bows. And each car had one driver in charge of the couple of steeds in front, and two drivers in charge of the couple of steeds attached to the wheels on the two sides. And both of the last-mentioned drivers were skilled car-warriors, while the car-warrior himself was also skilled in driving steeds. And thousands of cars, thus furnished and decked with gold, and protected like fortified towns and incapable of being conquered by foes, were stationed on all sides. And the elephants also were furnished with rows of bells and pearls and decked with diverse ornaments. And on the back of each of those animals mounted seven warriors. And in consequence of such accoutrements those animals looked like hills graced with jewells. And amongst the seven, two were

* For protecting the combatants from warm water, treacle, wax, oil, and other hot liquids.—T.

armed with hooks, two were excellent bowmen, two were first-rate swordsmen, and one, O king, was armed with a lance and a trident. And, O king, the army of the illustrious Kuru king teemed with innumerable infuriate elephants, bearing on their backs loads of weapons and quivers filled with arrows. And there were also thousands of steeds ridden by brave soldiers accoutered in mail, decked in ornaments, and furnished with flags. And numbering in hundreds and thousands, all those steeds were free from the habit of scratching the ground with their forefeet. And they were all well-trained, and decked with ornaments of gold, and exceedingly obedient to their riders. And of foot-soldiers there were hundreds of thousands, of diverse mien, accoutered in armour of diverse kinds and armed also with weapons of diverse species, and decked with golden ornaments. And unto each car were assigned ten elephants, and unto each elephant ten horses, and unto each horse ten foot-soldiers, as protectors. Again, a large body of troops was kept as a reserve for rallying the ranks that would be broken. And this reserve consisted of cars unto each of which were attached fifty elephants; and unto each elephant were attached a hundred horses; and unto each horse were attached seven foot-soldiers. Five hundred cars, as many elephants, (fifteen hundred horses, and two thousand five hundred foot-soldeirs) constitue a *Senā*. Ten *Senās* constitute a *Pritanā*; and ten *Pritanās*, a *Vāhini*. In common parlance, however, the words *Senā*, *Vāhini*, *Pritanā*, *Dhwajini*, *Chamu*, *Akshauhini*, and *Varuthini* are used in the same sense.

"It was thus that the intelligent Kaurava arrayed his force. Between the two sides, the total number was eighteen *Akshauhinis*. Of this, the Pāndava force consisted of seven *Akshaunis*, while the Kauravas force consisted of ten *Akshauhinis* and one more. Five times fifty men constitute a *Patti*. Three *Pattis* make a *Senāmukha* or *Gulma*. Three *Gulmas* make a *Gana*. In Duryodhana's army there were thousands and hundreds of such *Ganas* consisting of warriors capable of smiting (the foe) and longing for battle. And the mighty-armed king Duryodhana, selecting from among them brave and intelligent warriors, made them the leaders of his troops. And

placing an *Akshauhini* of troops under each of those best of men, *viz*, Kripa, Drona, Calya, Jayadratha the king of the Sindhus, Sudakshina the ruler of the Kāmvojas, Kirtavarman, Drona's son (Açwatthāman), Karna, Bhuriçravas, Cakuni the son of Suvala, and the mighty Vālhika, the king used to bring them daily before him and at all hours, and speak to them. And he repeatedly offered them worship before his very eyes. And thus appointed, all those warriors, with all their followers, became desirous of doing what was most agreeable to the king."

SECTION CLVI.

Vaiçampāyana said.—"Dhritarāshtra's son, accompanied by all the kings, then addressed Bhishma the son of Cāntanu, and with joined hands said these words:—'Without a commander, even a mighty army is routed in battle like a swarm of ants. The intelligence of two persons can never agree. Different commanders again are jealous of one another as regards their prowess. O thou of great wisdom, it is heard (by us) that (once on a time) the Brāhmanas, raising a standard of *kuça* grass, encountered in battle the Kshatriyas of the *Haihaya* clan endued with immeasurable energy. O grandsire, the Vaiçyas and the Cudras followed the Brāhmanas, so that all the three orders were on one side, while those bulls among the Kshatriyas were alone on the other. In the battles, however, that ensued, the three orders repeatedly broke, while the Kshatriyas, though alone, vanquished the large army that was opposed to them. Then those best of Brāhmanas enquired of the Kshatriyas themselves (as to the cause of this). O grandsire, those that were virtuous among the Kshatriyas returned the true answer to the enquirers, saying,—In battle we obey the orders of one person endued with great intelligence, while ye are disunited from one another and act according to your individual understandings!—The Brāhmanas then appointed one amongst themselves as their commander, who was brave and conversant with the ways of policy. And they then succeeded in vanquishing the Kshatriyas. Thus people always conquer

their foes in battle who appoint a skilled, brave, and sinless commander observing the good of the forces under him. As regards thee, thou art equal to Uçanas himself, and always seekest my good! Incapable of being slain, thou art, again, devoted to virtue. Be thou, therefore, our commander! Like the sun among all luminaries, like the moon unto all deciduous herbs, like Kuvera among the *Yakshas*, like Vāsava among the gods, like Meru among mountains, Suparna among birds, Kumāra among the gods, Havyavāha among Vasus, thou art amongst ourselves! Like the gods protected by Cakra, ourselves, protected by thee, will assuredly become unvanquishable by the very gods! Like Agni's son (Kumāra) at the head of the gods, march thou at our head, and let us follow thee like calves following the lead of a mighty bull!'

"Bhishma said,—'O mighty-armed one, it is even so, O Bhārata, as thou sayest! But the Pāndavas are as dear to me as ye yourselves! Therefore, O king, I should certainly seek their good as well, although I shall certainly fight for thee, having given thee a pledge (before) to that effect! I do not see the warrior on earth that is equal to me, except that tiger among men, Dhananjaya the son of Kunti! Endued with great intelligence, he is conversant with innumerable celestial weapons. That son of Pāndu, however, will never fight with me openly! With the power of my weapons I can, in a trice, destroy this universe consisting of gods, *Asuras*, *Rākshasas*, and human being! The sons of Pāndu, however, O king, are incapable of being exterminated by me.* I shall, therefore, slay every day ten thousand warriors. If, indeed, they do not slay me in battle first, I will continue to slaughter their forces thus! There is another understanding on which I may willingly become the commander of thy forces. It be-

* The word used is *Utsādaniyās*. Literally, it means *exterminatable*. Nilakantha explains it (with the negative particle before) as "incapable of being exterminated;" it may also mean "should not be exterminated!" It is not easy to determine from the word itself whether Bhishma denies his competence or expresses his unwillingness to slay the Pāndavas.—T.

hoveth thee to listen to that. O lord of Earth, either Karna should fight first, or I will fight first. The *Suta's* son always boasts of his prowess in battle comparing it with mine!'

"Karna said,—'As long as Gangā's son liveth, O king, I shall never fight! After Bhishma is slain, I shall fight with the wielder of *Gāndiva*.'"

Vaiçampāyana continued.—"After this, Dhritarāshtra's son duly made Bhishma the commander of his forces, distributing large presents. And after his installation in the command, he blazed forth with beauty. And at the king's behest, musicians cheerfully played upon drums and blew conchs by hundreds and thousands. And numerous leonine shouts were sent forth and all the animals in the camp uttered their cries together. And although the sky was cloudless, a bloody shower fell and made the ground miry. And fierce whirl-winds, and earthquakes, and roars of elephants, occurring, depressed the hearts of all the warriors. Incorporeal voices and flashes of meteoric falls were heard and seen in the welkin. And jackals, howling fiercely, foreboded great danger. And, O monarch, these and a hundred other kinds of fierce portents made their appearance when the king installed Gangā's son in the command of his troops. And after making Bhishma—that grinder of hostile hosts—his general, and having also caused by abundant gifts of kine and gold the Brāhmanas to pronounce benedictions on him, and glorified by those benedictions, and surrounded by his troops, and with Gangā's son in the van, and accompanied by his brothers, Duryodhana marched to Kurukshatra with his large host. And the Kuru king, going over the plain with Karna in his company, caused his camp to be measured out on a level part, O monarch, of that plain. And the camp, pitched on a delightful and fertile spot abounding with grass and fuel, shone like Hāstinapura itself."

SECTION CLVII.

Janamejaya said,—"When Yudhishthira heard that Bhishma the high-souled son of Gangā, the foremost of all wielders of weapons, the grandsire of the Bharatas, the head of all the kings, the rival of Vrihaspati in intellect, resembling the ocean in gravity, the mountains of Himavat in calmness, the Creator himself in nobleness, and the Sun in energy, and capable of slaying hostile hosts like the great Indra himself by showering his arrows, was installed, till his removal by death, in the command of the Kuru army on the eve of the great sacrifice of battle, terrific in its mien and capable of making one's hair stand on end, what did that mighty-armed son of Pāndu, that foremost of all wielders of weapons, say? What also did Bhima and Arjuna say? And what too did Krishna say?"

Vaiçampāyana said.—"(When news was received of this), Yudhishthira endued with great intelligence and well-acquainted with what should be done in view of dangers and calamities, summoned all his brothers and also the eternal Vāsudeva (to his presence). And that foremost of speakers then said in a mild voice,—'Make your rounds among the soldiers, and remain carefully, casing yourselves in mail! Our first encounter will be with our grandsire. Look ye for (seven) leaders for the seven *Akshauhinis* of my troops!'

"Krishna said,—'Those words of grave import, which, O bull of the Bharata race, it behoveth thee to utter on an occasion like this, have, indeed, been uttered by thee! Even this, O mighty-armed one, is what I also like! Let, therefore, that be done which should be done next. Let, indeed, seven leaders be selected for thy army!'"

Vaiçampāyana continued.—"Summoning then those warriors eager for battle, *viz*, Drupada, and Virāta, and that bull of Cini's race, and Dhrishtadyumna the prince of Pānchāla, and king Dhrishtaketu, and prince Cikhandi of Pānchāla, and Sahadeva the ruler of the Magadhas, Yudhishthira duly installed them in the commands of his seven divisions. A above them all was placed in command of all the troops that

Dhrishtadyumna who had sprung from the blazing (sacrificial) fire for the destruction of Drona. And Dhananjaya of curly hair was made the leader of all those high-souled leaders. And the handsome Janārddana endued with great intelligence, he who was the younger brother of Sankarshana, was made the leader of Arjuna and the driver of his steeds.

"And beholding that a very destructive battle was about to take place, there came, O king, into the Pāndava encampment, Halāyudha, accompanied by Akrura, and Gada, and Cāmva, and Uddhava, and Rukmini's son (Praddyumna), and Āhuka's sons, and Chārudeshna, and others. And surrounded and guarded by those foremost warriors of the Vrishni race resembling a herd of mighty tigers, like Vāsava in the midst of the Maruts, the mighty-armed and handsome Rāma, attired in garments of blue silk, and resembling the peak of the *Kailāsa* mountain, and endued with the sportive gait of the lion, and possessed of eyes having their ends reddened with drink, came there (at such a time). And beholding him, king Yudhishthira the just, and Keçava of great effulgence, and Prithā's son Vrikodara of terrible deeds, and (Arjuna) the wielder of *Gāndiva*, and all the other kings that were there rose from their seats. And they all offered worship unto Halāyudha as he came to that place. And the Pāndava king touched Rāma's hands with his own. And that chastiser of foes, Halāyudha, in return, accosting them all with Vāsudeva at their head, and saluting (respectfully) both Virāta and Drupada who were senior in years, sat down on the same seat with Yudhishthira. And after all the kings had taken their seats, Rohini's son, casting his eyes on Vāsudeva, began to speak. And he said,—'This fierce and terrible slaughter is inevitable. It is, without doubt, a decree of fate, and I think that it cannot be avoided. Let me hope, however, to behold all of you, with your friends, come safely out of this strife, with sound bodies and perfectly hale. Without doubt, all the Kshatriyas of the world that are assembled together have their hour come. A fierce melee covering the earth with a mire of flesh and blood is sure to take place. I said unto Vāsudeva repeatedly in private,—*O slayer of Madhu, unto*

those that bear equal relationship to us, observe thou an equal behavior! As are the Pāndavas to us, even so is king Duryodhana! Therefore, give him also some aid. Indeed, he repeatedly soliciteth it! For thy sake, however, the slayer of Madhu regarded not my words. Looking at Dhananjaya, he hath, with his whole heart, been devoted to your cause. Even this is what I certainly think, *viz*, that the victory of the Pāndavas is sure, for Vāsudeva's wish, O Bhārata, is even so! As regards myself, I dare not cast my eyes on the world without Krishna (on my side)! It is for this that I follow whatever Krishna seeketh to achieve! Both of these heroes, well-skilled in encounters with the mace, are my disciples. My affection, therefore, for Bhima is equal to that for king Duryodhana. For these reasons I shall now repair to the *tirthas* of the Saraswati for ablutions, for I shall not be able to behold with indifference the destruction of the Kauravas!'

"Having said this, the mighty-armed Rāma, obtaining the leave of the Pāndavas, and making the slayer of Madhu desist (from following him farther), set out on his journey for the sacred waters."

SECTION CLVIII.

Vaiçampāyana said.—"About this time, there came into the Pāndava camp Bhishmaka's son, foremost among all persons of truthful resolution, and known widely by the name of Rukmi. The high-souled Bhishmaka, who was otherwise called king Hiranyaroman, was the friend of Indra. And he was the most illustrious among the descendants of Bhoja and was the ruler of the whole southern country. And Rukmi was a disciple of that lion among the Kimpurushas who was known by the name of Druma, having his abode on the mountains of Gandhamādana. And he had obtained from his preceptor the whole science of weapons with its four divisions. And that mighty-armed warrior had obtained also the bow named *Vijaya* of celestial workmanship, belonging to the great Indra, and which was equal to *Gāndiva* in energy and to also *Çārnga*

(held by Krishna). There were three celestial bows owned by the denizens of heaven, *viz*, *Gāndiva* owned by Varuna, the bow called *Vijaya* owned by Indra, and that other celestial bow of great energy said to have been owned by Vishnu. This last, *(Cārnga)*, capable of striking fear into the hearts of hostile warriors, was held by Krishna. The bow called *Gāndiva* was obtained by Indra's son (Arjuna) from Agni on the occasion of the burning of *Khāndava*, while the bow called *Vijaya* was obtained from Druma by Rukmi of great energy. Baffling the nooses of Mura and slaying by his might that *Asura*, and vanquishing Naraka the son of the Earth, Hrishikeça, while recovering the begemmed ear-rings (of Aditi), with sixteen thousand girls and various kinds of jewels and gems, obtained that excellent bow called *Çārnga*. And Rukmi, having obtained the bow called *Vijaya* whose twang resembled the roar of the clouds, came to the Pāndavas, as if inspiring the whole universe with dread. Formerly, proud of the might of his own arms, the heroic Rukmi could not tolerate the ravishment of his sister Rukmini by the intelligent Vāsudeva. He had set out in pursuit, having sworn that he would not return without having slain Janārddana. And accompanied by a large army consisting of four kinds of forces, that occupied (as it marched) a very large portion of the earth, accoutred in handsome coats of mail and armed with diverse weapons and resembling the swollen current of the Gangā, that foremost of all wielders of weapons set out in pursuit of Vāsudeva of Vrishni's race. And having come up to him of Vrishni's race who was lord and master of everything obtainable by ascetic austerities,—Rukmi, O king, was vanquished and covered with shame. And for this he returned not to (his city) Kundina. And on the spot where that slayer of hostile heroes was vanquished by Krishna, he built an excellent city named Bhojkata. And, O king, that city, filled with a large force and teeming with elephants and steeds, is widely known on the earth by that name. Endued with great energy, that hero, cased in mail and armed with bow, fences, sword, and quivers, quickly entered the Pāndava camp, surrounded by an *Akshauhini* of troops. And Rukmi

entered that vast army, under a standard effulgent as the sun, and made himself known to the Pāndavas, from desire of doing what was agreeable to Vāsudeva. King Yudhishthira, advancing a few steps, offered him worship. And duly worshipped and eulogised by the Pāndavas, Rukmi saluted them in return and rested for a while with his troops. And addressing Dhananjaya the son of Kunti in the midst of the heroes there assembled, he said,—'If, O son of Pāndu, thou art afraid, I am here to render thee assistance in the battle! The asistance I will give thee will be unbearable by thy foes! There is no man in this world who is equal to me in prowess. I will slay those foes of thine whom thou, O son of Pāndu, wilt assign to me! I will slay every one of those heroes, *viz*, Drona and Kripa, and Bhishma, and Karna. Or, let all these kings of the earth stand aside. Slaying in battle thy foes myself, I will give thee the Earth!'—And he said this in the presence of king Yudhishthira the just and of Keçava and in the hearing of the (assembled) monarchs and all others (in the camp). Then casting his eyes on Vāsudeva and Pāndu's son king Yudhishthira the just, Dhananjaya the intelligent son of Kunti smilingly but in a friendly voice said these words:—'Born in the race of Kuru, being especially the son of Pāndu, naming Drona as my preceptor, having Vāsudeva for my ally, and bearing, besides, the bow called *Gāndiva*, how can I say that I am afraid? O hero, when on the occasion of the tale of cattle, I fought with the mighty *Gandharvas*, who was there to assist me? In that terrific encounter also with the gods and *Dānavas* banded together in great numbers at *Khāndava*, who was my ally when I fought? When, again, I fought with the *Nivātakavachas* and with those other *Dānavas* called the *Kālakeyas*, who was my ally? When, again, at Virāta's city I fought with numberless Kurus, who was my ally in that battle? Having paid my respects, for battle's sake, to Rudra, Cakra, Vaiçravana, Yama, Varuna, Pāvaka, Kripa, Drona, and Mādhava, and wielding that tough celestial bow of great energy called *Gāndiva*, and accoutred with inexhaustible arrows, and armed with celestial weapons, how can a person like me, O tiger among men, say, even unto Indra armed

with the thunderbolt, such words as—I *am afraid !*—words that rob one of all his fame ? O thou of mighty arms, I am not afraid, nor have I any need of assistance. Go, therefore, or stay, as it pleaseth or suiteth thee !'—Hearing these words of Arjuna, Rukmi taking away with him his army vast as the sea, repaired then, O bull of Bharata's race, to Duryodhana. And king Rukmi, repairing thither, said the same words unto Duryodhana. But that king, proud of his bravery, rejected him in same way.

"Thus, O king, two persons withdrew from the battle, *viz*, Rohini's son (Rāma) of Vrishni's race and king Rukmi. And after Rāma had set out on his pilgrimage to the *tirthas*, and Bhishmaka's son Rukmi had departed thus, the sons of Pāndu once more sat down for consulting with one another. And that conclave presided over by king Yudhishthira the just, abounding with numerous monarchs, blazed forth like the firmament bespangled with lesser luminaries with the moon in their midst !"

SECTION CLIX.

Janamejaya said.—"After the soldiers had been arrayed thus in order of battle (on the field of Kurukshetra), what, O bull among Brāhmanas, did the Kuravas then do, urged as they were by destiny itself ?"

Vaiçampāyana said.—"After the soldiers, O bull of the Bharata race, had been arrayed thus in order of battle, Dhritarāshtra, O king, said these words to Sanjaya.

"Dhritarāshtra said,—'Come, O Sanjaya, tell me with the fullest details all that hath happened in the matter of the encamping of the Kuru and the Pāndava troops ! I regard destiny to be superior, and exertion useless, for although I understand the evil consequences of war that lead only to ruin, still I am unable to restrain my son who rejoices in gambling and considers deciet to be wisdom ! Understanding everything, I am not yet able to secure my own welfare. O *Suta*, my understanding is capable of seeing the defects (of measures), but when I approach Duryodhana, that understanding of mine

turneth away (from the right path)! When such is the case, O Sanjaya, that will be which must be! Indeed, the abandonment of one's body in battle is the laudable duty of every Kshatriya!'

"Sanjaya said,—'This question, O great king, that thou wishest to put, is, indeed, worthy of thee! It behoveth thee not, however, to impute the fault to Duryodhana only. Listen to me, O king, as I speak of this exhaustively! That man who cometh by evil in consequence of his own misconduct, should never impute the fault to either time or the gods. O great king, he amongst men who perpetrateth every wicked act, deserveth to be slain in consequence of his perpetrating those wicked acts. Afflicted with injuries in consequence of the match at dice, the sons of Pāndu, however, with all their counsellors quietly bore all those injuries, looking up, O best of men, to thy face alone! Hear from me fully, O king, of the slaughter that is about to take place in battle, of steeds and elephants and kings endued with immeasurable energy! Hearing patiently, O thou that art endued with great wisdom, of the destruction of the world in the fierce battle that hath been brought about, come to this conclusion and no other, *viz*, that man is never the agent of his acts right or wrong! Indeed, like a wooden machine, man is not an agent (in all he does). In this respect three opinions are entertained: some say that everything is ordained by God; some say that our acts are the result of free-will; and others say that our acts are the result of those of our past lives! Listen then, therefore, with patience, to the evil that hath come upon us!'"

SECTION CLX.

"Sanjaya said,—'After the high-sould Pāndavas, O king, had encamped by the side of the *Hiranwati*, the Kauravas also fixed their encampment. And king Duryodhana having strongly posted his troops and paid homage to all the kings (on his side) and planted out-posts and bodies of soldiers for the protection of warriors, summoned those rulers of men, *viz*, Karna and Dusçāsana and Cakuni the son of Suvala, and

began, O Bhārata, to consult with them. And king Duryodhana, O Bhāratā, having (first) consulted with Karna, and (next), O monarch, with Karna and his (own) brother Dusçāsana, and Suvala's son all together, then summoned, O bull among men, Uluka and bringing him into his presence in private, told him, O king, these words:—O Uluka, O son of an adept at dice, repair thou unto the Pāndavas and the Somakas! And repairing thither, repeat these my words (unto Yudhishthira) in the hearing of Vāsudeva! That terrible battle between the Kurus and the Pāndavas which had been expected from a long time back has at last come! Those boastful words which Sanjaya brought to me in the midst of the Kurus and which thou hadst, with Vāsudeva and thy younger brothers, uttered in a deep roar,—the time, O son of Kunti, hath at last come for making them good! Do ye achieve, therefore, all which ye have pledged yourselves to achieve!—Unto the eldest son of Kunti thou must say, as my words, the following:—Virtuous as thou art, how canst thou then, with all thy brothers, with the Somakas and the Kekayas, set thy heart upon unrighteousnes? How canst thou wish the destruction of the universe when, as I think, thou shouldst be the dispeller of the fears of all creatures! O bull of Bharata's race, this *sloka* sung of old by Prahlāda when his kingdom had been wrested from him by the gods, hath been heard by us.—*Ye gods, that person whose standard of righteousness is always up but whose sins are always concealed, is said to adopt the behaviour of the cat (in the story)!*— I will here repeat to thee, O king, this excellent story recited by Nārada to my father! A wicked cat, O king, once on a time took up his abode on the banks of the Ganges, abandoning all work and with his hands upraised (after the manner of a devotee). Pretending to have purified his heart, he said unto all creatures these words for inspiring confidence in them, *viz*, —*I am now practising virtue.*—After a long time, all oviparous creatures reposed trust in him, and coming unto him all together, O monarch, they all applauded that cat. And worshipped by all feathery creatures, that devourer of feathery creatures regarded his purpose already accomplished as also the purpose of his austerities. And after some more time, the mice

went to that place. And these also all beheld him to be a virtuous person engaged in the observance of vows, and pridefully exerting himself in a grand act. And having arrived at that settled conviction, they entertained the following wish, O king!—*Many foes we have. Let this one, therefore, become our maternal uncle, and let him always protect all the old and young ones of our race!*—And going at last to the cat, all of them said,—Through thy grace we desire to roam in happiness! Thou art our gracious refuge, thou art our great friend! For this, all of us place ourselves under thy protection! Thou art always devoted to virtue, thou art always engaged in the acquisition of virtue! O thou of great wisdom, protect us, therefore, like the wielder of the thunderbolt protecting the celestials!—Thus addressed, O king, by all the mice, the cat answered them, saying,—I do not see the consistency of these two, *viz*, my ascetic pursuits and this protection (that I am called upon to grant)! I cannot avoid, however, doing good to you agreeably to your request! You all, at the same time, should always obey my words! Staying as I am in the observance of a severe vow, I am weakened by my ascetic practices. I do not, therefore, see the means of my moving from place to place. Ye all should, therefore, bear me hence every day to the river-side.—Saying—*So be it*—the mice then, O bull of Bharata's race, made over all their old and young ones to that cat. Then that sinful creature of wicked soul, feeding on mice, gradually became fat and of good complexion and strong in his limbs. And thus while the mice began to be reduced in number, the cat began to grow in energy and strength. Then all the mice, coming together, said unto one another,—Our uncle is daily growing, while we are being daily reduced (in number)!—Then a certain mouse endued with wisdom, named Dindika, said, O king, these words unto the large swarm of mice gathered there:—Go all of ye to the river-side together! I will follow ye, accompanying our uncle!—Excellent, Excellent,—they said, and applauded that one of their number. And they all did just as those words of grave import spoken by Dindika seemed to indicate. The cat, however, not knowing all this, ate up Dindika that day. All the mice then, without

losing much time, began to take counsel of one another. Then a very old mouse named Kilika said these just words, O king, in the presence of all his kinsfolk :—Our uncle is not really desirous of earning virtue! He hath, like a hyppocrite become our friend when in reality he is our enemy! Indeed, the excreta of a creature that liveth only upon fruit and roots never containeth hair or fur. Then again, while his limbs are growing, our number is decaying. Besides Dindika cannot be seen for these seven or eight days. Hearing these words, the mice ran away in all directions. And that cat also of wicked soul returned to whence he came. O thou of wicked soul, thou too art a practiser of such feline behaviour! Thou behavest towards thy kinsmen after the manner of the cat (in the story) towards the mice! Thy speech is of one kind, and thy conduct is of another. Thy (devotion to) scripture and thy peacefulness of behaviour are only for display before men! Giving up this hypocrisy, O king, adopt the practices of a Kshatriya and do all that one should do as such! Art thou not virtuous, O bull among men? Acquiring the earth by means of the prowess of thy arms, make gifts, O best of the Bharatas, unto the Brāhmanas and the spirits of thy deceased ancestors as one should. Seeking the good of that mother of thine who hath been afflicted with distress for a series of years, dry up her tears, and confer honors on her by vanquishing (thy foes) in battle! Thou hadst, with great abjectness, solicited only five villages. Even that was rejected by us, for how might we bring about a battle, how might we succeed in angering the Pāndavas, was all that we sought! Remembering that it was for thee that the wicked Vidura was driven (by us) and that we had sought to burn you all in the house of lac, be a man now! At the time of Krishna's setting out (from Upaplavya) for the Kuru court, thou hadst through him communicated this message (to us), *viz,—Here, O king, I am prepared for either war or peace!*—Know, O monarch, that the hour hath come for battle! O Yudhishthira, I have made all these preparations in view of that! What doth a Kshatriya regard as a more estimable accession (of good fortune) than battle?

Born thou hast been in the Kshatriya order. Known also thou art in the world. Having obtained weapons again from Drona and Kripa, why, O bull of the Bharata race, dost thou rely on Vāsudeva who belongeth to the same order of life as thyself* and who is not superior to thee in might!'

"'Thou must also say unto Vāsudeva in the presence of the Pāndavas these words:—For thy own sake, as also for the sake of the Pāndavas, withstand me in battle to the best of thy power! Assuming once more that form which thou hadst assumed before in the Kuru court, rush thou with Arjuna against me (on the field)! A conjuror's tricks or illusions may (sometimes) inspire fright. But as regards the person that stands armed for fight, such deceptions (instead of inspiring fright) only provoke anger! We also are competent, by our powers of illusion, to ascend to heaven or the firmament, or penetrate into the nether region, or the city itself of Indra! We also can display various forms in our own body! The great Ordainer bringeth all creatures to subjection by a fiat of his will (and never by such conjuror's tricks)! Thou always sayest, O thou of Vrishni's race, these words, *viz*,—*Causing the sons of Dhritarāshtra to be slain in battle, I will confer undisputed sovereignty on the sons of Prithā!*—These words of thine were brought to me by Sanjaya. Thou hadst also said,—*Know, ye Kauravas, that it is with Arjuna having me for his second ye have provoked hostilities!*—Truthfully adhering to that pledge, put forth thy energy for the Pāndavas and fight now in battle to the best of thy power! Show us that thou canst be a man! He is said to be truly alive who having ascertained (the might of his) foes inspireth grief in them by resorting to true manliness! Without any reason, O Krishna, great hath been thy fame spread in the world! It will, however, presently be known that there are many persons in the world that are really eunuchs though possessed of the signs of manhood. A slave of Kansa

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* *Tulyayoni* is equal as regards the order of life or existence. Duryodhana here implies that Vāsudeva is a human being and not a superhuman person.—T.

especially as thou art, a monarch like me should not case himself in mail against thee!—

"'Say (next) repeatedly, from me, O Uluka, unto that stupid, ignorant, gluttonous Bhimasena, who is even like a bull though divested of horns, these words, *viz*,—O son of Prithā, a cook thou hadst become, known by the name of Vallava, in the city of Virāta! All this evidenced my manliness! Let not the vow thou hadst before made in the midst of the Kuru court be falsified! Let Dusçāsana's blood be drunk if thou art able! O son of Kunti, thou often sayest—*Speedily shall I slay Dhritarāshtra's sons in battle!*—The time for accomplishing it hath now come! O Bhārata, thou deservest to be rewarded in cookery!* The difference, however, is very great between dressing food and fighting! Fight now, be a man! Indeed, thou shalt have to lie down, deprived of life, on the earth, embracing thy mace, O Bhārata! The boast in which thou hadst indulged in the midst of the assembly is all vain, O Vrikodara!—

"'Say, O Uluka, unto Nakula, from me, these words, *viz*,—Fight now, O Bhāratā, patiently! We desire, O Bhārata, to behold thy manliness, thy reverence for Yudhishthira, and thy hatred of myself! Recall to thy mind the sufferings in their entirety that Krishnā suffered!—

"'Next thou must say these words of mine unto Sahadeva in the presence of the (assembled) monarchs!—Fight in battle now, to the best of power! Remember all your woes!—

"'Say next, from me, unto both Virāta and Drupada these words, *viz*,—Since the beginning of the creation, slaves endued even with great accomplishments have never been able to fully understand their masters. Nor have affluent kings been always able to understand their slaves!† *This king deserveth no praise*,—possibly, under such a belief, ye have come against

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* Literally "in matters affecting edibles, food, and drink!"—T.

† The sense is not very clear. It seems that Duryodhana wishes Virāta and Drupada to understand that they are his slaves; that, as such, they do not know him sufficiently; and that, he also, as their master, does not know them well.—T.

me! United together, fight ye, therefore, with me, for achieving my death, and accomplishing the objects ye have in view, as also those that the Pāndavas have!*—

"'Say also, from me, unto Dhrishtadyumna the prince of Pāñchāla, these words, *viz*,—The hour hath now come for thee, and thou also hast come for thy hour! Approaching Drona in battle thou wilt know what is best for thee! Achieve thou the business of thy friends! Accomplish that feat† which is difficult of accomplishment!

"'Say, from me, O Uluka, unto Cikhandi these words, *viz*,—The mighty-armed Kaurava, the foremost of all bowmen, Gangā's son (Bhishma), will not slay thee, knowing thee to be only a female! Fight now without any fear! Achieve in battle what thou canst to the best of thy power! We desire to behold thy prowess!'"

Vaiçampāyana continued.—"Having said this, king Duryodhana laughed aloud. And addressing Uluka again, he said, 'Say once more unto Dhananjaya in the hearing of Vāsudeva these words, *viz*,—O hero, either vanquishing us rule thou this world, or vanquished by us lie thou down on the field (deprived of life)! Recalling to thy mind the sufferings occasioned by your banishment from the kingdom, the woes of your sojourn in the woods, and the afflictions of Krishnā, be a man, O son of Pāndu! That for which a Kshatriya lady bringeth forth a son is now arrived! Displaying, therefore, in battle thy might, energy, courage, manliness, and great dexterity and speed in the use of weapons, appease thy wrath! Afflicted with woe, and dispirited, and exiled (from home) for a long time, and driven from his kingdom, who is there whose heart would not break! Who is there, well-born, and brave, and uncovetous of other's wealth, that would not have his wrath excited when his kingdom descending from genera-

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* *Tad* is explained by Nilakantha here as used for *Tashmāt*; while *Vadhārtham*, *atmārtham*, and *Pāndavārtham* are adverbs connected with the final imperative.—T.

† The slaughter of Drona, as vowed before by the prince of the Pāñchālas.—T.

tion to generation is attacked ?* Realise in deeds those high words that thou saidst ! One that only boasts without being able to do anything is regarded a worthless man by those that are good. Recover thy kingdom and those possessions that are now owned by thy foes ! Even these two are the purposes which a person desirous of war hath in view. Exert, therefore, thy manliness ! Thou wert won (as a slave) at dice ! Krishnā was caused by us to be brought into the assembly ! One that regardeth himself a man should certainly display his wrath at this ! For twelve long years hadst thou been exiled from home into the woods, and one whole year hast thou passed in Virāta's service ! Remembering the pangs of banishment from the kingdom and of thy sojourn in the woods, as also those which Krishnā suffered, be thou a man ! Display thy wrath towards those that repeatedly utter harsh speeches at thee and thy brothers ! Indeed, wrath (such as that) would consist with manliness ! Let thy anger, thy might and prowess, thy knowledge, and thy lightness of hand in the use of weapons, be exhibited ! Fight, O son of Prithā, and be a man ! The incantations† in respect of all thy weapons have been performed. The field of Kurukshetra is free from mire. Thy steeds are hale and plump. Thy soldiers have received their pay. With Keçava, therefore, (as thy) second, fight (with us) ! Without encountering Bhishma as yet, why dost thou indulge in such boast ! Like a fool who without having ascended the *Gandhamādana* mountains boasts (of his would-be feat), thou, O son of Kunti, art indulging in a similar brag ! Without bragging, be a man ! Without having vanquished in battle the invincible Karna of the *Suta* race, or Calya, that

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* It is difficult to understand what the meaning of these two *slokas* is. Is the first of these an incitement to Arjuna that he has every reason to be angry ? Is the last *sloka* also a hint that the speaker himself cannot but be angry at the attempt of the Pāndavas to attack his kingdom ? Nilakantha is not explicit—T.

† It was supposed that every weapon was presided over by a particular deity. Before use, certain *mantras* are repeated, invoking those deities to come into those weapons and do the bidding of the person shooting them. This ceremony was called *Lohabhisāra* or *Nirājana*.—T.

foremost of persons, or Drona the first of all mighty warriors and equal unto the lord of Cachi in battle, how canst thou, O Pārtha, wish for thy kingdom? He that is a preceptor of both Vedic lore and bowmanship, he that hath crossed both those branches of learning, he that is foremost in battle and immovable (as a tower), he whose might knoweth no diminution, that commander of armies, Drona of great effulgence,—him, O Partha, thou wishest in vain to conquer! It is never heard that the *Sumeru* peak hath been crushed by the wind. Yet even the wind will bear away Sumeru, heaven itself will fall down on the earth, the very *Yugas* will be altered in respect of their course, if what thou hast said unto me be cometh true! What man is there, desirous of life, be it Pārtha or any body else, who having approached that grinder of foes, would be able to return home with sound body? What person is there, treading upon the earth with his feet, who, encountered by Drona and Bhishma and touched with their arrows would escape from the battle with life! Like a frog having its abode in a well, why art thou not able to realise the might of this vast army of the assembled monarchs, invincible, looking like the very celestial host and protected by these lords of men as the heavenly host by the gods themselves,—protected that is, by the kings of the East, the West, the South and the North, of the Kāmbojas, the Cakas, the Khaças, the Cālwas, the Matsyas, the Kurus of the middle country, the Mlecchas, the Pulindas, the Dravidas, the Andhras, and the Kānchis,—this host of many nations, ready for battle, and resembling the uncrossable current of the Gangā? O thou of little understanding, how canst thou, O fool, venture to fight with me when stationed in the midst of my elephant-host? Thy inexhaustible quivers, thy car given thee by *Agni*, and thy celestial banner, O Pārtha, will all, O Bhārata, be tested by us in battle! Fight, O Arjuna, without brag! Why dost thou indulge in too much brag? Success in battle resulteth from the method in which it is fought. A battle is never gained by brag. If, O Dhananjaya, acts in this world succeeded in consequence of brag, all persons would then have succeeded in their objects, for who is there that is not competent to brag? I

know that thou hast Vāsudeva for thy ally. I know that thy *Gāndiva* is full six cubits long. I know that there is no warrior equal to thee. Knowing all this I retain thy kingdom yet. A man never winneth success in consequence of the attributes of lineage. It is the Supreme Ordainer alone who by his fiat maketh (things hostile) friendly* and subservient. For these thirteen years have I enjoyed sovereignty while ye were weeping. I shall continue to rule in the same way, slaying thee with thy kinsmen. Where was thy *Gāndiva* then when thou wert made a slave won at stake? Where, O Fālguna, was Bhima's might then? Your deliverance then came neither from Bhimasena armed with mace nor from Fālguna armed with *Gāndiva*, but from the faultless Krishnā. It was she, the daughter of Prishata's house, that delivered you all, sunk in slavery, engaged in occupations worthy only of the low, and working as servitors. I characterised you all as sessame seeds without kernel. That is true. For, did not Pārtha (sometime after) bear a braid when living in Virāta's city? In the cooking apartments of Virāta, Bhimasena was fatigued with doing the work of a cook. Even this, O son of Prithā, is (evidence of) my manliness? Flying from an encounter with hips and braidsand waist-bands,† thyself binding thy hair wert engaged in teaching the girls to dance! It is thus that Kshatriyas always inflict punishment on Kshatriyas! From fear of Vāsudeva, or from fear of thyself, O Fālguna, I will not give up the kingdom! Fight, with Keçava as thy ally! Neither deception nor conjuor's tricks, nor jugglery, can terrify the armed man addressed for fight. On the other hand, these provoke only his wrath. A thousand Vāsudevas, a hundred Fālgunas, approaching me whose arms and weapons never go for nothing, will surely fly away in all directions. Encounter Bhishma in combat or strike the hill with thy head,‡ or cross with the aid of thy two arms alone the vast and deep main!

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* *Anukulāni* is lit. propitious.—T.

† Referring to Arjuna'a living in Virāta's abode as a eunuch with a braid.—T.

‡ Lit. pierce with thy head.—T.

As regards my army, it is a veritable main with Cāradwat's son as its large fish, Vivingçati as its huge snake, Bhishma as its current of immeasurable might, Drona as its unconquerable alligator, Karna and Cala and Calya its fishes and whirlpools, the ruler of the Kāmvojas its equine head emitting fire, Vrihadvala its fierce waves, Somadatta's son its whale, Yuyutsu and Durmarshana its waters, Bhagadatta its gale, Crutāyus and Hridika's son its gulfs and bays, Dusçāsana its current, Sushena and Chitrāyudha its hippopotamus and crocodile, Jayadratha its (submarine) rock, Purumitra its depth, and Cakuni its shores !* When, having plunged into this swelling ocean with its inexhaustible waves of weapons, thou wilt from fatigue be deprived of senses and have all thy relatives and friends slain, then will repentance possess thy heart ! Then also will thy heart turn away from the thought of ruling the earth like the heart of a person of impure deeds turning away from (hope of) heaven ! Indeed, for thee to win a kingdom to rule is as impossible as for one not possessed of ascetic merit to obtain heaven !—' "

SECTION CLXI.

"Sanjaya said,—'Having reached the Pāndava camp, the gambler's son (Uluka) presented himself before the Pāndavas, and addressing Yudhishthira said,—Thou art fully conversant with what envoys say ! It behoveth thee not, therefore, to be angry with me if I repeat those words only which Duryodhana hath instructed me to do :—

" 'Hearing this, Yudhishthira said,—Thou hast no fear, O Uluka ! Tell us, without any anxiety what are the views of the covetous Duryodhana of limited sight !—Then in the midst and presence of the illustrious and high-souled Pāndavas, of the Srinjayas, and Krishna possessed of great fame, of

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* Bhishma is called the *Vega* of this ocean, and Dusçásana its *ogha*. But these words imply the same thing. If there is any difference, *Vega*, perhaps, is stronger than *ogha*. Vivingçati is spoken of as *Toya* and *Durmarshana* (lower down) as *oda*. I have, therefore, confined the two in one place, there being no difference between *toya* and *uda*.—T.

Drupada with his sons, of Virāta, and of all the monarchs, Uluka said these words.

"'Uluka said,—Even this is what the high-souled king Duryodhana hath in the presence of all the Kuru heroes, said unto thee! Listen to those words, O Yudhishtira! Thou wert defeated at dice, and Krishnā was brought into the assembly! At this, a person who regardeth himself a man would be justfied in giving way to wrath! For twelve years wert thou banished from home into the woods! For one whole year didst thou live in Virāta's service. Remembering the reason there is for wrath, thy exile, and the persecution of Krishnā, be a man, O son of Pandu! Though weak, Bhima yet, O Pāndava, made a vow! Let him, if able, drink the blood of Dusçāsana! Thy weapons have been properly worshipped and their presiding deities have been invoked! The field of Kurukshetra also is without mire. The roads are even. Thy steeds are well-fed. Engage in battle, therefore, on the morrow, with Keçava as thy ally! Without having yet approached Bhishma in battle, why dost thou indulge in brag? Like a fool that boasteth of his intention to ascend the mountains of Gandhamādana, thou, O son of Kunti, art indulging in a vain boast! Without having vanquished in battle the *Suta's* son (Karna) who is invincible, and Calya that foremost of mighty persons, and Drona that first of all warriors and equal unto Cachi's lord himself in combat, why, O son of Prithā, dost thou wish for sovereignty? A preceptor in both the *Vedas* and the bow, he hath reached the end of both these branches of learning. Thou desirest in vain, O son of Prithā, to vanquish that leader of troops, the illustrious Drona, who fighteth in the van, is incapale of being agitated, and whose strength knows no diminution. Never have we heard that the mountains of Sumeru have been crushed by the wind! But the wind will bear away Sumeru, heaven itself will fall down on the Earth, the very *Yugas* will be reversed, if what thou hast said unto me really taketh place! Who is there fond of life, fighting from the back of an elephant or of a horse or from a car, that would return home, (safe and sound) after having encountered that grinder of foes? What creature treading the

earth with his feet, would escape with life from battle, having been attacked by Drona and Bhishma or pierced with their terrible shafts? Like a frog living within a well, why dost thou not realise the strength of this assembled host of monarchs, which resembleth the very celestial host, and which is protected by these kings like the gods protecting theirs in heaven, and which, swarming with the kings of the East, the West, the South, and the North, with Kāmvojas, Cakas, Khaças, Cālwas, Matsayas, Kurus of the middle country, Mlecchas, Pulindas, Dravidas, Andhras, and Kānchis, indeed, with many nations all addressed for battle, is uncrossable like the swollen tide of *Ganga?* O fool of little understanding, how wilt thou fight with me while I am stationed in the midst of my elephant force?—

"'Having said these words unto king Yudhishthira the son of Dharma, Uluka, turning his face then towards Jishnu, said unto him these words:—Fight without bragging, O Arjuna! Why dost thou brag so much? Success resulteth from the application of method. A battle is never won by brag. If acts in this world, O Dhananjaya, succeeded in consequence only of brag, then all men would have succeeded in their objects, for who is there that is not competent to brag? I know that thou hast Vāsudeva for thy ally. I know that thy *Gāndiva* is full six cubits long. I know that there is no warrior equal to thee. Knowing all this, I retain thy kingdom yet! A man never winneth success in consequence of the attribute of lineage. It is the Supreme Ordainer alone who by his fiat maketh (things hostile) friendly and subservient. For these thirteen years have I enjoyed sovereignty while ye were weeping! I shall continue to rule in the same way, slaying thee with thy kinsmen! Where was thy *Gāndiva* then when thou wert made a slave won at dice? Where, O Fālguna, was Bhimasena's might then? Your deliverance then came neither from Bhimasena armed with mace, nor from Fālguna armed with *Gāndiva*, but from the faultless Krishnā. It was she, the daughter of Prishata's house, that delivered you all, sunk in slavery, engaged in occupations worthy only of the low, and working as servitors! I characterised ye as sessame seeds without kernel.

That is very true, for, did not Pārtha bear a braid while living in Virāta's city ? In the cooking apartments of Virāta, Bhimasena was fatigued with doing the work of a cook. Even this, O son of Kunti, is (evidence of) my manliness! Flying from an encounter with braids and waist-bands, thyself binding thy hair into a braid, thou wert employed in teaching the girls to dance! It is thus that Kshatriyas always inflict punishment on a Kshatriya! From fear of Vāsudeva, or from fear of thyself, O Fālguna, I will not give up the kingdom. Fight, with Keçava as thy ally! Neither deception, nor conjuror's tricks, nor jugglery, can terrify the armed man addressed for fight. On the other hand, all this provokes only his wrath! A thousand Vāsudevas, a hundred Fālgunas, approaching me whose aim and weapons never go for nothing, fly away in all directions. Encounter Bhishma in combat, or pierce the hills with thy head, or cross with the aid of thy two arms alone the vast and deep main! As regards my army, it is a veritable ocean with Caradwat's son as its large fish, Vivingçati its smaller fish, Vrihadvala its waves, Somadatta's son its whale, Bhishma its mighty force, Drona its unconquerable alligator, Karna and Calya its fishes and whirlpools, Kāmvoja its equine head vomitting fire, Jayadratha its (submarine) rock, Purumitra its depth, Durmarshana its waters, and Cakuni its shores! When having plunged into this swelling ocean with its inexhaustible waves of weapons, thou wilt from fatigue be deprived of thy senses, and have all thy relatives and friends slain, then will repentance possess thy heart! Then will thy heart turn away, O Pārtha, from the thought of ruling the Earth like the heart of a person of impure deeds turning away from (hope of) heaven. Indeed, for thee to win a kingdom to rule is as impossible as for one not possessed of ascetic merit to obtain heaven!—' "

SECTION CLXII.

"Sanjaya said,—'O monarch, provoking Arjuna still further who was like a snake of virulent poison, by means of those wordy stakes of his, Uluka once more repeated the words he

had once spoken. The Pāndavas had, before such repetition, been sufficiently provoked, but hearing those words (a second time) and receiving those censures through the gambler's son, they were provoked beyond endurance. They all stood up, and began to stretch their arms. And looking like enraged snakes of virulent poison, they began to cast their eyes on one another. And Bhimasena, with face downwards, and breathing heavily like a snake, began to glance obliquely at Keçava, directing the blood-red corners of his eyes towards him. And beholding the wind-god's son to be greatly afflicted and extremely provoked with rage, he of Daçārha's race smilingly addressed the gambler's son and said,—Depart hence without a moment's delay, O gambler's son, and say unto Suyodhana these words, *viz,—Thy words have been heard and their sense understood. Let that take place which thou desirest.*—Having said this, O best of monarchs, the mighty-armed Keçava looked once more at Yudhishthira endued with great wisdom. Then in the midst and presence of all the Srinjayas, of Krishna possessed of great fame, of Drupada with his sons, of Virāta, and all the kings (there assembled), Uluka once more repeated unto Arjuna the words he had said, provoking him still further therewith, like one angering a wrathful snake of virulent poison by means of a stake. And he also said unto all of them, *viz,* Krishna and others, those words that Duryodhana had instructed him to say. And hearing those harsh and highly disagreeable words uttered by Uluka, Pārtha was greatly agitated, and wiped the sweat off his forehead. And beholding Pārtha, O king, in that condition, that assembly of monarchs could not bear it at all. And at that insult to Krishna and the high-souled Pārtha, the mighty car-warriors of the Pāndavas were greatly agitated. Though endued with great steadiness of mind, those tigers among men began to burn with anger. And Dhrishtadyumna and Cikhandi and that mighty car-warrior Sātyaki, and the five Kekaya brothers, and the *Rākshasa* Ghatotkacha, and the sons of Draupadi, and Abhimanyu, and king Dhrishtaketu, and Bhimasena endued with great prowess, and those mighty car-warriors—the twins, —jumped up from their seats, their eyes red with anger,

tossing their handsome arms decked with red sandal-paste and ornaments of gold.* Then Vrikodara the son of Kunti, understanding their gestures and hearts, sprang up from his seat. And gnashing his teeth, and licking with his tongue the corners of his mouth, and burning with rage, and squeezing his hands, and turning his eyes fiercely, said these words unto Uluka:—Ignorant fool, the words have now been heard which Duryodhana said unto thee for the object of provoking us as if we were a set of imbeciles! Hear now the words which *I* say and which *thou* art to repeat unto the inacessible Suyodhana in the midst of all the Kshatriyas and in the hearing of the *Suta's* son and the wicked-hearted Cakuni. We always seek to gratify our elder brother! It was for this, O thou of wicked behaviour, that we tolerated thy acts. Dost thou not regard this as highly fortunate for thee? It was for only the good of our race that king Yudhishthira the just, endued with great intelligence, sent Hrishikeça to the Kurus for bringing about a peace! Impelled by Fate, without doubt thou art desirous of repairing unto Yama's abode! Come, fight with us. That, however, is certainly to take place tomorrow! I have, indeed, vowed to slay thee with thy brothers! O sinful fool, do not entertain the slightest doubt, for it will be as I have vowed! The very ocean—the abode of Varuna—may all on a sudden transgress its continents. The very mountains may split. Yet my words can never be false! If Yama himself, or Kuvera, or Rudra, assisteth thee, the Pāndavas will still accomplish what they have vowed! I shall certainly drink Dusçāsana's blood according to my pleassure! And I also vow that what Kshatriya soever may then angrily approach me, even if he cometh with Bhishma himself at the van, I will send him to Yama's abode! That which I have said in the midst of a Kshatriya assembly will certainly be true! I swear this by my soul!—

"'Hearing these words of Bhimasena, the wrathful Saha-

* The ornaments here mentioned are *Angadas*, *Parihāryas*, and *Keyuras*. These are all differents kinds of bracelets worn on the upper and lower arms.—T.

deva also, with eyes red in anger, said these words in the presence of the (assembled) troops,—words that become that proud hero. And he said,—Listen, O sinful one, to the words I utter and which must be repeated to thy father! A difference would never have arisen between us and the Kurus, if Dhritarāshtra had no relationship with thee! Of sinful acts and the exterminator of thy own race, thou hast been born as an embodiment of quarrel for the destruction of the whole world as also for the destruction of Dhritarāshtra's race! From our very birth, O Uluka, that sinful father of thine hath always sought to do us injury and evil. I desire to attain the opposite shore of that hostile relation. Slaying thee first before the very eyes of Cakuni, I shall then slay Cakuni himself in the sight of all bowmen!—

"'Hearing these words of both Bhima and Sahadeva, Fālguna smilingly addressed Bhima, saying,—O Bhimasena, they that have provoked hostilities with thee, cannot live! Though they may dwell happily in their homes, those fools become yet entangled in the meshes of death! O best of men, Uluka doth not deserve to be addressed harshly by thee! What fault do envoys commit, repeating as they only do what they are instructed (to say)?—And having thus addressed Bhima of terrible prowess that mighty-armed hero then addressed his heroic allies and well-wishers headed by Dhrishtadyumna, saying,—Ye have heard the words of the sinful son of Dhritarāshtra in dispraise of Vāsudeva and especially of myself! And hearing them ye have been filled with anger because ye wish us well! But through Vāsudeva's might and your endeavours, I do not reckon even all the Kshatriyas of the earth assembled together! With your permission I will now communicate to Uluka what the reply to those words is, what, indeed, he should say unto Duryodhana!—*When the morrow cometh, stationed at the head of my division the answer to these words shall I give through Gāndiva! For they that are eunuchs answer in words!*

"'Hearing this, all those best of kings applauded Dhananjaya, wondering at the ingenuity of that reply. King Yudhishthira the just then, having spoken mildly unto all the kings

each according to his age and as each deserved, said at last unto Uluka these words so that he might carry them to Duryodhana. And Yudhishthira said,—No good king should patiently bear an insult. Having so long heard what thou hadst to say, I shall now tell thee what my reply is !—

"'Having heard then, O best of Bharata's race, those words of Duryodhana, Yudhishthira, that bull of the Bharata race, with eyes exceedingly red in anger and himslf sighing like a snake of virulent poison, licking the corners of his mouth with his tongue and as if swelling with wrath, and casting his eyes on Janārddana and his own brothers, said unto Uluka these words that were fraught with both mildness and vigor. And tossing his massive arms he said unto the gambler's son,—Go, O Uluka, and say unto Duryodhana, that ungrateful, wicked-minded embodiment of hostilities, that infamous wretch of his race, these words, *viz*, O sinful wretch, thou always behavest with crookedness towards the Pāndavas! O sinful fool, he that displayeth his prowess relying on his own might and summoneth his foes (to battle) and fulfileth his own words, even he is a man of the Kshatriya order ! Be thou a Kshatriya, O sinful wretch, and summon us to battle ! O infamous one of thy race, do not come to battle, placing at thy head others for whom we profess respect ! O Kaurava, relying on thy own might and on that of thy servants, summon the sons of Prithā to battle ! Be a Kshatriya in every way ! He who summoneth his foes, relying on the might of others, and incapable of receiving them himself is, indeed, a eunuch ! Thou, however, thinkest highly of thyself, relying on the might of others ! Being weak and unable thyself, why then dost thou roar so (in words) at us ?—'

"'Krishna said,—My words also, O gambler's son, should be communicated unto Suyodhana. Let that morrow come to thee on which the battle is to take place. O thou of wicked soul, be a man ! O fool, thou thinkest that Janārddana will not fight, since he hath been chosen by the Pāndavas to act only as a car-driver. Thinking so, thou art not alarmed. That, however, will not be, even for a moment. If my wrath is excited I may then consume all the kings (assembled by

thee) like a fire consuming a heap of straw. At Yudhishthira's command, however, I shall only discharge the functions of car-driver to the high-souled Fālguna of mind under complete control and who alone (amongst us two) will fight! If thou fliest beyond the limits of the three worlds, if thou sinkest into the depths of the Earth, thou shalt, even at those places, behold Arjuna's car tomorrow morning, Thou thinkest that Bhima's words have been spoken in vain! But know that Dusçāsana's blood hath already been quaffed! Know this also that although thou usest such cross and perverse words, yet neither Pārtha, nor king Yudhishthira, nor Bhimasena, nor any of the twins, regardeth thee as straw!—' "

SECTION CLXIII.

"Sanjaya said,—'Having heard those words of Duryodhana, Gudākeça of great fame looked at the gambler's son with eyes exceedingly red. And eyeying Keçava also and tossing his massive arms, he addressed the gambler's son, saying,—He who, relying on his own strength, summoneth his foes and fighteth with them fearlessly, is spoken of as a man. He, however, who, relying on the strength of others, summoneth his foes, is an infamous Kshatriya. In consequence of his incapacity, such a one is regarded as the lowest of men. Relying on the strength of others, thou, (O Duryodhana) being a coward thyself, desirest yet, O fool, to rebuke thy foes. Having installed (Bhishma) the oldest of all the Kshatriyas, whose heart is ever bent in doing what is good, who hath all his passions under control, and who is endued with great wisdom, in the command of thy troops and made him liable to certain death, thou indulgest in brag! O thou of wicked understanding, thy object (in doing this) is fully known to us, O wretch of thy race! Thou hast done it, believing that the sons of Pāndu will not, from kindness, slay the son of Gangā! Know, however, O Dhritarāshtra's son, that I will slay that Bhishma first in the sight of all the bowmen, relying upon whose strength thou indulgest in such brag! O gamblers' son, repairing (hence) unto the Bharatas

and approaching Duryodhana the son of Dhritarāshtra, say unto him that Arjuna hath said—So be it ! After this night will have passed away, the fierce encounter of arms will take place. Indeed, Bhishma of unfailing might and firmly adhering to truth hath told thee in the midst of the Kurus these words, *viz,—I will slay the army of the Srinjayas and the Çālweyas. Let that be my task. Excepting Drona I can slay the whole world. Thou needest not, therefore, entertain any fear of the Pāndavas* !—At this, thou, O Duryodhana, regardest the kingdom as thy own and thinkest that the Pāndavas have sunk into distress. Thou hast been filled with pride at this. Thou seest not, however, the danger that is in thy own self! I shall, therefore, in battle, first slay, before thy very eyes, Bhishma the eldest of the Kurus ! At sunrise (tomorrow) at the head of thy troops, with standards and cars, protect ye that leader of thy forces firm in his promises. I shall, with my arrows, throw that Bhishma who is your refuge down from his car before the eyes of you all ! When the morrow cometh, Suyodhana will know what it is to indulge in brag, beholding the grandsire covered with my arrows ! Thou shalt, O Suyodhana, very soon see the fulfilment of that which Bhimasena in anger said, in the midst of the assembly, unto thy brother, that man of limited sight, *viz,* Dusçāsana, wedded to unrighteousness, always quarrelsome, of wicked understanding, and cruel in behaviour. Thou shalt soon see the terrible effects of vanity and pride, of wrath and harsh speeches, of cruelty and arrogance, of brag and heartlessness, of cutting words and acts, of aversion from righteousness, of sinfulness and speaking ill of others, of transgressing the counsels of the aged, of oblique sight, and of all kinds of vices ! O scum of humanity, how canst thou, O fool, hope for either life or kingdom if I, having Vāsudeva for my second, give way to anger ? After Bhishma and Drona will have been quieted and after the *Suta's* son will have been overthrown, thou shalt be hopeless of life, kingdom and sons ! Hearing of the slaughter of thy brothers and sons, and struck mortally by Bhimasena, thou wilt, O Suyodhana, recollect all thy misdeeds !—Tell him, O gambler's son, that I do not vow

a second time. I tell thee truly that all this will be true!—Departing hence, O Uluka, say these words of mine, O sire, unto Suyodhana! It behoveth thee not to apprehend my behaviour by the light of thy own! Know the difference there is between thy conduct and mine, which is even the difference between truth and falsehood! I do not wish harm to even insects and ants. What shall I say, therefore, of my ever wishing harm to my kinsmen? O sire, it was for this that five villages only were solicited by me! Why, O thou of wicked understanding, dost thou not see the dire calamity that threatens thee? Thy soul overwhelmed with lust, thou indulgest in brag from defectiveness of understanding. It is for this also thou acceptest not the beneficial words of Vāsudeva! What need now of much talk? Fight (against us) with all thy friends! Say, O gambler's son, unto the Kuru prince who always doth what is injurious to me (these words also, *viz*,) Thy words have been heard; their sense also hath been understood. Let it be as thou wishest!—

"'O son of a king, Bhimasena then once more said these words:—O Uluka, say these words of mine unto the wicked-minded, deceitful, and unrighteous Sudyodhana, who is an embodiment of sin, who is wedded to guile, and whose behaviour is exceedingly wicked. Thou shalt have to dwell in the stomach of a vulture or in Hastināpura.* O scum of humankind, I shall assurely fulfil the vow I made in the midst of the assembly. I swear in the name of Truth! Slaying Dusçāsana in battle, I shall quaff his life-blood! Slaying also all thy (other) brothers, I shall smash thy own thighs. Without doubt, O Suyodhana, I am the Destroyer of all the sons of Dhritarāshtra, as Abhimanyu is of all the (younger) princes! I shall, by my deeds, gratify you all! Hearken once more to me. O Suyodhana, slaying thee with all thy uterine brothers, I shall strike the crown of thy head with my foot in the sight of king Yudhishthiea the just!—

* The meaning probably is that when slain by me, thou shalt either be devoured by vultures or allowed to rot in the cemetery of Hastināpura.—T.

"'Nakula, then, O king, said these words:—O Uluka, say unto Dhritarāshtra's son Suyodhana of Kuru's race that all the words uttered by him have now been heard and their sense understood. I shall, O Kauravya, do all that thou hast commanded me to do!—

"'And Sahadeva also, O monarch, said these words of grave import:—O Suyodhana, it will all be as thou wishest! Thou shalt have to repent, O great king, along with thy children, kinsmen, and counsellors, even as thou art now bragging joyously in view of our sufferings!—

"'Then Virāta and Drupada, both venerable in years, said these words unto Uluka:—It is even our wish that we become slaves of a virtuous person! Whether, however, we are slaves or masters, will be known tomorrow, as also who owns what manliness!—

"'After them, Cikhandin said these words unto Uluka:—Thou must say unto king Duryodhana who is always addicted to sinfulness, these word, *viz*,—See, O king, what fierce deed is perpetrated by me in battle! I shall hurl that grandsire of thine from his car, relying upon whose prowess thou art certain of success in battle! Without doubt, I have been created by the high-souled Creator for the destruction of Bhishma! I shall assuredly slay Bhishma in the sight of all bowmen!—

"'After this, Dhrishtadyumna also said unto Uluka, the gambler's son, these words:—Say unto prince Suyodhana these my words, *viz*, *I* shall slay Drona with all his followers and friends! And I shall do a deed which none else will ever do!—

"'King Yudhishthira once more said these high words fraught with clemency, *viz*,—O monarch, I never desire the slaughter of my kinsmen! O thou of wicked understanding, it is from thy fault that all this will assuredly take place. I shall, of course, have to sanction the fulfilment of their great feats by all these (around me)! Go hence, O Uluka, without delay, or stay here, O sire, for, blessed be thou, we too are thy kinsmen!—

"'Uluka, then, O king, taking the permission of Yudhishthira the son of *Dharma*, went thither were king Suyodhana was. Thus addressed, the gambler's son carefully bearing in

mind all he had heard, returned, with Yudhishthira's permission, to the place from which he had come. And arriving there, he fully represented unto the vindictive Duryodhana all that Arjuna had charged him with. And he also faithfully communicated unto Dhritarāshtra's son the words of Vāsudeva, of Bhima, of king Yudhishthira the just, of Nakula and Virāta and Drupada, O Bhārata, and the words of Sahadeva and Dhrishtadyumna and Cikhandin, and the words also that were spoken (subsequently) by Keçava and Arjuna. And having listened to the words of the gambler's son, (Duryodhana), that bull of Bharata's race, ordered Dusçāsana and Karna and Cakuni, O Bhārata, and their own troops and the troops of the allies, and all the (assembled) kings, to be arrayed in divisions and be ready for battle before sunrise (next morrow). Messengers then, instructed by Karna and hastily mounting on cars and camels and mares and good steeds endued with great fleetness, quickly rode through the encampment. And at Karna's command they promulgated the order—*Array (yourselves) before sunrise tomorrow !*—' "

SECTION CLXIV.

"Sanjaya said,—'Having listened to Uluka's words, Yudhishthira the son of Kunti moved his army headed by Dhrishtadyumna and others. And that vast army commanded by Dhrishtadyumna, consisting of four kinds of forces, *viz*, foot-soldiers and elephants and cars and cavalry, terrible, and immovable like the Earth herself, and guarded by mighty car-warriors led by Bhimasena and Arjuna, could be compared to the vast ocean lying in stillness. And at the head of that vast force was that mighty bowman, the prince of Pānchāla, invincible in battle, *viz*, Dhrishtadyumna, desirous of obtaining Drona for his antagouist. And Dhrishtadyumna began to select combatants (from his own army) for pitting them against particular warriors of the hostile force. And he gave orders unto his car-warriors, suited to their strength and courage. And he pitted Arjuna against the *Suta's* son (Karna), Bhima against Duryodhana, Dhrishtaketu against Calya, Uttamaujas

against Gautama's son (Kripa), Nakula against Kritavarman, and Yuyudhāna against the ruler of the Sindhus (Jayadratha). And he placed Cikhandhin in the van, pitting him against Bhishma. And he urged Sahadeva against Cakuni, and Chekitāna against Cala, and the five sons of Draupadi against the Trigartas. And he urged Subhadrā's son (Abhimanyu) against Vrishasena (the son of Karna) as also against all the rest of the kings, for he regarded Abhimanyu as superior to Arjuna himself in battle. And distributing his warriors thus, individually and collectively, that mighty bowman of the hue of blazing fire kept Drona for his own share. And that leader of leaders of troops, the mighty and intelligent bowman Dhrishtadyumna, having arrayed his troops duly, waited for battle with a firm heart. And having arrayed the combatants, as indicated above, of the Pāndavas, he waited, with collected mind, on the field for securing victory to the sons of Pāndu.' "*

SECTION CLXV.

(Rathātiratha-sankhyāna Parva).

"Dhritarāshtra said,—"After Fālguna had vowed the slaughter of Bhishma in battle, what did my wicked sons headed by Duryodhana do? Alas, I already behold my father, Gangā's son, slain in battle, by that bowman of firm grasp, *viz*, Pārtha, having Vāsudeva for his ally! And what also did that mighty bowman, that foremost of smiters, Bhishma, endued with immeasurable wisdom, say on hearing the words of Pārtha! Having accepted also the command of the Kauravas, what did that foremost of warriors, Gangā's son of exceeding intelligence and prowess, do?' "

Vaiçampāyana continued.—"Thus questioned, Sanjaya told him everything about what that eldest one of the Kurus, Bhishma of immeasurable energy, had said.

" Sanjaya said,—'O monarch, obtaining the command, Bhishma the son of Cāntanu said these words unto Duryodhana,

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* Sections CLX to CLXIV are in many Editions included in a separate *Parva* called "Ulukadutāgamana."—T.

gladdening him greatly :—Worshipping the leader of the celestial forces, *viz*, Kumāra, armed with the lance, I shall, without doubt, be the commander of thy army today! I am well-versed in all military affairs, as also in various kinds of array. I know also how to make regular soldiers and volunteers act their parts. In the matter of marching the troops and arraying them, in encounters and withdrawing, I am as well-versed, O great king, as Vrihaspati (the preceptor of the celestials) is! I am acquainted with all the methods of military array obtaining amongst the celestials, *Gandharvas*, and human beings. With these I will confound the Pāndavas. Let thy (heart's) fever be dispelled. I will fight (the foe), duly protecting thy army and according to the rules of military) science! O king, let thy heart's fever be dispelled!—

"'Hearing these words, Duryodhana said,—O Gangā's son of mighty arms, I tell thee truly, I have no fear from even all the gods and *Asuras* united together! How much less, therefore, is my fear when thy invincible self hath become the leader of my forces, and when that tiger among men, Drona, also waiteth willingly for battle! When you two foremost of men are addrest for battle on my side, victory, nay, the sovereignty of even the celestials, cannot assuredly be unattainable by me! I desire, however, O Kaurava, to know who amongst all the warriors of the foe and my own are to be counted as *Rathas* and who *Atirathas*.* Thou, O grandsire, art well acquainted with the (prowess of the) combatants of the foe as also of ourselves!† I desire to hear this, with all these lords of earth!—

"'Bhishma said,—Listen, O son of Gāndhari, O king of kings, to the tale of *Rathas* in thy own army! Hear, O king,

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* Both these words have techincal senses. A *Rathin* is a car-warrior capable of fighting with a certain number of hostile combatants of all the four kinds battling together. A *Mahāratha* is a car-warrior who is capable of fighting with ten thousand bowmen battling together. An *Atiratha* is a car-warrior of prowess still greater than that of a *Mahāratha*. Instead of *Rathin* the form *Ratha* is sometimes used, although it implies (ordinarily) only a car and not a car-warrior.—T.

† The form of this last sentence is not exclamatory but assertive.—T.

as to who are *Rathas* and who *Atirathas !* There are in thy army, many thousands, many millions, and many hundreds of millions of *Rathas*. Listen, however, to me as I name only the principal ones. Firstly, with thy century of uterine brothers including Dusçāsana and others, thou art one of the foremost of *Rathas !* All of you are skilled in striking, and proficient in cutting and piercing. All of you are accomplished drivers of cars while seated in the driver's box, and accomplished managers of elephants while seated on the necks of those animals. All of you are clever smiters with maces and bearded darts and swords and bucklers. Ye are accomplished in weapons, and competent in bearing burthens of responsibility. Ye all are disciples of Drona and of Kripa the son of Caradwat, in arrows and other arms. Wronged by the sons of Pāndu, these Dhartarāshtras, endued with energy, will assuredly slay in the encounter the Pānchālas irresistible in combat. Then, O foremost of the Bharatas, come I, the leader of all thy troops, who will exterminate thy foes, vanquishing the Pāndavas! It behoveth me not to speak of my own merits. I am known to thee. That foremost of all wielders of weapons, the Bhoja (chief) Kritavarman is an *Atiratha*. Without doubt, he will accomplish thy purposes in battle. Incapable of being humiliated by persons accomplished in arms, shooting or hurling his weapons to a great distance, and a severe smiter, he will destroy the ranks of the foe like the great Indra destroying the Dānavas. The ruler of the Madras, the mighty bowman Calya, is, as I think, an *Atirātha*. That warrior boasteth himself as Vāsudeva's equal, in every battle (that he fighteth). Having abandoned his own sister's sons, that best of kings, Calya, hath become thine. He will encounter in battle the *Mahārathas* of the Pāndava party, flooding the enemy with his arrows resembling the very surges of the sea. That mighty bowman Bhuriçravas the son of Somadatta, who is accomplished in arms and is one of thy well-meaning friends, is a leader of leaders of car-divisions. He will certainly make a great havoc among the combatants of thy enemies. The king of the Sindhus, O monarch, is, in my judgment, equal to two *Rathas*. That best of car-warriors will fight in battle, dis-

playing great prowess. Humiliated, O king, by the Pāndavas on the occasion of his abducting Draupadi, and bearing that humiliation in mind, that slayer of hostile heroes will fight (for thee). Having practised after that, O king, the severest austerities, he obtained a boon, highly difficult of acquisition, for encountering the Pāndavas in battle. That tiger among car-warriors, therefore, remembering his old hostility, will, O sire, fight with the Pāndavas in battle, reckless of his very life which it is so difficult to lay down,—' "

SECTION CLXVI.

" 'Bhishma said,—Sudhakshina the ruler of the Kāmvojas is, in my judgment, equal to a single *Ratha*. Desiring the success of thy object, he will certainly fight with the enemy in battle. O best of kings, the Kauravas will behold the prowess of this lion among car-warriors exerted for thee to be equal to that of Indra himself in battle. As regards the car-army of this king, O monarch, those smiters of fierce impetus, the Kāmvojas, will cover a large area like a flight of locusts. Coming from (the province of) Māhishmati, Nila, accoutred in blue mail, is one of thy *Rathas*. With his car-army he will cause a great havoc among thy foes. O child,* he had hostilities with Sahadeva. O king, he will continuousally fight for thee, O thou of Kuru's race. Accomplished in battle, and of fierce energy and prowess, (the princes) Vinda and Anuvinda of Avanti are both regarded as excellent *Rathas*. These two tigers among men will consume the troops of thy foes, with maces and beared darts, and swords and long shafts, and javelins, hurled from their hands. Like a couple of (elephantine) leaders sporting in the midst of their herds, these two princes, O monarch, longing for battle, will range the field, each like Yama himself. Tne five (royal) brothers of Trigarta are, in my judgment, all foremost of *Rathas*. The sons of Prithā provoked hostilities with them at Virāta's

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* The word is *Mārisha*, expressive of either endearment or veneration. In the Drama, it is always used in connection with the manager of the play, called *Sutradhāra*.—T.

city on that (well known) occasion. Like huge *Makaras*, O king, agitating the stream of the Ganges crested with high waves, they will agitate the ranks of the Pārthas in battle. All the five, O king, are *Rathas*, having Satyaratha (amongst them) as their first. Remembering the wrongs inflicted on them of old by that son of Pāndu who is Bhima's younger brother when the latter, O Bhārata, on his car drawn by white steeds was engaged, O monarch, in subjugating all the kings of the earth, they will certainly exert themselves bravely in battle. Encountering many *Mahārathas*—chief of bowmen —leaders of Kshatriyas—on the side of the Pārthas, they will certainly slay them. Thy son Lakshmana and the son also of Dusçasana—those tigers among men—are both unretreating in battle. In prime of youth, of delicate limbs, endued with great activity, those two princes, well-versed with battles and capable of leading all, those tigers among Kurus, those car-warriors, are, I think, two of our best *Rathas*. Devoted to the duties of the Kshatriya order, those two heroes will achieve great feats. Dandadhāra, O monarch, is, O bull among men, equal to a single *Ratha*. Guarded by his own soldiers, he will fight in battle for thee. Endued with great impetus and prowess, king Vrihadvala, the ruler of the Koçalas, is, in my judgment, O sire, equal to one *Ratha*. Fierce in arms, this mighty bowman, devoted to the good of the Dhārtarāshtras, will exert himself powerfully in battle, gladdening his own friends. Kripa the son of Caradwat is, O king, a leader of leaders of car-ranks. Reckless of even life which is so dear, he will consume thy foes. Born among a clump of heath as the son of that great sage *viz*, the preceptor Gautama otherwise called Caradwat, he is invincible like Kārtikeya himself. Consuming untold warriors armed with various weapons and bows, he will, O sire, roll on the field of battle like a blazing fire.—' "

SECTION CLXVII.

" 'Bhishma said,—This thy maternal uncle Cakuni is, O king, equal to a single *Ratha*. Having caused the (present)

hostilities (to break out) with the sons of Pāndu, he will fight. There is no doubt in this. His troops are irresistible when rushing to battle. Armed with various kinds of weapons in abundance, in speed they are equal to the very wind. The mighty bowman (Açatthāman) who is Drona's son surpasseth all bowmen. Acquainted with all modes of warfare, and of unbaffled weapons, he is a *Mahāratha*. Like the wielder of *Gāndiva*, the shafts of this warrior, shot from his bow, proceed in a continuous line, touching one another. If he wishes it, this *Mahāratha* is capable of consuming the three worlds. Engaged in austerities in his hermitage, he hath, by these, increased both his fury and energy. Possessed of great intelligence, he hath been favored by Drona with (the gift of all) celestial weapons. There is, however, O bull of Bharata's, race, one great defect in him, in consequence of which, O best of kings, I do not regard him either as a *Ratha* or a *Mahāratha*. This regenerate wight is exceedingly fond of living, life being very dear to him, Amongst the warriors of both armies there is no one who can be regarded as his peer. On even a single car he can annihilate the very army of the celestials. Possessed of a strong frame, he can split the very mountains by the flaps of his bowstring striking against the leathern fence on his left arm. Endued with innumerable qualities, this smiter of fierce effulgence will wander (over the field of battle), incapable of being withstood like Yamahimself mace in hand. Resembling the fire at the end of the *Yuga* as regards his fury, possessed of leonine neck, and endued with great lustre, Açwatthāman will extinguish the embers of this battle between the Bharatas.* His father (Drona) is endued with great energy, and though aged is still superior to many young men. He will achieve great feats in battle. I have no doubt of this. Staying immovably (on the field), he will consume Yudhishthira's troops. The Pāndava army will play the part of the dry grass and fuel in which that fire will originate, while the impetus of his own weapons will be the

* *Prishtham Samçamayishayati.* The exprission is very doubtful. Nilakantha explains *prishtham* as *çesham*.—T.

wind for fanning it into a (mighty) flame. This bull among men is a leader of bands of car-leaders. The son of Bharadwāja will achieve fierce feats for thy good! The preceptor of all Kshatriyas of royal lineage,* the venerable professor, will exterminate the Srinjayas. Dhananjaya, however, is dear to him. This mighty bowman, therefore, remembering his own celebrated and highly meritorious services as preceptor, will never be able to slay Pārtha who is capable of achieving great feats without any trouble. O hero, Drona always boasteth of the numerous accomplishments of Pārtha. Indeed, Bhāradwāja looketh on him with greater affection than on his own son. Endued with great prowess, he can, on a single car, beat in battle, by means of his celestial weapons, all the gods, *Gandharvas*, and human beings united together. That tiger among kings, Paurava, is, O monarch, one of thy *Mahārathas*. Capable of breaking the car-ranks of hostile heroes, he, in my judgment, is one of thy foremost of car-warriors. Afflicting the ranks of the enemy at the head of his own large force, he will consume the Pānchālas like fire consuming a heap of dry grass. Possessed of true fame, prince Vrihadvala is equal to a single *Ratha*. He, O monarch, will roam amid thy enemy's troops like Death himself. His troops, O king of kings, accoutred in various kinds of mail and armed with diverse kinds of weapons, will wander on the field slaying all the warriors opposed to them. Vrishasena the son of Karna is one of thy foremost of car-warriors and is a *Mahāratha*. That foremost of mighty men will consume the troops of thy enemy. Endued with great energy, Jalasandha, O king, is one of thy foremost of *Rathas*. Born in Madhu's race, that slayer of hostile heroes is prepared to cast away his very life in battle. Skilled in battle, that mighty-armed warrior, scattering the enemy's ranks before him, will fight in battle mounted on car or from the elephant's back. That best of kings, O monarch, is, in my judgment, a *Ratha*. He, will in fierce battle, cast away, for thy sake, his very life with all his

* Lit. "whose coronal looks have undergone the sacred investiture."—T.

troops. Possessed of great prowess and acquainted with all modes of warfare, he will, O king, fight fearlessly with thy foes in battle. Never retreating from battle, brave, and resembling Yama himself, Vālhika, O king, is, in my judgment, an *Atiratha*. Rushing to the encounter he never cometh back. Indeed, he will slay hostile warriors in battle like the Wind-god himself. That router of hostile car-ranks, that car-warrior of wonderful feats in battle, that commander of thy forces, Satyavān, is, O king, a *Mahāratha*. He never cherisheth grief at the prospect of battle. Confounding those warriors that stand in the way of his car, he falleth upon them. Always displaying his prowess against the enemy, that best of men will, for thy sake, in fierce press of battle, achieve all that a good Kshatriya should. That chief of *Rākshasas*, Alamvusha of cruel deeds, is a *Mahāratha*. Remembering his old hostilities (with the Pāndavas) he will commit great execution among the foe. He is the best of *Rathas* amongst all the *Rākshasa* warriors. Possessing powers of illusion, and firm in enmity, he will wander fiercely on the field. The ruler of *Prāgjyotisha*, the brave Bhagadatta of exceeding prowess, is the foremost of those holding the elephant hook, and is skilled also in fighting from a car. An encounter took place between him and the wielder of *Gāndiva* for days together, O king, each desirous of victory over the other. Then Bhagadatha, O son of Gāndhari, who regarded Indra as his friend, made friend with (Indra's son) the high-souled Pāndava. Skilled in fight from the elephant's neck, this king will fight in battle like Vāsava among the celestials, fighting from his Airāvata.—' "

SECTION CLXVIII.

" 'Bhishma said,—Both the brothers Achala and Vrisha are *Rathas*. Invincible (in battle), they will slay thy foes. Endued with great strength, those tigers among men, those foremost of Gāndharas, are firm in wrath. Young and handsome, they are possessed of great strength. As regards this thy ever dear friend, this one who is always boastful of his skill in battle, this one who always urgeth thee, O king, to

fight with the Pāndavas, this vile braggart Karna the son of Surya, this one who is thy counsellor, guide, and friend, this vain wight who is destitute of sense, this Karna, is neither a *Ratha* nor an *Atiratha*. Without sense this one hath been deprived of his natural coat of mail. Alwayas kind, he hath also been deprived of his celestial ear-rings. In consequence of the curse of Rāma (his preceptor in arms) as also of the words of a Brāhmana (who cursed him on another occasion), owing also to his deprivation of the accoutrements of battle, he, in my judgment, is only half a *Ratha*. Having approached Fālguna (in battle), he will not certainly escape with life!—Hearing this, Drona, that foremost of all wielders of weapons, said,—It is even so as thou hast said. This is not untrue! He boasteth on the eve of every battle, but yet he is seen to retreat from every engagement. Kind (out of season) and blundering, it is for this that Karna, in my judgment, is only half a *Ratha*!—

"'Hearing these words, Rādhā's son, expanding his eyes in rage, and afflicting Bhishma with words resembling sharp hooks, said unto Gangā's son these words,—O grandsire, though I am innocent yet from thy aversion for me, thou manglest me thus, according to thy pleasure, with thy wordy arrows at every step. I tolerate, however, all this for the sake of Duryodhana. Indicating me as only half a *Ratha*, thou regardest me worthless, as if, indeed, I were a coward! What doubt is there in this? I do not speak an untruth when I say that thou, O Gangā's son, art an enemy of the whole universe, and especially of all the Kurus! The king, however, doth not know this! Who else is there that would thus seek to disunite and abate the energy of these kings that are all equal and that are all equally brave, as thou, from thy hatred of merit, seekest to do? O Kaurava, neither years, nor wrinkles, nor wealth, nor possession of friends, would entitle a Kshatriya to be regarded as a *Mahāratha!* It hath been said that a Kshatriya acquireth eminence only through might, as Brāhmanas acquire eminence through superiority in *mantras*, as Vaiçyas through wealth, and Cudras through age. Influenced, however, by lust and envy, and acting from ignorance,

thou hast indicated *Rathas* and *Atirathas* according only to thy own caprice! Blessed be thou, O mighty-armed Duryodhana, judge properly! Let this wicked Bhishma, who only wrongeth thee, be abandoned by thee! Thy warriors, once disunited, can with difficulty be united again. O tiger among men, thy main army, under such circumstances, can with difficulty be united; far greater will the difficulty be in uniting an army gathered from various provinces!* Behold, O Bhārata, doubt (of success) hath already arisen in the hearts of thy warriors! This Bhishma weakeneth our energy in our very presence! Where is the task of ascertaining the merits of *Rathas*, and where is Bhishma of little understanding? I alone will withstand the army of the Pāndavas. Coming in contact with me whose arrows never go for nothing, the Pāndavas and the Pānchālas will fly away in all directions like oxen when they come in contact with a tiger! Where, Oh, are battle, the press of armed encounter, good counsels, and well-expressed words, and where is Bhishma who is superannunated and of wicked soul and who is impelled by the very fates to become their victim? Alone he challengeth the whole universe! Of false vision, he regardeth none else as a man. It is true the scriptures teach that the words of the old should be listened to. That, however, doth not refer to those that are very old, for these, in my judgment, become children again. Alone I will exterminate the army of the Pāndavas! The fame, however, of such a feat will attach to Bhishma, O tiger among kings, for this Bhishma, O monarch, hath been made by thee the commander of thy forces, and the renown always attacheth to the leader and not to those that fight under him! I will not, therefore, O king, fight as long as Gangā's son liveth! After Bhishma, however, hath been laid low, I will fight with all the *Mahārathas* of the enemy united together!—

"'Bhishma said,—This burden, vast as the ocean, in the matter of Duryodhana's battle (with the Pāndavas), is ready to

* I render this *sloka* a little too freely, as a literal rendering will be unintelligible.—T.

be taken up by me. I have thought of it for many years. Now that the hour is come for that terrible encounter, dissensions amongst ourselves should not be created by me. It is for this, O *Suta's* son, that thou livest! Else, superannuated though I am and young in years though thou art, I would quell thy desire for battle and crush thy hope of life! (Thy preceptor) Rāma the son of Jamadagni, shooting his great weapons, could not cause me the slightest pain. What canst thou, therefore, do to me? They that are good do not approve self-praise. Infamous wrectch of thy race, know that I indulge in this little boast because I am enraged. Vanquishing on a single car all the assembled Kshatriyas of the world at the self-choice of the daughters of the ruler of Kāçi, I abducted those maidens. Alone I stopped on the field of battle the rush of countless kings with their soldiers! Obtaining thee as the embodiment of strife, a great calamity is ready to overtake the Kurus! Strive then for slaying our antagoinsts. Be a man, fight with that Pārtha whom thou so often challengest. O thou of wicked understanding, I desire to see thee come out of that encounter with thy life!—'

"'King Duryodhana then of great prowess said unto Bhishma,—Cast thy eyes on me, O Gangā's son! Great is the business that is at hand! Think earnestly of how I may be most benefited! Both of you will render me great services! I desire now to hear of the best car-warriors among the enemy, that is, of those that are *Atirathas* among them and of those that are leaders of car-divisions. O Kaurava, I desire to hear of the strength and weakness of my foes, since when this night will dawn, our great battle will take place!—'"

SECTION CLXIX.

"'Bhishma said,—I have now, O king, indicated who thy *Rathas* are and who thy *Atirathas* and half *Rathas*. Listen now to the tale of *Rathas* and *Atirathas* among the Pāndavas. If thou feelest any curiosity, listen then, O king, with these monarchs, to the tale of *Rathas* in the army of the Pāndavas. The king himself, son of Pāndu and Kunti, is a mighty *Ratha*.

Without doubt, O sire, he will glide along the field of battle like a blazing fire! Bhimasena, O king, is regarded equal to eight *Rathas*. In an encounter with the mace or even with arrows, there is none equal to him. Endued with the strength of ten thousand elephants, and filled with pride, in energy he is superhuman. Those two bulls among men, the sons of Mādri, are both *Rathas*. In beauty they are equal to the twin Açiwns, and they are endued with great energy. Stationed at the head of their divisions, all of them, remembering their great sufferings, without doubt, will wander along the field like so many Indras! All of them are endued with high souls, and are tall in stature like trunks of *Çāla* trees. Taller than other men by half-a-cubit in stature, all the sons of Pāndu are hardy as lions and endued with great strength. All of them, O sire, have practised *Brahmacharya* vows and other ascetic austerities. Endued with modesty, those tigers among men are possessed of fierce strength like veritable tigers. In speed, in smiting, and in crushing (foes), all of them are more than human. All of them, on the occasion of the campaign of universal conquest, vanquished great kings, O bull of Bharata's race! No other men can wield their weapons, maces, and shafts. Indeed, O Kaurava, there are no men that can even string their bows, or uplift their maces, or shoot their arrows in battle. In speed, in hitting the aim, in eating, and in sports on the dust, they used to beat all of you even when they were children. Possessed of fierce might, they will, when they encounter this force, exterminate it in battle. A collision, therefore, with them is not desirable. Each of them can alone slay all the kings of the earth! That which happened, O great king, on the occasion of the *Rājasuya* sacrifice, happened before thy very eyes! Remembering the sufferings of Draupadi and the harsh speeches uttered after their defeat at dice, they will wander in battle like so many *Rudras*. As regards Gudākeça of reddish eyes having Nārāyana for his ally, there is not among both the armies any brave car-warrior that can be regarded as his equal. Let alone men, it hath not been heard by us that even among gods, *Asuras*, *Uragas*, *Rākshasas*, and *Yakshas*, there ever was born before, or

there ever will be born hereafter, any car-warrior like unto him! O great king, the intelligent Pārtha owneth that car which is furnished with the banner bearing the device of the ape; the driver of that car is Vāsudeva; Dhananjaya himself is the warrior who fighteth from it; his again is that celestial bow called *Gāndiva*; he owneth again those steeds fleet as the wind; his coat of mail is impenetrable and of celestial make; his two large quivers are inexhaustible; his arms are derived from the great *Indra*, *Rudra*, *Kuvera*, *Yama*, and *Varuna*; and upon his car again are those maces of frightful mien, and diverse other great weapons having the thunderbolt amongst them! What car-warrior can be regarded as his equal who, stationed on a single car, slew in battle a thousand *Dānavas* having their abode in Hiranyapura? Inflamed with wrath, possessed of great might, and of prowess incapable of being baffled, that mighty-armed warrior, while protecting his own army, will certainly exterminate thy troops! Myself and the preceptor (Drona) among the two armies, and no third car-warrior, O great king, can advance against Dhananjaya, that scatterer of arrowy showers! Pouring his shafts like the very clouds during the rainy season when propelled by mighty winds, that son of Kunti, with Vāsudeva as his second, stayeth for battle! He is skilled and young, while both of us are old and worn out!—' "

Vaiçampāyana continued.—"Hearing these words of Bhishma, and recollecting with trembling hearts the old valor of the sons of Pāndu and thinking of it as if it were present before their eyes, the massive arms of the kings decked with bracelets and smeared with sandal-paste, seemed to hang down divested of might."*

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* All the printed editions indicate Vaiçampāyana as the speaker of these words. It seems, however, to be a mistake. The tale of *Rathas* and *Atirathas* is given by Bhishma to Duryodhana. Bhishma's speech again is reported by Sanjaya to Dhritarāshtra. On the conclusion of Bhishma's speech, it is Sanjaya who must be held to resume the thread of the narrative.—T.

SECTION CLXX.

"'Bhishma said,—All the five sons of Draupadi, O monarch, are *Mahārathas*. Virāta's son Uttara is, in my judgment, one of the foremost of *Rathas*. The mighty-armed Abhimanyu is a leader of leaders of car-divisions. Indeed, that slayer of foes is equal in battle to Pārtha himself or Vāsudeva. Endued with great lightness of hand in shooting weapons, and acquainted with all modes of warfare, he is possessed of great energy and is steady in the observance of vows. Remembering the sufferings of his own father, he will put forth his prowess. The brave Sātyaki of Madhu's race is a leader of leaders of car-divisions. Foremost among the heroes of the Vrishni race, he is endued with great wrath, and is perfectly dauntless. Uttamaujas also, O king, is an excellent car-warrior in my judgment. And Yudhāmanyu, too, of great prowess, is, in my judgment, an excellent car-warrior. All those chiefs own many thousands of cars and elephants and horse, and they will fight, reckless of their very lives, from desire of doing what is agreeable to Kunti's sons. Uniting with the Pāndavas, they will, O great king, sweep through thy ranks like fire or the wind, challenging thy warriors. Invincible in battle, those bulls among men, old Virāta and old Drupada, both endued with great prowess, are, in my judgment, both *Mahārathas*. Though old in years yet both of them are devoted to the observance of Kshatriya virtues. Treading along the path that is trod by heroes, both of them will exert to the best of their might. In consequence of their relationship (to the Pāndavas) and owing also, O king, to their being endued with strength and prowess, those great bowmen devoted to pure vows have both derived additional strength from the strength of their affection. According as the cause is, all strong-armed men become, O bull of Kuru's race, heroes or cowards. Actuated by a singleness of purpose, both these kings who are powerful bowmen will lay down their very lives in causing a great massacre of thy troops to the best of their might, O slayer of foes! Fierce in battle, these distinguished heroes, these mighty bowmen, regardless, O Bhārata, of their lives, will, at the head of their respective *Akshauhinis*,

achieve great feats, justifying their relationship and the confidence that is reposed on them (by the Pāndavas).' "

SECTION CLXXI.

" 'Bhishma said,—That subjugator of hostile cities, Cikhandin the son of the king of the Pānchālas, is, O king, in my judgment, one of the foremost of Yudhishthira's *Rathās*. Having divested himself of his former sex, he will fight in battle and earn great fame, O Bhārata, among thy troops! He hath a large number of troops,—Pānchālas and Prabhadrakas,—to support him. With those crowds of cars he will achieve great feats. Dhrishtadyumna also, O Bhārata, the leader of all Yudhishthira's army, that mighty car-warrior who is also a disciple of Drona's, is, O king, in my judgment, an *Atiratha*. Afflicting all foes in battle he will singly sweep the field like the *Pināka*-bearing god himself in rage on the occasion of the Universal dissolution. Even great warriors will speak of his car-divisions, so multitudinous are they, as resembling the very ocean or that of the gods in battle! Kshattradharman the son of Dhrishtadyumna, owing to his immature years as also in consequence of his want of exercise in arms, is, in my judgment, O king, only half a *Ratha*. That relative of the Pāndavas, the mighty bowman Dhrishtaketu, the heroic son of Ciçupāla the king of the Chedis, is a *Mahāratha*. That brave ruler of the Chedis will, O king, with his son, achieve feats such as are difficult for even *Mahārathas*. Kshattradeva, that sujugator of hostile cities, who is devoted to Kshatriya virtues, is, O great king, in my judgment, one of the best *Rathas* among the Pāndavas. Those brave warriors among the Pānchālas, *viz*, Jayanta and Amitaujas and the great car-warrior Satyajit are all, O king, high-souled *Mahārathas*. They will all, O sire, fight in battle like furious elephants. Aja and Bhoja, both endued with great prowess, are both *Mahārathas*. Possessed of great might, those two heroes will fight for the Pāndavas. Both of them are endued with great lightness of hand in the use of weapons. Both of them are conversant with all modes of war-

fare, both are well skilled and possessed of firm prowess. The five Kshatriya brothers, O great king, who are diffiicult of being vanquished in battle and all of whom have blood-red banners, are foremost of *Rathas*. Kāçika, and Sukumāra, and Nila, and that other one, *viz*, Suryadatta, and Cankha, and he called Madirāçwa, are all, in my judgment, foremost of *Rathas*. Possessed of every qualification that renders them fit for battle, they are acquainted with all weapons, and all of them are endued with high souls. Vārdhakshemi, O king, is in my judgment a *Mahāratha*. King Chitrāyudha is in my judgment one of the best of *Rathas*. He is, besides, an ornament of battle and devotedly attached to the diadem-decked (Arjuna). Those mighty car-warriors, those tigers among men, Chekitāna and Satyadhriti, are two of the best *Rathas* of the Pāndavas in my judgment. Vyaghradatta, O monarch, and Chandrasena also, O Bhārata, are without doubt two of the best *Rathas*, as I think, of the Pāndavas. Senāvindu, O king, otherwise called Krodhahantri by name, who, O lord, is regarded as the equal of Vāsudeva or Bhimasena, will contend with great prowess in battle against your warriors. Indeed, that best of kings, ever boasting of his feats in battle, should be regarded by thee precisely as myself, Drona, and Kripa are regarded by thee! That best of men, worthy of praise, *viz*, Kāçya, is endued with great lightness of hand in the use of weapons. Indeed, that subjugator of hostile cities is known to me as equal to one *Ratha*. Drupada's son Satyajit, young in years and displaying great prowess in battle, should be regarded as equal to eight *Rathas*. Indeed, being Dhrishtadyumna's equal, he is an *Atiratha*. Desirous of spreading the fame of the Pāndavas, he will achieve great feats. Devoted to the Pāndavas and endued with great bravery, there is another great *Ratha* of the Pāndavas, *viz*, king Pāndya, that bowman* of mighty energy. The mighty bowman Dhridadhanwan is another *Mahāratha* of the Pāndavas. O subjugator of hostile cities, that foremost of Kurus, *viz*, Crenimat and king Vasudāna are both, in my judgment, *Atirathas*.—' "

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* Some texts read *Dhurandharas* for *Dhanurdharas*.—T.

SECTION CLXXII.

"'Bhishma said,—O great king, Rochamāna is another *Mahāratha* of the Pāndavas. He will, O Bhārata, contend in battle against hostile warriors like a second celestial. That subjugator of foes, the mighty bowman Kuntibboja of great strength, the maternal uncle of Bhimasena, is in my judgment an *Atiratha*. This mighty and heroic bowman is well-versed and highly skilled in fight. Acquainted with all modes of warfare, this bull among car-warriors is regarded by me as exceedingly competent. Displaying his prowess he will fight like a second Indra against the Dānavas. Those celebrated soldiers that he owns are all accomplished in fight. Stationed on the side of Pāndavas and devoted to what is agreeable and beneficial to them, that hero will, for the sake of his sister's sons, achieve extraordinary feats. That prince of *Rākshasas* (Ghatotkacha), O king, born of Bhima and Hidimvā and endued with ample powers of illusion, is in my judgment a leader of leaders of car-divisions. Fond of battle and endued with powers of illusion, he will, O sire, fight earnestly in battle. Those heroic *Rākshasas* who are his counsellors or dependants will also fight under him.—

"'These and many other rulers of provinces, headed by Vāsudeva, have assembled for the sake of Pāndu's son. These, O king, are principally the *Rathas*, *Atirathas*, and half *Rathas* of the high-souled Pāndava, and these, O king, will lead in battle the terrible army of Yudhishthira which is protected again by that hero, the diadem-decked (Arjuna) who is even like the great Indra himself. It is with them (thus) endued with powers of illusion and fired by the desire of success that I shall contend in battle, expectant of victory or death. I shall advance against those two foremost of car-warriors, Vāsudeva and Arjuna, and bearing (respectively) *Gāndiva* and the discus, and resembling the sun and the moon as seen together in the evening. I shall, on the field of battle, encounter also those other car-warriors of Yudhishthira (whom I have mentioned) at the head of their respective troops.—

"'The *Rathas* and *Atirathas*, according to their precedence,

have now been declared by me to thee, and they also that are half *Rathas*, belonging to thee or them, O chief of the Kauravas! Arjuna and Vāsudeva and other lords of earth that may be there, all of them upon whom my eyes may fall I will withstand, O Bhārata! But, O thou of mighty arms, I will not strike or slay Cikhandin the prince of the Pānchālas even if I behold him rushing against me in battle with weapons upraised. The world knows how from desire of doing what was agreeable to my father I gave up the kingdom that had become mine and lived in the observance of the *Brahmachārya* vow. I then installed Chitrāngada in the sovereignty of the Kauravas, making at the same time the child Vichitravirya the *Yuvarāja*. Having notified my god-like vow among all the kings of the earth I shall never slay a woman or one that was a woman. It may be known to you, O king, that Cikhandin was formerly a woman. Having been born as a daughter she afterwards became a male person. I shall not, O Bhārata, fight against him. I shall certainly smite all other kings, O bull of Bharata's race, whom I may encounter in battle. I will not, however, O king, be able to slay the sons of Kunti!—'"

SECTION CLXXIII.

Amvopākhyana Parva.

"'Duryodhana said,—For what reason, O chief of the Bharatas, wilt thou not slay Cikhandin even if thou beholdest him approach thee in battle as a foe* with arms upraised? Thou hadst, O mighty-armed one, formerly told me,—*I will slay the Pānchālas with the Somakas!*—O son of Gangā, tell me, O grandsire, (the reason of the present reservation)!—'

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* The word used in the original is *ātatāyin*. There are six kinds of *ātātāyins*, *viz*, one that sets fire to your house, one that gives you poison, one that approaches you armed with a weapon, one that robs you of your wealth, one that dispossesses you of your field, and one that ravishes your wife. And *ātātāyin* deserves death even if he be a *Brāhmana*.—T.

" 'Bhishma said,—Listen, O Duryodhana, to this history, with all these lords of earth, as to why I will not slay Cikhandin even if I behold him in battle! My father Cāntanu, O king, was celebrated over all the world. O bull of the Bharata race, that king of virtuous soul paid his debt to nature in time. Observing my pledge, O chief of the Bharatas, I then installed my brother Chitrāngada on the throne of the extensive kingdom of the Kurus. After Chitrāngada's demise, obedient to the counsels of Satyavati, I installed, according to the ordinance, Vichitravirya as king. Although younger in age, yet, installed duly by me, O monarch, the virtuous Vichitravirya looked up to me in everything. Desirous of marrying him I set my heart upon procuring daughters from a suitable family. (At this time) I heard, O thou of mighty arms, that three maidens, all unrivalled for beauty, daughters of the ruler of Kāçi, by name Amvā, Amvikā, and Amvālikā, would elect husbands for themselves,* and that all the kings of the earth, O bull of Bharata's race, had been invited. Amongst those maidens Amvā was the eldest, Amvikā the second, while the princess Amvālikā, O monarch, was the youngest. Myself repairing on a single car to the city of the ruler of the Kāçis, I beheld, O thou of mighty arms, the three maidens decked in ornaments and also all the kings of the earth invited thither on the occasion. Then, O bull of Bharata's race, challenging to battle all those kings who were ready for the encounter, I caused those maidens to be taken up on my car. Indeed, having ascertained that prowess was the only dower that had been demanded for them, I took them up on my car and repeatedly said unto all the kings assembled there these words,—*Bhishma the son of Çāntanu is ravishing these maidens. Ye kings, strive ye all to the best of your power for rescuing them! By force do I take them away, ye bulls*

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* In the *Adi Parva* I have retained the word *Swayamvara*, explaining it in a note. Later on, I have rendered it "Self-choice." Following this rendering, the personal adjective *Swayamvarás* (in this *sloka)* should be rendered "self-choosers." Neatness, however, at the expense of perspicuity, would scarcely be preferable.—T.

*among men, making you spectators of my act!**—At these words of mine, those rulers of the earth sprang up with weapons unsheathed. And they angrily urged the drivers of their cars, saying, —*Make ready the cars, Make ready the cars.*—And those monarchs sprang to the rescue, with weapons unsheathed, car-warriors on their cars resembling masses of clouds,† those fighting from elephants, on their elephants, and others on their stout and plump steeds. Then all those kings, O monarch, surrounded me on all sides with a multitudinous muster of cars. With a shower of arrows I stopped their rush on all sides and vanquished them like the chief of the celestials vanquishing hordes of *Dānavas*. Laughingly I cut down the variegated standards, decked with gold, of the advancing kings, with my blazing shafts, O bull of Bharata's race! In that combat I overthrew their steeds and elephants and car-drivers, each with a single arrow. Beholding that lightness (of hand) of mine, they desisted (from the fight) and broke. And having vanquished all those rulers of the earth, I came back to Hāstinapura. I then, O thou of mighty-arms, made over those maidens, intending them for my brother, to Satyavati and represented unto her everything I had done.—' "

SECTION CLXXIV.

" 'Bhishma said,—Then, O chief of the Bharatas, approaching my mother, that daughter of the *Dāsa* clan, and saluting that parent of heroes, I said these words:—Having vanquished all the kings, these daugthers of the ruler of the Kāçis, having prowess alone for their dower, have been ravished by me for the sake of Vichitravirya!—Then, O king, Satyavati with eyes bathed in tears, smelt my head, and joyously said,—By good luck it is, O child, that thou hast triumphed!—

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* It is impossible to express the force of *Mishatām Vas* without the periphrasis I have adopted.—T.

† Both the Bombay and the Society's editions read *Rathairgajasankāçais* which is incorrect. The Burdwan Pundits read *meghasankāçais* which is better. I adopt this latter reading.—T.

When next with Styavati's acquiescence the nuptials approached, the eldest daughter of the ruler of the Kāçis said these words in great bashfullnes:—O Bhishma, thou art conversant with morality, and art well-versed in all our scripture! Hearing my words, it behoveth thee to do towards me that which is consistent with morality. The ruler of the Cālwas was before this mentally chosen by me as my lord. By him also, without my father's knowledge, I was privately solicited. How wouldst thou, O Bhishma, born especially as thou art in Kuru's race, transgress the laws of morality and cause one that longeth for another to live in thy abode? Knowing this, O bull of Bharata's race, and deliberating in thy mind, it behoveth thee, O mighty-armed one, to accomplish what is beneficial! O monarch, it is clear that the ruler of the Cālwas waiteth (for me). It behoveth thee, therefore, O best of the Kuurs, to permit me to depart. O mighty-armed one, be merciful to me, O foremost of righteous persons! Thou, O hero, art devoted to truth, it is well known all over the earth!—' "

SECTION CLXXV.

" 'Bhishma said,—I then laid the matter before (my mother) Kāli otherwise called Gandhavati, as also all our counsellors, and also before our periodical and ordinary priests, and then permitted, O king, the eldest of those maidens, Amvā, to depart. Permitted by me, that maiden then went to the city of the ruler of the Cālwas. And she had for her escort a number of old Brāhmanas and was also accompanied by her own nurse. And having travelled the whole distance (between Hastināpura and Cālwa's city), she approached king Cālwa and said these words:—I come, O thou of mighty-arms, expectant of thee, O high-souled one!—Unto her, however, O king, the lord of the Cālwas said in seeming laughter,—O thou of the fairest complexion, I no longer desire to make a wife of thee who wast to be wedded to another.* Therefore, O blessed one,

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* *Anyapurvā*—betrothed to or about to be wedded to another. It is considered a disgrace to wed such a girl.—T.

go back thither into Bhishma's presence. I no longer desire thee that wast forcibly ravished by Bhishma. Indeed, when Bhishma, having vanquished the kings, took thee away, thou wentest with him cheerfully. When, having humiliated and vanquished all the kings of the earth, Bhishma took thee away, I no longer desire thee, O thou of the fairest complexion, for a wife,—thee that wast to have been wedded to another! How can a king like ourselves who is acquainted with all branches of knowledge and who lays down laws for the guidance of others, admit (into his abode) a woman who was to have been wedded to another? O blessed lady, go whithersoever thou wishest, without spending thy time in vain!—Hearing these words of his, Amvā then, O king, afflicted with the arrows of the god of love, addressed Cālwa, saying,—Say not so, O lord of the earth, for it is not so! O grinder of foes, cheerful I was not when taken away by Bhishma! He took me away by force, having routed all the kings, and I was weeping the while. An innocent girl that I am and attached to thee, accept me, O lord of the Cālwas! The abandonment (by one) of those that are attached (to him) is never applauded in the scriptures! Having solicited Gangā's son who never retreats from battle, and having at last obtained his permission, I come to thee! Indeed, the mighty-armed Bhishma, O king, desireth me not! It hath been heard by me that his action (in the matter of the ravishment) hath been for the sake of his brother. My two sisters Ambikā and Amvālikā who were abducted with me at the same time, have, O king, been bestowed by Gangā's son on his younger brother Vichitravirya! O lord of the Cālwas, I swear, O tiger among men, by touching my own head that I have never thought of any other husband than thee! I do not, O great king, come to thee as one who was to have been wedded to another! I tell thee the truth, O Cālwa, truly swearing by my soul! Take me, O thou of large eyes, me—a maiden come to thee of her own accord—one unbetrothed to another, one desirous of thy grace!—Although she spoke in this strain, Cālwa, however, O chief of the Bharatas, rejected that daughter of the ruler of the Kāçis, like a snake casting off its slough. Indeed,

although that king was earnestly solicited in diverse expressions such as these, the lord of the Cālwas still did not, O bull of the Bharata race, manifest any inclination for the girl. Then the eldest daughter of the ruler of the Kāçis, filled with anger, and her eyes bathed in tears, said these words in a voice suffocated with those indications of grief,—Cast off, O king, by thee, whithersoever I may go, the righteous will be my protectors, for truth is indestructible !—

" 'It was thus, O thou of Kuru's race, that the lord of the Cālwas rejected that maiden who addressed him in language such as this and who was sobbing in grief so tenderly. *Go, go,*—were the words that Cālwa said unto her repeatedly.—I am in terror of Bhishma, O thou of fair hips, and thou art Bhishma's capture !—Thus addreseed by Cālwa destitute of foresight, that maiden issued out of his city sorrowfully and wailing like a she-osprey.—' "

SECTION CLXXVI.

" 'Bhishma said,—Issuing out of the city, Amvā reflected sorrowfully in this strain.—There is not in the whole world a young lady in such a difficulty as I ! Alas, destitute of friends, I am rejected by Cālwa also ! I cannot go back to the city named after the elephant, for I was permitted by Bhishma to leave that city, expectant of Cālwa ! Whom then shall I blame ?—Myself ?—Or, the invincible Bhishma ?—Or, that foolish father of mine who made arrangements for my self-choice ? Perhaps, it is my own fault ! Why did I not leap down before, from Bhishma's car, when that fierce battle took place, for coming to Cālwa ? That I am so afflicted now as if deprived of my senses, is the fruit of that omission of mine ! Cursed be Bhishma ! Cursed be my own wretched father of foolish understanding who had arranged prowess to be my dower, sending me out as if I were a woman (disposable) for a consideration ! Cursed be myself ! Cursed be king Cālwa himself and cursed be my Maker too ! Cursed be they through whose fault such great misery hath been mine ! Human beings always suffer what is destined for them. The cause, however,

of my present affliction is Bhishma the son of Cāntanu. I, therefore, see that at present my vengeance should fall upon him, either through ascetic austerities or battle, for he is the cause of my woe! But what king is there that would venture to vanquish Bhishma in battle?—Having settled this, she issued out of the city for repairing to an asylum of high-souled ascetics of virtuous deeds. That night she stayed there, surrounded by those ascetics. And that lady of sweet smiles told those ascetics, O, Bhārata, all that had happened to herself with the minutest details, O mighty-armed one, about her abduction, and rejection by Cālwa.

" 'There lived in that asylum an eminent Brāhmana of rigid vows. And his name was Caikhāvatya. Endued with ascetic merit of a high order, he was a preceptor in scripture and the *Arānyakas*. And the sage Caikhāvaytya of great ascetic merit addressed that afflicted maiden, that chaste girl sighing heavily in grief, and said,—If it hath been so, O blessed lady, what can high-souled ascetics residing in their (woody) retreats and engaged in penances do?—That maiden, however, O king, answered him, saying,—Let mercy be shown to me! I desire a life in the woods, having renounced the world. I will practise the severest of ascetic austerities. All that I now suffer is certainly the fruit of those sins that I committed from ignorance in my former life! I do not venture to go back to my relatives, ye ascetics, rejected and cheerless that I am, knowing that I have been humiliated by Cālwa! Ye that have washed away your sins, godlike as ye are, I desire that ye should instruct me in ascetic penance! Oh, let mercy be shown to me!—Thus addressed, that sage then comforted the maiden by examples and reasons borrowed from the scriptures. And having consoled her thus, he promised, with the other Brāhmanas, to do what she desired.' "

SECTION CLXXVII.

" 'Bhishma siad,—Those virtuous ascetics then set themselves about their usual avocations, thinking the while as to what they should do for that maiden. And some amongst them said,

—Let her be taken to her father's abode.—And some amongst them set their hearts upon reproaching ourselves. And some thought that repairing to the ruler of the Cālwas he should be solicited to accept the maiden. And some said,—No, that should not be done, for she hath been rejected by him.—And after some time had been passed thus, those ascetics of rigid vows once more said unto her,—What, O blessed lady, can ascetics with senses under control do? Do not devote thyself to a life in the woods, renouncing the world! O blessed lady, listen to these words that are beneficial to thee! Depart hence, blessed be thou, for thy father's mansion! The king thy father will do what should next be done. O auspicious one, surrounded by every comfort thou mayst live there in happiness! Thou art a woman! At present, therefore, O blessed one, thou hast no other protector save thy father! O thou of the fairest complexion, as regards a woman, she hath for her protector either her husband or her father. Her husband is her protector when she is in comfortable circumstances, but when plunged in misery she hath her father for her protector. A life in the woods is exceedingly painful, especially to one that is delicate. Thou art a princess by birth. Over this, thou art again very delicate, O beautiful damsel! O blessed lady, there are numerous discomforts and faults attaching to a life in a (woody) retreat, none of which, O thou of the fairest complexion, shalt thou have to bear in thy father's abode!—Other ascetics, beholding that helpless girl, said to her,—Seeing thee alone in deep and solitary woods, kings may court thee! Therefore, set not thy heart upon such a course!—

"'Hearing these words, Amvā said,—I am incapable of going back to my father's abode in the city of Kāçi, for without doubt I shall then be disregarded by all my relatives. Ye ascetics, I lived there, in my father's abode, during my childhood. I cannot, however, now go thither where my father is. Protected by ascetics I desire to practice ascetic austerities, so that in even future lives of mine such sore afflictions may not be mine! Ye best of ascetics, I desire, therefore, to practise ascetic austerities!—

"'Bhishma continued,—When those Brāhmanas were

thinking in this way, there came into that forest that best of ascetics, the royal sage Hotravāhana. Then those ascetics reverenced the king with worship, inquiries of welcome and courtesy, a seat, and water. And after he was seated and had rested for a while, those denizens of the forest once more began to address that maiden in the hearing of that royal sage. Hearing the story of Amvā and the king of the Kāçis, that royal sage of great energy became very anxious at heart. Hearing her speak in that strain, and beholding her (distressed), that royal sage of rigid austerities, *viz*, the high-souled Hotravāhana, was filled with pity. Then, O lord, that maternal grandsire of hers rose up with a trembling frame and causing that maiden to sit on his lap began to comfort her. He then enquired of her in detail about that distress of hers from its origin. And she thereupon represented to him minutely all that had happened. Hearing all she said, the royal sage was filled with pity and grief. And that great ascetic also settled in his mind what she should do. Trembling from agitation he addressed the afflicted maiden sunk in woe, saying,—Do not go back to thy father's abode, O blessed lady! I am the father of thy mother. I will dispell thy grief. Rely on me, O daughter! Great, indeed, must thy affliction be when thou art so emaciated! At my advice go unto the ascetic Rāma the son of Jamadagni. Rāma will dispell this great affliction and grief of thine. He will slay Bhishma in battle if the latter obeyeth not his behest. Go, therefore, unto that foremost one of Bhrigu's race, who resembleth the *Yuga* fire itself in energy! That great ascetic will place thee once more on the right track:—Hearing this, that maiden, shedding tears the while, saluted her maternal grandsire Hotravāhana with a bend of her head and addressed him, saying,—Go I will at thy command! But shall I succeed in obtaining a sight of that reverend sire celebrated over the world? How will he dispell this poignant grief of mine! And how shall I go to that descendant of Bhrigu? I desire to know all this!—

"'Hotravāhana said,—O blessed maiden, thou wilt behold Jamadagni's son Rāma who is devoted to truth and endued with great might and engaged in austere penances in the great

forest. Rāma always dwelleth in that foremost of mountains called *Mahendra*. Many *Rishis* learned in the *Vedas* and many *Gandharvas* and *Apsaras* also dwell there. Go thither, blessed be thou, and tell him these words of mine, having saluted with thy head that sage of rigid vows and great ascetic merit! Tell him also, O blessed girl, all that thou seekest! If thou namest me, Rāma will do everything for thee, for Rāma the heroic son of Jamadagni, that foremost of all bearers of arms, is a friend of mine, highly-pleased with me, and always wisheth me well!—And while king Hotravāhana was saying all this unto that maiden, thither appeared Akritavrana, a dear companion of Rāma. And on his advent those *Munis* by thousands, and the Srinjaya king Hotravāhana old in years, all stood up. And those denizens of the forest, uniting with one another, did him all the rites of hospitality. And they all took their seats, surrounding him. And filled, O monarch, with gratification and pleasure and joy, they then started various delightful, laudable, and charming subjects of discouse. And after their discourse was over that royal sage, the high-souled Hotravāhana, enquired of Akritavrana about Rāma that foremost of great sages, saying, —O thou of mighty arms, where, O Akritavrana, may that foremost of persons acquainted with the *Vedas*, *viz*, Jamadagni's son of great prowess, be seen!—Akritavrana answered him, saying,—O lord, Rāma always speaketh of thee, O king, saying,—*That royal sage of the Srinjayas is my dear friend.* —I believe Rāma will be here tomorrow morning. Thou wilt see him even here when he cometh to behold thee! As regards this maiden, for what, O royal sage, hath she come to the woods? Whose is she, and what is she to thee? I desire to know all this!—Hotravāhana said,—The favourite daughter of the ruler of the Kāçis, she is, O lord, my daughter's child! The eldest daughter of the king of the Kāçi's, she is known by the name of Amvā. Along with her two younger sisters, O sinless one, she was in the midst of her *Swayamvara* ceremonies. The names of her two younger sisters are Amvikā and Amvālikā, O thou endued with wealth of asceticism! All the Kshatriya kings of the earth were assembled together at

the city of Kāçi. And, O regenerate *Rishi*, great festivities were going on there on account of (the self-choice of) these maidens. In the midst of these, Cāntanu's son Bhishma of mighty energy, disregarding all the kings, ravished the girls. Vanquishing all the monarchs, the pure-souled prince Bhishma of Bharata's race then reached Hastināpura, and representing everything unto Satyavati, ordered his brother Vichitravirya's marriage to take place with the girls he had brought. Beholding the arrangements for those nuptials complete, this maiden, O bull among Brāhmanas, then addressed Gangā's son in the presence of his ministers and said,—I have, O hero, within my heart chosen the lord of the Cālwas to be my husband! Conversant as thou art with morality, it behoveth thee not to bestow on thy brother me whose heart is given away to another!—Hearing these words of hers, Bhishma took counsel with his ministers. Deliberating on the matter he at last, with Satyavati's consent, dismissed this maiden. Permitted thus by Bhishma, this girl gladly repaired to Cālwa the lord of *Çaubha*, and approaching him said,—Dismissed I have been by Bhishma. See that I do not fall off from righteousness! In my heart I had chosen thee for my lord O bull among kings!—Cālwa, however, rejected her, suspecting the purity of her conduct. Even she hath come to these woods sacred to asceticism, being ardently inclined to devote herself to ascetic penances! She was recognised by me from the account that was given of her parentage. As regards her sorrow, even Bhishma is considered by her to be its root! After Hotravāhana had ceased, Amvā herself said,—O holy one, it is even so as this lord of earth, this author of my mother's body, Hotrovāhana of the Srinjaya race, hath said! I cannot venture to go back to my own city, O thou that art endued with wealth of ascetcism, from shame and fear of disgrace, O great *Muni!* At present, O holy one, even this is what hath been my determination, *viz*, that that would be my highest duty which the holy Rāma, O best of Brāhmanas, might point out to me!—'"

SECTION CLXXVIII.

" 'Akritavrana said,—O these two afflictions of thine, for which, O blessed lady, dost thou seek a remedy? Tell me this. If it is thy wish that the lord of *Çaubha* should be urged to wed thee, the high-souled Rāma will certainly urge him from desire of doing thee good! Or, if thou wishest to behold Gangā's son Bhishma defeated in battle by the intelligent Rāma, Bhārgava will gratify even that wish of thine. Hearing what Srinjaya has to say, and what thou also, O thou of sweet smiles, may have to say, let that be settled this very day which should be done for thee!—Hearing these words, Amvā said,—O holy one, abducted I was by Bhishma acting from ignorance, for, O regenerate one, Bhishma knew not that my heart had been given away to Cālwa! Thinking of this in thy mind, let that be resolved upon by thee which is consistent with justice, and let steps be taken for accomplishing that resolution! Do that, O Brāhmana, which is proper to be done towards either that tiger among the Kurus, *viz*, Bhishma, singly, or towards the ruler of the Cālwas, or towards both of them! I have told thee truly about the root of my grief. It behoveth thee, O holy one, to do that which is consistent with reason!—

" 'Akritavrana said,—This, O blessed lady, O thou of the fairest complexion, that thou sayest with eyes directed towards virtue, is, indeed, worthy of thee! Listen, however, to what I say! If Gangā's son had never taken thee to the city called after the elephant, then, O timid girl, Cālwa would have, at Rāma's behest, taken thee on his head! It is because Bhishma bore thee away by force that king Cālwa's suspicions have been awakened in respect of thee, O thou of slender waist! Bhishma is proud of his manliness and is crowned with success. Therefore, thou shouldst cause thy vengeance to fall upon Bhishma (and no other)!—Hearing these words of the sage, Amvā said,—O regenerate one, this desire hath been cherished by me also in my heart, *viz*, that, if possible, Bhishma should be caused by me to be slain in

battle! O thou of mighty arms, be it Bhishma or be it king Cālwa, punish that man whom thou thinkest to be guilty and through whose act I have been so miserable!—

"'Bhishma continued,—In conversation such as this, that day passed, and the night also, O best of Bharata's race, with its delicious breeze which was neither cold nor hot. Then Rāma appeared there, blazing with energy. And that sage wearing matted locks on his head and attired in deer-skins was surrounded by his disciples. And endued with magnanimous soul, he had his bow in hand. And bearing also a sword and a battle-axe, that sinless one, O tiger among kings, approached the Srinjaya king (Hotravāhana) in that forest. And the ascetics dwelling there and that king also who was endued with great ascetic merit, beholding him, all stood up and waited, O king, with joined hands. And that helpless maiden too did the same. And they all cheerfully worshipped Bhārgava with the offer of honey and curds. And worshipped duly by them, Rāma sat with them sitting around him. Then, O Bhārata, Jamadagni's son and Hotravāhana, seated thus together, began to discourse. And after their discourse was over, the sage Hotravāhana opportunely said in a sweet voice these words of grave import unto that foremost one of Bhrigu's race, *viz*, Rāma of mighty strength:—O Rāma, this is my daughter's daughter, O lord, being the daughter of the king of the Kāçis! She hath something to be done for her! Oh, listen to it duly, O thou that art skilled in all tasks!—Hearing these words of his friend, Rāma addressed that maiden, saying,—Tell me what thou hast to say!—At these words Amvā approached Rāma who resembled a blazing fire, and worshipping both his feet with her head, touched them with her two hands that resembled in radiance a couple of lotuses, and stood silently before him. And filled with grief she wept aloud, her eyes bathed in tear. And she then sought the protection of that descendant of Bhrigu who was the refuge of all distressed persons. And Rāma said,—Tell me what the grief is that is in thy heart. I will act according to thy words!—Thus encouraged, Amvā said,—O thou of great vows, O holy one, today I seek thy protection! O lord, raise me from this ocean of sorrow's mire!—'

"'Bhishma continued,—Beholding her beauty and her youthful body and its great delicacy, Rāma began to think,—*What will she say?*—And that perpetuator of Bhrigu's line, thinking inwardly of this, sat long in silence, filled with pity. He then addressed that maiden of sweet smiles again, saying, —Tell us what thou hast to say!—Thus encouraged, she represented everything truly unto Bhārgava. And Jamadagni's son, hearing these words of the princess, and having first settled what he should do, addressed that damsel of the fairest complexion, saying,—O beautiful lady, I will send word unto Bhishma, that foremost one of Kuru's race. Having heard what my behest is, that king will certainly obey it. If, however, the son of Jānhavi do not act according to my words, I will then consume him in battle, O blessed girl, with all his counsellors! Or, O princess, if thou desirest it, I may even address the heroic ruler of the Cālwas to the matter in hand.* —Hearing these words of Rāma, Amvā said,—Dismissed I was by Bhishma, O son of Bhrigu's race, as soon as he heard that my heart had previously been freely given away to the ruler of the Cālwas! Approaching then the lord of Caubha, I addressed him in language that was unbecoming. Doubtful of the purity of my conduct, he refused to accept me. Reflecting on all this with the aid of thy own understanding, it behoveth thee, O son of Bhrigu's race, to do that which should be done in view of these circumstances. Bhishma, however, of great vows is the root of this my calamity, for he brought me under his control, taking me up (on his car) with violence! Slay that Bhishma, O thou of mighty arms, for whose sake, O tiger of Bhrigu's race, overwhelmed with such distress I suffer such poignant misery!† Bhishma, O thou of Bhrigu's race, is covetous, and mean, and proud of his victory. There-

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* The Burdwan Pundits render the first half of this 34th *sloka* wrongly. They seem to imagine that *matistatra nivartate* means—*If thy heart turneth away from Bhishma.*—T.

† The Burdwan Pundits are again in error in rendering *charāmya-priyamuttamam.* They wrongly render it—*Direfully will I avenge myself on him.* It means, however, as I have rendered it,—*I suffer poignant misery.*—T.

fore, O sinless one, thou shouldst give him his deserts. While, O lord, I was being abducted by him, even this was the desire that I cherished in my heart, *viz*, that I should cause that hero of great vows to be slain. Therefore, O sinless Rāma, gratify this desire of mine! O thou of mighty arms, slay Bhishma even as Purandara slew Vritra!—' "

SECTION CLXXIX.

" 'Bhishma said,—O lord, repeatedly urged by that maiden to slay Bhishma, Rāma replied unto that weeping girl, saying,—O daughter of Kāçi, O thou of the fairest complexion, I do not, on any account, take up arms now except for the sake of those that are conversant with the *Vedas!* Tell me, therefore, what else I can do for thee! Both Bhishma and Cālwa are, O princess, exceedingly obedient to me. Do not grieve, I will accomplish thy business! I will not, however, O beautiful lady, take up arms, except at the command of Brāhmanas! This hath been my rule of conduct!—

" '—Amvā said,—My misery, O holy one, should by any means be dispelled by thee! That misery of mine hath been caused by Bhishma. Slay him, therefore, O lord, without much delay!—

" '—Rāma said,—O daughter of Kāçi, say but the word and Bhishma, however deserving of reverence from thee, will, at my word, take up thy feet on his head!—

" '—Amvā said,—O Rāma, slay in battle that Bhishma who roareth like an *Asura*. Indeed, summoned to the encounter (by him), slay him, O Rāma, if thou wishest (to do) what is agreeable to me! It behoveth thee, besides, to make thy promise true!—

" 'Bhishma continued,—While, O king, Rāma and Amvā were talking thus with each other, the *Rishi* (Akritavrana) of highly virtuous soul said these words:—It behoveth thee not, O mighty-armed one, to desert this girl that seeketh thy protection! If summoned to battle Bhishma cometh to the encounter and sayeth—*I am vanquished*, or, if he obeyeth thy words, then that which this maiden seeketh will be

accomplished, O son of Bhrigu's race, and the words spoken by thee, O hero, will also, O lord, be made true! This also was, O great *Muni*, the vow then made by thee, O Rāma,—the vow made by thee before Brāhmanas after thou hadst conquered all the Kshatriyas,—*viz*, that thou wouldst slay in battle the person, be he a Brāhmana, a Kshatriya, a Vaiçya, or a Cudra, who would be a foe to Brāhmanas. Thou hadst further promised that as long as thou wouldst live thou wouldst not abandon those that would come to thee in fright and seek thy protection, and that thou wouldst, O Bhārgava, slay that proud warrior who would vanquish in battle all the assembled Khatiriyas of the earth! O Rāma, even Bhishma, that perpetuator of Kuru's race, hath achieved such success (over all the Kshatriyas)! Approaching him, O son of Bhrigu's race, encounter him now in battle!—

"'Rāma said,—O best of *Rishis*, I recollect that vow of mine made before. I will, however, (in the present instance), do that which conciliation may point out. The task which the daughter of Kāçi hath in her mind is a grave one, O Brāhmana! Taking this maiden with me, I will repair myself to the place where Bhishma is. If Bhishma, proud of his achievements in battle, do not obey my behest, I will then slay that arrogant wight. Even this is my fixed resolve. The arrows shot by me do not stick to the bodies of embodied creatures (but pass them through)! This is known to you from what you saw in my encounters with the Kshatriyas!—Having said this, Rāma then, along with all those utterers of *Brahma*, resolved to depart from that asylum. And that great ascetic then rose from his seat. Then all those ascetics passing that night there, performed (on the next morning) their *homa* rites and recited their prayers. And then they all set out, desirous of taking my life. And Rāma, accompanied by all those utterers of *Brahma*, then came to Kurukshetra, O monarch, with that maiden, O Bhārata, in their company. And those high-souled ascetics, with that foremost one of Bhrigu's race at their head, having arrived on the banks of the stream Saraswati quartered themselves there.'"

SECTION CLXXX.

"'Bhishma said,—After he had quartered there, on the third day, O king, Jamadagni's son of high vows sent a message to me, saying,—*I have come here, do what is agreeable to me!*—Hearing that Rāma of great might had come to the confines of our kingdom, I speedily went with a joyous heart to that master who was an ocean of energy. And I went to him, O king, with a cow placed in the van of my train, and accompanied by many Brāhmanas, by the (ordinary) priests (of our family), and by others, resembling the very gods in splendour, employed by us on special occasions. And beholding me arrived at his presence, Jamadagni's son of great prowess accepted the worship I offered unto him and said these words unto me.—

"'Rāma said,—Thyself divested of desire, in what frame of mind, O Bhishma, didst thou ravish, on the occasion of her self-choice, this daughter of the king of the Kāçis and again dismiss her subsequently? By thee hath this famous lady been dissociated from virtue! Touched with thy hands before, who can marry her now? Rejected she hath been by Cālwa because thou, O Bhārata, hadst abducted her? Take her, therefore, to thyself, O Bhārata, at my command! Let this daughter of a king, O tiger among men, be charged with the duties of her sex! O king, O sinless one, it is not proper that this humiliation should be hers!—

"'Seeing him plunged into sorrow (on account of the maiden) I said unto him,—O Brāhmana, I cannot by any means bestow this girl on my brother! O thou of Bhrigu's race, it was to myself that she said—*I am Çālwa's!*—And it was by me that she was permitted to go to Cālwa's city. As regards myself, even this is my firm vow that I cannot abandon Kshatriya practices from fear or pity, or avarice of wealth, or lust!—Hearing these words of mine, Rāma addressed me with eyes rolling in anger, saying,—If, O bull among men, thou dost not act according to my words, I will slay thee this very day along with all thy counsellors!—Indeed, with eyes rolling in

anger, Rāma in great wrath told me these words repeatedly. I, however, O chastiser of foes, then beseeched him in sweet words. But though beseeched by me, he did not cool. Bowing down with my head unto that best of Brāhmanas I then enquired of him the reason for which he sought battle with me. I also said,—O thou of mighty arms, while I was a child it was thou who instructedst me in the four kinds of arms.* I am, therefore, O thou of Bhrigu's race, thy disciple!—Then Rāma answered me with eyes red in anger,—Thou knowest me, O Bhishma, to be thy preceptor, and yet, O Kauravya, thou acceptest not, for pleasing me, this daughter of the ruler of the Kāçis! O delighter of the Kurus, I cannot be gratified unless thou actest in this way! O mighty-armed one, take this maiden and preserve thy race! Having been abducted by thee, she obtaineth not a husband!—Unto Rāma that subjugator of hostile cities, I replied, saying,—This cannot be, O regenerate *Rishi!* All thy labor is vain. O son of Jamadagni, remembering thy old preceptorship, I am striving, O holy one, to gratify thee! As regards this maiden, she hath been refused by me before. Knowing what the faults, productive of great evils, of the female sex are, who is there that would admit into his abode a woman whose heart is another's and who (on that account) is even like a snake of virulent poison? O thou of high-vows, I would not, even from fear of Vāsava, forsake duty! Be gracious unto me, or do me without delay that which thou hast thought proper. This *sloka* also, O thou of pure-soul, is heard in the *Purānas*, O lord, sung by the high-souled Marutta, O thou of great intelligence!—*The renunciation is sanctioned by the ordinance of a preceptor who is filled with vanity, who is destitute of the knowledge of right and wrong, and who is treading in a devious path.*—Thou art my preceptor

* The science of arms *(Dhanurveda)* classes arms under four heads, *viz*, *Mukta*, *Amukta*, *Muktāmukta*, and *Yantramukta*. A *mukta* weapon is one that is hurled from the hand, as a discus. An *amukta* is one that is not hurled from the hand, as a sword. A *muktāmukta* is one that is sometimes hurled and sometimes not, as mace. Lastly, a *Yantramukta* is one shot from a machine, as an arrow or a ball. All *mukta* weapons are *Astras*, while all *amukta* ones are called *çastras*.—T.

and it is for this that I have from love reverenced thee greatly. Thou, however, knowest not the duty of a preceptor, and it is for this that I will fight with thee. I would not slay my preceptor in battle, especially again a Brāhmana, and more especially one endued with ascetic merit. It was for this that I forgave thee. It is a well-known truth gatherable from the scriptures that he is not guilty of slaying a Brāhmana who killeth in battle a person of that order that taketh up weapons like a wretched Kshatriya and fighteth wrathfully without seeking to fly. I am a Kshatriya stationed in the practice of Kshatriya duties. One doth not incur sin, nor doth one incur any banefulness by behaving towards a person exactly as that person deserveth. When a person acquainted with the proprieties of time and place and well-versed in matters affecting both profit and virtue, feels doubtful as regards anything, he should without scruples of any kind devote himself to the acquistion of virtue which would confer the highest benefit on him. And since thou, O Rāma, in a matter connected with profit, of doubtful propriety, actest unrighteously, I would certainly fight with thee in great battle. Behold the strength of my arms and my prowess that is superhuman! In view of such circumstances, I shall certainly do, O son of Bhrigu, what I can. I shall fight with thee, O regenerate one, on the field of Kurukshetra! O Rāma of great effulgence, equip thyself as thou listest for single combat! Come and station thyself on that field of Kurukshetra where, afflicted with my shafts in great battle, and sanctified by my weapons, thou mayst obtain those regions that have been won by thee (through thy austerities). O thou of mighty arms and wealth of asceticism, there I will approach thee for battle,—thee that art so fond of battle! There, O Rāma, where in days of yore thou hadst propitiated thy (deceased) fathers (with oblations of Kshatriya blood), slaying thee there, O son of Bhrigu, I will propitiate the Kshatriyas slain by thee! Come there, O Rāma, without delay! There, O thou that art difficult of being vanquished, I will curb thy old pride about which the Brāhmanas speak! For many long years, O Rāma, thou hast boasted, saying,—*I have, single-handed, vanquished all the*

Kshatriyas of the Earth!—Listen now to what enabled thee to indulge in that boast! In those days no Bhishma was born, or no Kshatriyas like unto Bhishma! Kshatriyas really endued with valor have taken their births later on! As regards thyself, thou hast consumed only heaps of straw! The person that would easily quell thy pride of battle hath since been born! He, O mighty-armed one, is no other than myself, even Bhishma that subjugator of hostile cities! Without doubt, O Rāma, even I shall quell thy pride of battle!—'

"'Bhishma continued,—Hearing these words of mine, Rāma addressed me laughingly, saying,—By good luck it is, O Bhishma, that thou desirest to fight with me in battle! O thou of Kuru's race, even now I go with thee to Kurukshetra! I will do what thou hast said! Come thither, O chastiser of foes! Let thy mother Jānhavi, O Bhishma, behold thee dead on that plain, pierced with my shafts and become the food of vultures, crows, and other carnivorous birds! Let that goddess worshiped by *Siddhas* and *Chāranas*, that blessed daughter of Bhagiratha in the form of a river, who begat thy wicked self, weep today, O king, beholding thee slain by me and lying miserably on that plain, however undeserving she may be of seeing such a sight! Come, O Bhishma, and follow me, O proud wight always longing for battle! O thou of Kuru's race, take with thee, O bull of Bharata's line, thy cars and all other equipments of battle! —Hearing these words of Rāma that subjugator of hostile towns, I worshipped him with a bend of my head and answered him, saying,—*So be it!*—Having said all this, Rāma then went to Kurukshetra from desire of combat, and I also, entering our city, represented everything unto Satyavati. Then causing propitiatory ceremonies to be performed (for my victory), and blessed also by my mother, and making the Brāhmanas utter benedictions on me, I mounted on a handsome car made of silver and unto which, O thou of great glory, were yoked steeds white in hue! And every limb of that car was well-built, and it was exceedingly commodious and covered on all sides with tiger-skin. And it was equipped

with many great weapons and furnished with all necessaries. And it was ridden by a charioteer who was well-born and brave, who was versed in horse-lore, careful in battle, and well-trained in his art, and who had seen many encounters. And I was accoutred in a coat of mail white in hue and had my bow in hand. And the bow I took was also white in hue. And thus equipped, I set out, O best of Bharata's race! And an umbrella, white in hue, was held over my head. And, O king, I was fanned with fans that also were white in color. And clad in white, with also a white head-gear, all my adornments were white. And eulogised (with laudatory hymns) by Brāhmanas wishing me victory, I issued out of the city named after the elephant, and proceeded to Kurukshetra which, O bull of Bharata's race, was to be the field of battle! And those steeds fleet as the mind or the wind, urged by my charioteer, soon bore me, O king, to that great encounter. And arrived on the field of Kurukshetra, both myself and Rāma, eager for battle, became desirous of showing each other our prowess. And arrived within view of the great ascetic Rāma, I took up my excellent conch and blew a loud blast. And many Brāhmanas, O king, and many ascetics having their abodes in the forest, as also the gods with Indra at their head, were stationed there for beholding that great encounter. And many celestial garlands and diverse kinds of celestial music and many cloudy canopies could be noticed there. And all those ascetics who had come with Rāma, desiring to become spectators of the fight, stood all around the field. Just at this juncture, O king, my divine mother devoted to the good of all creatures appeared before me in her own form and said,—What is this that thou seekest to do? Repairing to Jamadagni's son, O son of Kuru's race, I will repeatedly solicit him, saying,—*Do not fight with Bhishma who is thy disciple!*—O son, being a Kshatriya, do not obstinately set thy heart on an encounter in battle with Jamadagni's son who is a Brāhmana!—Indeed, it was thus that she reproved me. And she also said,—O son, Rāma, equal in prowess unto Mahādeva himself, is the exterminator of the Kshatriya order! Is this not known to thee that thou

desirest an encounter with him?—Thus addressed by her, I saluted the goddess reverentially and replied unto her with joined hands, giving her, O chief of the Bharatas, an account of all that had transpired in that self-choice (of the daughters of Kāçi). I also told her everything, O king of kings, about how I had urged Rāma (to desist from the combat). I also gave her a history of all the bygone acts of the (eldest) daughter of Kāçi. My mother then, the great River, wending to Rāma, began, for my sake, to beseech that *Rishi* of Bhrigu's race. And she said unto him these words, *viz,—Do not fight with Bhishma who is thy disciple!* —Rāma, however, said unto her while she was beseeching him thus,—Go and make Bhishma desist! He doth not do my wish! It is for this that I have approached him!—' "

Vaiçampāyana continued.—"Thus addressed by Rāma, Gangā, from affection for her son, came back to Bhishma. But Bhishma, with eyes rolling in anger, refused to do her bidding. Just at this time, the mighty ascetic Rāma, that foremost one of Bhrigu's race, appeared in Bhishma's sight. And then that best of twice-born ones challenged him to the encounter."

SECTION CLXXXI.

" 'Bhishma said,—I then smillingly addressed Rāma stationed for battle, saying,—Myself on my car, I do not wish to fight with thee that art on the earth! Mount on a car, O hero, and case thy body in mail, O mighty-armed one, if, indeed, O Rāma, thou wishest to fight with me in battle!—Then Rāma smilingly replied unto me on that field of battle, saying,—The Earth, O Bhishma, is my car, and the *Vedas* like good steeds are the animals that carry me! The Wind is my car-driver, and my coat of mail is constitued by those mothers of the *Vedas, (viz, Gāyatri, Sāvitri,* and *Saraswati).* Well-covered by these in battle, O son of Kuru's race, I will fight!—Having said this, O Gāndhāri's son, Rāma of prowess incapable of being baffled, covered me on all sides with a thick shower of arrows. I then beheld Jamadagni's

son stationed on a car equipped with every kind of excellent weapons! And the car he rode was exceedingly handsome and was of wonderful appearance. And it had been created by a fiat of his will and was beautiful like a town. And celestial steeds were yoked unto it, and it was well-protected by the necessary defences. And it was decked all over with ornaments of gold. And it was well covered with tough skins all around, and bore the device of the sun and the moon. And armed with bow and equipped with a quiver, and with fingers cased in leathern fences, Akritavrana, the dear friend of Bhārgava, well-versed in the *Vedas*, did the duties of car-driver for that warrior. And he of Bhrigu's race, repeatedly summoning me to battle, saying,—*Come, come*,—gladdened my heart. And I then, myself, singly, obtained for my adversary that invincible and mighty exterminator of the Kshatriya race, *viz*, Rāma risen like the sun himself in splendour, desirous (on his part) of fighting singly! And after he had poured three showers of arrows on me, curbing my steeds I came down from my car, and placing my bow aside I proceeded on foot to that best of *Rishis*. And arriving before him I worshipped that best of Brāmhanas with reverence. And having saluted him duly, I told him these excellent words:—O Rāma, whether thou art equal or superior to me, I will fight with thee, my virtuous preceptor, in battle! O lord, bless me, wishing me victory!—

"'—Rāma, thus addressed, said,—O foremost one of Kuru's race, he that desires prosperity should act even thus! O thou of mighty arms, they that fight with warriors more eminent than themselves, have this duty to perform. O king, I would have cursed thee if thou hadst not approached me thus! Go, fight carefully and summoning all thy patience, O thou of Kuru's race! I cannot, however, wish thee victory, for I myself stand here to vanquish thee! Go, fight fairly! I am pleased with thy behaviour!—Bowing unto him I then speedily came back, and mounting on my car I once more blew my conch decked with gold. And then, O Bhārata, the combat commenced between him and me. And it lasted for many days, each of us, O king, having been desirous of van-

quishing the other. And in that battle it was Rāma who struck me first with nine hundred and sixty straight arrows furnished with vulturine wings. And with that arrowy shower, O king, my four steeds and charioteer were completely covered! Notwithstanding all this, however, I remained quiet in that encounter, accoutred in my coat of mail! Bowing unto the gods and especially unto the Brāhmanas, I then smilingly addressed Rāma stationed for battle, saying,—Although thou hast shown litte regard for me yet I have fully honored thy preceptorship! Listen again, O Brāhmana, to some other auspicious duty that should be discharged if virtue is to be earned! The *Vedas* that are in thy body, and the high status of a Brāhmana that is also in thee, and the ascetic merit thou hast earned by the severest of austerities, I do not strike at these! I strike, however, at that Kshatriyahood which thou, O Rāma, hast adopted! When a Brāhmana taketh up weapons, he becometh a Kshatriya. Behold now the power of my bow and the energy of my arms! Speedily shall I cut off that bow of thine with a sharp shaft!—Saying this I shot at him, O bull of Bharata's race, a sharp broad-headed arrow. And cutting off one of the horns of his bow with it, I caused it to drop on the ground. I then shot at Jāmadagni's car a hundred straight arrows winged with vulturine feathers. Piercing through Rāma's body and brone along by the wind, those arrows coursing through space seemed to vomit blood (from their mouths) and resembled veritable snakes. Covered all over with blood and with blood issuing out of his body, Rāma, O king, shone in battle like the Sumeru mountain with streams of liquid metal rolling down its breast, or like the *Açoka* tree at the advent of spring when covered with red bunches of flowers, or, O king, like the *Kinçuka* tree when clad in its flowery attire! Taking up then another bow, Rāma, filled with wrath, showered upon me numerous arrows of excessive sharpness, furnished with golden wings. And those fierce arrows of tremendous impetus, resembling snakes, or fire, or poison, coming at me from all sides, pierced my very vitals and caused me to tremble. Summoning all my coolness then, I addressed myself for

the encounter, and filled with rage I pierced Rāma with a hundred arrows. And afflicted with those hundred blazing shafts resembling either fire, or the sun, or looking like snakes of virulent poison, Rāma seemed to lose his senses! Filled, O Bhārata, with pity (at the sight), I stopped of my own accord and said,—*Oh, fie on battle! Fie on Kshatriya practices!*—And overwhelmed, O king, with grief, I repeatedly said,—*Alas, great is the sin committed by me through observance of Kshatriya practices, since I have afflicted with arrows my preceptor who is a Brāhmana endued with a virtuous soul!*—After that, O Bhārata, I ceased striking Jamadagni's son any longer. At this time the thousand-rayed luminary, having heated the earth with his rays, proceeded at the close of day to his chambers in the west and the battle also between us ceased.—' "

Section CLXXXII.

" 'Bhishma said,—After the battle had ceased, my charioteer, well-skilled in such operations, drew out from his own body, the bodies of my steeds, and my body as well, the arrows that stuck there. Next morning when the sun rose, the battle commenced again, my horses having (a little while before) been bathed and allowed to roll on the ground and having had their thirst slaked and thereby reinvigorated. And beholding me coming quickly to the encounter attired in coat of mail and stationed on my car, the mighty Rāma equipped his car with great care. And I myself also, beholding Rāma coming towards me from desire of battle, placed aside my bow and quickly descended from my car. Saluting Rāma I reascended it, O Bhārata, and desirous of giving battle, stood fearlessly before that son of Jamadagni. I then overwhelmed him with a thick shower of arrows, and he too covered me with an arrowy shower in return. And filled with wrath Jamadagni's son once more shot at me a number of fierce shafts of great force and blazing mouths looking like veritable snakes! And I too, O king, shooting sharp shafts by hundreds and thousands, repeatedly cut off Rāma's arrows in mid-air before

they could come at me. Then the mighty son of Jamadagni began to hurl celestial weapons at me, all of which I repelled, desirous of achieving mightier feats, O thou of strong arms, with my weapons! And loud was the din that then arose in the welkin all around. At that time I hurled at Rāma the weapon named *Vāyavya* which Rāma neutralised, O Bhārata, by the weapon called *Guhyaka*. Then I applied, with proper *mantras*, the weapon celled *Agneya*, but the lord Rāma neutralised that weapon of mine by one (of his) called *Vāruna*. And it was in this way that I neutralised the celestial weapons of Rāma, and that chastiser of foes, Rāma also, endued with great energy and acquainted with celestial weapons, neutralised the weapons shot by me. Then, O monarch, that best of Brāhmanas, the mighty son of Jamadagni, filled with wrath, suddenly wheeling to my right, pierced me in the breast. At this, O best of the Bharatas, I swooned on my best of cars. And beholding me reft of consciousness, my charioteer quickly bore me away from the field. And seeing me afflicted and pierced with Rāma's weapons and borne away drooping and in a swoon, all the followers of Rāma, including Akritavrana and others and the princess of Kāçi, filled with joy, O Bhārata, began to shout aloud! Regaining consciousness then, I addressed my charioteer, saying,—Go, to where Rāma stayeth! My pains have left me, and I am ready for battle!—Thus instructed, my charioteer soon took me to where Rāma was, with the aid of those exceedingly handsome steeds of mine that seemed to dance as they coursed (through the plain) and that were endued with the speed of the wind. And approaching Rāma then, O thou of Kuru's race, and filled with wrath, from desire of vanquishing his angry self I overwhelmed him with an arrowy shower! But Rāma, shooting three for every single one of mine, cut into fragments every one of my straight-going arrows in mid-air before any of them could reach him! And beholding those well-furnished arrows of mine by hundreds and thousands each cut off in twain by Rāma's arrows, all the followers of Rāma were filled with joy. Impelled then by the desire of slaying him I shot at Rāma the son of Jamadagni a good-looking arrow of blazing efful-

gence with Death's self sitting at its head. Struck very forcibly therewith, and succumbing to its impetus, Rāma fell into a swoon and dropped down on the ground. And when Rāma thus dropped on the ground, exclamations of *Oh* and *Alas* arose on all sides, and the whole universe, O Bhārata, was filled with confusion and alarm such as may be witnessed if the sun himself were ever to fall down from the firmament! Then all those ascetics together with the princess of Kāçi, quietly proceeded, O son of Kuru's race, with great anxiety towards Rāma. And embracing him, O Kaurava, they began to comfort him softly with the touch of their hands rendered cold by contact with water and with assurances of victory. Thus comforted, Rāma rose up and fixing an arrow to his bow he addressed me in an agitated voice, saying,—Stay, O Bhishma! Thou art already slain!—And let off by him, that arrow quickly pierced my left side in that fierce encounter. And struck therewith, I began to tremble like a tree shaken by the trempest. Slaying my horses then in that terrific combat, Rāma, fighting with great coolness, covered me with swarms of winged arrows shot with remarkable lightness of hand. At this, O mighty-armed one, I also began to shoot arrows with great lightness of hand for obstructing Rāma's arrowy shower. Then those arrows shot by myself and Rāma, covering the welkin all around, stayed even there (without falling down). And thereupon, enveloped by clouds of arrows, the very sun could not shed its rays through them. And the very wind, obstructed by those clouds, seemed to be unable to pass through them. Then in consequence of the obstructed motion of the wind, the rays of the sun, and the clash of the arrows against one another, a conflagration was caused in the welkin. And then those arrows blazed forth in consequence of the fire generated by themselves, and fell on the earth, consumed into ashes! Then Rāma, O Kaurava, filled with wrath, covered me with hundreds and thousands and tens of thousands and hundreds of thousands and hundreds of millions of arrows! And I also, O king, with my arrows resembling snakes of virulent poison, cut into fragments all those arrows of Rāma and caused them to fall down on the earth like

snakes cut into pieces. And it was thus, O best of the Bharatas, that that combat took place. When, however, the shades of evening approached, my preceptor withdrew from the fight.—' "

SECTION CLXXXIII.

" 'Bhishma said,—The next day, O bull of Bharata's race, frightful again was the combat that took place between me and Rāma when I encountered him once more. That hero of virtuous soul, conversant with celestial weapons,—the lord Rāma,—from day to day, began to use diverse kinds of celestial weapons. Regardless of life itself which is so difficult of being sacrificed, in that fierce combat, O Bhārata, I baffled all those weapons with such of mine as are capable of baffling them. And, O Bhārata, when diverse weapons were in this way neutralised and baffled by means of counter-weapons, Rāma of mighty energy began to contend against me in that battle, reckless of his own life. Seeing all his weapons baffled, the high-souled son of Jamadagni then hurled at me a fierce lance, blazing like a meteor, with flaming mouth, filling the whole world as it were with its effulgence, and resembling the dart hurled by Death himself! I, however, with my arrows cut into three fragments that blazing dart rushing against me and resembling in effulgence the sun that rises at the end of the *Yuga!* At this, breezes charged with fragrant odors began to blow (around me). Beholding that dart of his cut off, Rāma, burning with anger, hurled a dozen other fierce darts. Their forms, O Bhārata, I am incapable of describing in consequence of their great effulgence and speed. How, indeed, shall I describe their forms? Beholding those diverse-looking darts approach me from all sides like long tongues of fire and blazing forth with fierce energy like the dozen suns that arise at the time of the destruction of the universe, I was filled with fear. Seeing an arrowy net advancing against me I baffled it with an arrowy down-pour of mine, and then sent a dozen shafts by which I consumed those fierce-looking dozen darts of Rāma. Then, O king, the high-souled

son of Jamadagni showered on me numerous fierce-looking darts furnished with variegated handles decked with gold, possessed of golden wings, and resembling flaming meteors! Baffling those fierce darts by means of my shield and sword, and causing them in that combat to fall down on the ground, I then, with clouds of excellent arrows, covered Rāma's excellent steeds and his charioteer. Then that high-souled smiter of the lord of the Haihayās,* beholding those darts of mine equipped with gold-decked handles and resembling snakes emerged out of their holes, and filled with wrath at the sight, had recourse once more to celestial weapons! Then swarms of fierce and blazing arrows, looking like flights of locusts, fell upon me and overwhelmed me, my steeds, my charioteer, and my car! Indeed, O king, my car, horses, and charioteer, were covered all over with those arrows! And the yoke, shaft, wheels, and the wheel-spokes of my car, overwhelmed with that arrowy shower, at once broke. After that arrowy shower, however, was over, I also covered my preceptor with a thick shower of arrows. Thereupon that mass of *Brāhmic* merit, mangled with that arrowy downpour, began to bleed copiously and continuously. Indeed, like Rāma afflicted with my clouds of arrows I too was densely pierced with his arrows. When at last in the evening the sun set behind the western hills., our combat came to an end.—' "

SECTION CLXXXIV.

" 'Bhishma said,—Next morning, O king, when the sun rose brightly, the combat between myself and him of Bhrigu's race again commenced. Then Rāma, that foremost of smiters, stationed on his quickly-moving car, rained on me a thick down-pour of arrows like the clouds on the mountain-breast. My beloved charioteer then, afflicted by that arrowy shower,

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* The thousand-handed Arjuna, called also Kārtaviryàrjuna, the vanquisher of Rāvana, the chief of the *Haihayā* clan of Kshatriyas having his capital at Māhishmati on the banks of the Narmadā (Nerbudā), was slain by Rāma.—T.

swerved from his place in the car, filling me with grief on his account. A total unconsciousness then came over him. And thus wounded by that arrowy down-pour he fell down upon the earth in a swoon. And afflicted as he had been by Rāma's shafts, he soon gave up his life. Then, O great king, fear entered my heart. And when, on the death of my charioteer, I was still lamenting him with heart unhinged by sorrow, Rāma began to shoot at me many death-dealing shafts. Indeed, even when endangered at the death of my charioteer I was lamenting for him, he of Bhrigu's race, drawing the bow with great strength, pierced me deep with an arrow! O king, that blood-drinking shaft, falling upon my breast, pierced me through and fell simultaneously with my person upon the earth! Then, O bull of Bharata's race, thinking I was dead, Rāma repeatedly roared aloud like the clouds and rejoiced exceedingly! Indeed, O king, when thus I fell down on the earth, Rāma, filled with joy, sent forth loud shouts along with his followers, while all the Kauravas who stood beside me and all those who came there to witness the combat were afflicted with great woe on seeing me fall. While lying prostrate, O lion among kings, I beheld eight Brāhmanas endued with the effulgence of the sun or the fire. They stood surrounding me on that field of battle and supporting me on their arms. Indeed, borne up by those Brāhmanas I had not to touch the ground. Like friends they supported me in mid-air while I was breathing heavily. And they were sprinkling me with drops of water. And bearing me up as they stood, they then, O king, repeatedly said unto me,—*Do not fear! Let prosperity be thine!*—Comforted then by those words of theirs, I quickly rose up. I then beheld my mother—that foremost of rivers—stationed on my car. Indeed, O king of the Kurus, it was that great river-goddess who had controlled my steeds in the combat (after my charioteer's fall)! Worshipping then the feet of my mother and of the spirits of my ancestors I ascended my car. My mother then protected my car, steeds, and all the implements of battle. With joined hands I entreated her to go away. Having dismissed her, I myself restrained those steeds endued with the speed of the wind,

and fought with Jamadagni's son, O Bhārata, till the close of the day! Then, O chief of the Bharatas, in course of that combat I shot at Rāma a powerful and heart-piercing arrow endued with great speed. Afflicted with that shaft, Rāma then, his bow loosened from his grasp, fell down upon the earth on his knees, reft of consciousness! And when Rāma, that giver of many thousands (of golden coins), fell, masses of clouds covered the firmament, pouring a copious shower of blood! And meteors by hundreds fell, and thunder-rolls were heard, causing everything to tremble! And suddenly *Rāhu* enveloped the blazing sun, and rough winds began to blow! And the earth itself began to tremble. And vultures and crows and cranes began to alight in joy! And the points of the horizon seemed to be ablaze and jackals began repeatedly to yell fiercely! And drums, unstruck (by human hands), began to produce harsh sounds! Indeed, when the high-souled Rāma embraced the earth, reft of consciousness, all these frightful and alarming omens of evil were seen! Then all on a sudden rising up, Rāma approached me once more, O Kaurava, for battle, forgetting everything and deprived of his senses by anger. And that mighty-armed one took up his bow endued with great strength and also a deadly arrow. I, however, resisted him successfully. The great *Rishis* then (that stood there) were filled with pity at the sight, while he, however, of Bhrigu's race was filled with great wrath. I then took up a shaft resembling the blazing fire that appears at the end of the *Yuga*, but Rāma of immeasurable soul baffled that weapon of mine. Then covered by clouds of dust, the splendour of the solar disc was dimmed, and the sun went to the western mount. And night came with its delicious and cool breezes, and then both of us desisted from the fight. In this way, O king, when evening came the fierce battle ceased, and (next day) with the reappearance of the sun it commenced again. And it lasted for three and twenty days together.—' "

SECTION CLXXXV.

"'Bhishma said,—Then, O great king, during the night, having bowed unto the Brāhmanas, the *Rishis*, the gods, and all those creatures that wander during the dark, and also all the kings of the earth, I laid myself down on my bed, and in the solitude of my room I began to reflect in the following way. —For many days hath this fierce combat of terrible consequence lasted between myself and Jāmadagni. I am unable, however, to vanquish on the field of battle that Rāma of mighty energy. If, indeed, I am competent to vanquish in battle that Brāhmana of mighty strength, *viz*, Jamadagni's son of great prowess, then let the gods kindly show themselves to me this night!—Mangled with arrows as I lay asleep, O great king, that night on my right side, towards the morning those foremost of Brāhmanas who had raised me when I had fallen down from my car and held me up and said unto me—*Do not fear*—and who had comforted me, showed themselves to me, O king, in a dream! And they stood surrounding me and said these words. Listen to them as I repeat them to thee, O perpetuator of Kuru's race!—Rise, O Gangā's son, thou needst have no fear! We will protect thee for thou art our own body! Rāma the son of Jamadagni will never be able to vanquish thee in battle! Thou, O bull of Bharata's race, wilt be the conqueror of Rāma in combat! This beloved weapon, O Bhārata, called *Praswāpa* appertaining to the lord of all creatures and forged by the divine artificer will come to thy knowledge, for it was known to thee in thy former life! Neither Rāma nor any person on earth is acquainted with it. Recollect it, therefore, O thou of mighty arms, and apply it with strength! O king, of kings, O sinless one, it will come to thee of itself! With it, O Kaurava, thou wilt be able to check all persons endued with mighty energy! O king, Rāma will not be slain outright by it. Thou shalt not, therefore, O giver of honors, incur any sin by using it! Afflicted by the force of this thy weapon the son of Jamadagni will fall asleep! Vanquishing him thus, thou wilt again awaken him in battle, O Bhishma, with that dear weapon

called *Samvodana!* Do what we have told thee, O Kauravya, in the morning, stationed on thy car. Asleep or dead, we reckon it as the same. O king, Rāma will not surely die! Apply, therefore, this *Praswāpa* weapon so happily thought of!—Having said this, O king, those foremost of Brāhmanas, eight in number and resembling one another in form and possessd of effulgent bodies, all vanished from my sight!—' "

SECTION CLXXXVI.

" 'Bhishma said,—After the night passed away I awoke, O Bhārata, and thinking of my dream I was filled with great joy. Then, O Bhārata, the combat began between him and me—a combat that was fierce and unrivalled and that made the hair of all creatures stand on end. And Bhārgava poured on me an arrowy shower which I baffled with an arrowy shower of mine. Then filled with wrath at what he had seen the day before and what he saw that day, Rāma hurled at me a dart hard as Indra's thunderbolt and possessed of effulgence resembling that of Yama's mace! It came towards me like a blazing flame of fire and drinking up as it were all the quarters of that field of battle! Then, O tiger among the Kurus, it fell, O perpetuator of Kuru's line, upon my shoulder like the lightning's flame that ranges the sky! Wounded thus by Rāma, O thou of red eyes, my blood, O mighty-armed one, began to flow copiously like streams of red earth from a mountain (after a shower)! Filled with great wrath I then shot at Jamadagni's son a deadly shaft fatal as the poison of a snake. That heroic and best of Brāhmanas, struck therewith at the forehead, O monarch, then appeared as beautiful as a crested hill! Extremely angry, that hero then, changing his position and drawing the bowstring with great strength, aimed at me a terrible shaft resembling all-destructive Death himself and capable of grinding all foes! That fierce arrow fell upon my breast, hissing (through the air) like a snake. Covered with blood I fell down on the earth, O king, thus struck. Regaining consciousness, I hurled at Jamadagni's son a frightful dart effulgent as the thunder-bolt. That dart fell

upon the bosom of that foremost of Brāhmanas. Deprived of his senses at this, Rāma began to tremble all over. That great ascetic then, *viz*, his friend the regenerate Akritavrana, embraced him and with diverse words of comfort soothed him. Reassured thus, Rāma of high vows was then filled with wrath and vindictiveness. He invoked the great *Brahma* weapon. For baffling it I also used the same excellent weapon. Clashing against each other, the two weapons began to blaze forth brightly showing what happens at the end of the *Yuga!* Without being able to reach either myself or Rāma, those two weapons, O best of the Bharatas, met each other in mid-air. Then the whole welkin seemed to be ablaze and all creatures, O monarch, became highly distressed. Afflicted by the energy of those weapons, the *Rishis*, the *Gandharvas*, and the gods were all greatly pained. Then the earth with her mountains and seas and trees began to tremble, and all creatures, heated with the energy of the weapons, were greatly afflicted. The firmament, O king, became ablaze and the ten points of the horizon became filled with smoke. Creatures, therefore, that range the welkin were unable to stay in their element. When at all this the whole world with the gods, the *Asuras*, and the *Rākshasas* began to utter exclamations of woe,—*This is the time*—thought I and became desirous, O Bhārata, of speedily shooting the *Praswāpa* weapon at the command of those utterers of *Brahma* (that had appeared to me in my dream)! The *mantras* also for invoking that excellent weapon suddenly came to my mind:—' "

SECTION CLXXXVII.

" 'Bhishma said,—When I had formed this resolution, O king, a din of tumultuous voices arose in the sky. And it said,—*O son of Kuru's race, do not let off the Praswāpa weapon!*—Notwithstanding this, I still aimed that weapon at Bhrigu's descendant. When I had aimed it, Nārada addressed me, saying,—Yonder, O Kauravya, stay the gods in the sky! Even they are forbidding thee today! Do not aim the *Praswāpa* weapon! Rāma is an ascetic possessed of

Brāhma merit, and he is, again, thy preceptor! Never, O Kauravya, humiliate him!—While Nārada was telling me this, I beheld those eight utterers of *Brahma* stationed in the sky. Smilingly, O king, they said unto me slowly,—O chief of the Bharatas, do even what Nārada sayeth! Even that, O best of Bharata's race, is highly beneficial to the world!—I then withdrew that great weapon called *Praswāpa*, and invoked according to the ordinance the weapon called *Brahma* in the combat. Beholding the *Praswīpa* weapon withdrawn, O lion among kings, Rāma was in a great huff, and suddenly exclaimed,—*Wretch that I am, I am vanquished, O Bhishma!*—Then Jamadagni's son beheld before him his venerable father and his father's fathers. They stood surrounding him there, and addressed him in these words of consolation,—O sire, never display such rashness again, the rashness, *viz*, of engaging in battle with Bhishma, or especially with any Kshatriya! O descendant of Bhrigu's race, to battle is the duty of a Kshatriya! Study (of the *Vedas*) and practice of vows are the highest wealth of Brāhmanas! For some reason, before this, thou hadst been ordered by us to take up weapons. Thou hadst then perpetrated that terrible and unbecoming feat.* Let this battle with Bhishma be thy very last, for enough of it thou hast already. O thou of mighty arms, leave the combat. Blessed be thou, let this be the very last instance of thy taking up the bow! O invincible one, throw thy bow aside, and practise ascetic austerities, O thou of Bhrigu's race! Behold, Bhishma the son of Cāntanu is forbidden by all the gods! They are endeavouring to pacify him, repeatedly saying,—Desist from this battle! Do not fight with Rāma who is thy preceptor! It is not proper for thee, O perpetuator of Kuru's race, to vanquish Rāma in battle! O son of Gangā, show this Brāhmana every honor on the field of battle!—As regards thee, we are thy superiors and, therefore, forbid thee! Bhishma is one of the foremost of *Vasus!* O son, it is fortunate, that thou art still alive! Cāntanu's son by Gangā—a celebrated

* *Viz*, the extermination of the whole Kshatriya order.—T.

Vasu as he is,—how can *he* be defeated by *thee*? Desist, therefore, O Bhārgava! That foremost of the Pāndavas, Arjuna, the mighty son of Indra, hath been ordained by the Self-create to be the slayer of Bhishma!—

"'Bhishma continued,—Thus addressed by his own ancestors, Rāma answered them, saying,—I cannot give up the combat. Even this is the solemn vow I have made. Before this, I never left the field, giving up battle! Ye grandsires, if you please, cause Gangā's son to desist from the fight! As regards myself, I can, by no means, desist from the combat! —Hearing these words of his, O king, those ascetics with *Richika* at their head, coming to me with Nārada in their company, told me,—O sire, desist from battle! Honor that foremost of Brāhmanas!—For the sake of Kshatriya morality I replied unto them, saying,—Even this is the vow I have taken in this world, *viz*, that I would never desist from battle turning my back, or suffer my back to be wounded with arrows! I cannot, from temptation, or distress, or fear, or for the sake of wealth, abandon my eternal duty! Even this is my fixed resolution!—Then all those ascetics with Nārada at their head, O king, and my mother Bhāgirathi, occupied the field of battle (before me). I, however, stayed quietly with arrows and bow as before, resolved to fight. They then once more turned towards Rāma and addressed him, saying,—The hearts of Brāhmanas are made of butter. Be pacified, therefore, O son of Bhrigu's race! O Rāma, O Rāma, desist from this battle, O best of Brāhmanas! Bhishma is incapable of being slain by thee, as indeed, thou, O Bhārgava, art incapable of being slain by him!—Saying these words while they stood obstructing the field, the *Pitris* caused that descendant of Bhrigu's race to place aside his weapons. Just at this time I once more beheld those eight utterers of *Brahma*, blazing with effulgence and resembling bright stars risen on the firmament. Stationed for battle as I was, they said these words unto me with great affection:—O thou of mighty arms, go unto Rāma who is thy preceptor! Do what is beneficial to all the worlds!—Beholding then that Rāma had desisted owing to the words of his well-wishers, I also, for the good of the worlds,

accepted the words of my well-wishers. Though mangled exceedingly, I still approached Rāma and worshipped him. That great ascetic Rāma then, smilingly and with great affection, said unto me,—There is no Kshatriya equal to thee on the earth! Go now, O Bhishma, for in this combat thou hast pleased me highly!—Summoning then in my presence that maiden (the daughter of Kāçi), Bhārgava sorrowfully said unto her these words in the midst of all those high-souled persons.—' "

SECTION CLXXXVIII.

" '—Rāma said,—O damsel, in the very sight of all these persons I have fought according to the best of my power and displayed my prowess! By exhibiting even the very best of weapons I have not been able to obtain any advantage over Bhishma that foremost of all wielders of weapons! I have exerted now to the best of my power and might. O beautiful lady, go whithersoever thou wishest! What other business of thine can I accomplish. Seek the protection of Bhishma himself! Thou hast no other refuge now! Shooting mighty weapons Bhishma hath vanquished me!—Having said this, the high-souled Rāma sighed and remained silent. That maiden then addressed him, saying,—O holy one, it is even so as thy holy self hath said! This Bhishma of great intelligence is incapable of being vanquished in battle by even the gods! Thou hast done my business to the best of thy exertion and power. Thou hast displayed in this battle energy incapable of being baffled and weapons also of diverse kinds. Thou hast yet been unable to obtain any advantage over Bhishma in combat. As regards myself, I will not go a second time to Bhishma. I will, however, O perpetuator of Bhrigu's race, go thither, O thou endued with wealth of asceticism, where I may (obtain the means to) myself slay Bhishma in battle!—Having said these words, that maiden went away, with eyes agitated with wrath, and thinking to compass my death she firmly resolved to devote herself to asceticism. Then that foremost one of Bhrigu's race, accompanied by those ascetics, bidding me farewell, departed, O Bhārata, for the mountains

of Mahendra whence he had come. I also, ascending my car and glorified by the Brāhmanas, entered our city and represented everything unto my mother Satyavati, everything that had transpired, and she, O great king, uttered benedictions on me. I then appointed persons endued with intelligence to ascertain the doings of that maiden. Devoted to the good of myself their well-wisher, those spies of mine with great application brought to me accounts of her course of action, her sayings and acts, from day to day. When that maiden went to the woods, resolved on ascetic austerities, even then I became melancholy, and afflicted with pain I lost my heart's tenour. Except one acquainted with *Brahma* and observant of vows that are praiseworthy owing to the austerities they involve, no Kshatriya hath ever, by his prowess, vanquished me in battle! I then, O king, humbly represented to Nārada as also to Vyasa all that the maiden did. They both told me,—O Bhishma, do not give way to sorrow on account of the daughter of Kāçi! Who is there that would venture to baffle destiny by individual exertion?—Meanwhile, O great king, that maiden, entering a cluster of retreats practised austerities that were beyond human powers (of endurance). Without food, emaciated, dry, with matted locks and begrimmed with filth, for six months she lived on air only, and stood unmoved like a street-post. And that lady possessed of wealth of asceticism, forgoing all food in consequence of the fast she kept, passed a whole year after this, standing in the waters of the *Yamunā*. Endued with great wrath, she passed the next whole year standing on her front toes and having eaten only one fallen leaf (of a tree). And thus for twelve years she made the heavens hot by her austerities. And though dissuaded by her relatives she could not by any means be weaned off (from that course of action). She then went into *Vatsabhumi* resorted to by the *Sidhas* and the *Chāranas*, and which was the retreat of high-souled ascetics of pious deeds. Bathing frequently in the sacred waters of that retreat, the princess of Kāçi roamed about according to her will.* Proceeding next

* *I. e.* led the deer's mode of life like Mādhavi the daughter of Yayāti. *Vide ante*, p. 348.—T.

(one after another) to the asylum, O king, of Nanda, and to the auspicious asylum of Uluka and to that of Chyavana, and to the spot sacred to Brahman, and to Preyāga the sacrificial platform of the gods, and to the forest sacred to the gods, and to Bhogavati, and, O monarch, to the asylum of Kuçika's son (Viçwāmitra), and to the asylum of Māndavya, and also to the asylum of Dwilipa, and to Rāmhrada, and, O Kauravya, to the asylum of Paila-Garga,* the princess of Kāçi, O king, performed ablutions in the sacred waters of all these places, observing all the while the most difficult of vows. One day my mother from the waters asked her, O Kauravya, saying,—O blessed lady, for what dost thou afflict thyself so? Tell me the truth!—Thus asked, O monarch, that faultless damsel answered her with joined hands, saying,—O thou of handsome eyes, Rāma hath been vanquished in battle by Bhishma. What other (Kshatriya) king then would venture to defeat the latter when ready with his weapons? As regards myself, I am practising the severest penances for the destruction of Bhishma. I wander over the earth, O goddess, so that I may slay that king! In all I do, O goddess, even this is the great end of my vows!—Hearing these words of hers, the Ocean-going (river Gangā) replied unto her, saying,—O lady, thou art acting crookedly! O weak girl, this wish of thine thou shalt not be able to have, O faultless one! If, O princess of Kāçi, thou observest these vows for the destruction of Bhishma, and if thou takest leave of thy body while observing them, thou shalt (in thy next birth) become a river crooked in her course and full of water during only the rains! All the bathing places along thy course will be difficult of approach, and filled during only the rains thou shalt be dry for eight months (during the year)! Full of terrible alligators, and creatures of frightful mein, thou shalt inspire fear in all creatures!—Addressing her thus, O king, my mother, that highly-blessed lady, in seeming smiles the while, dismissed the princess of Kāçi. That highly fair damsel then once more began to practise vows, foregoing all food, aye, even water, sometimes

* The Burdwan Pundits read for *Paila-Garga Aila-mārga*.—T.

for eight months and sometimes for ten months. And the daughter of the king of the Kāçis, wandering hither and thither from her passionate desire for *thirthas*, once more came back, O Kauravya, to *Vatsabhumi*. And it is there, O Bhārata, that she is known to have become a river, filled only during the rainy season, abounding with crocodiles, crooked in her course, and destitute of easy access to her waters. And, O king, in consequence of her ascetic merit only half her body became such a river in *Vatsabhūmi*, while with the other half she remained a maiden as before—"

SECTION CLXXXIX.

"'Bhishma said,—Then all those asceties (that dwell in Vatsabhumi), beholding the princess of Kāçi firmly resolved on ascetic austerities, dissuaded her and enquired of her, saying,—What is thy business ?—Thus addressed, the maiden answered those ascetics old in ascetic penances, saying,—Expelled I have been by Bhishma and prevented by him from the virtue that would have been mine by living with a husband ! My observance of vows is for *his* destruction and not for the sake of regions of bliss, ye that are endued with wealth of asceticism ! Having compassed the death of Bhishma peace will be mine ! Even this is my resolve. He for whom mine hath been this state of continuous grief, he for whom I have been deprived of the region that would have been mine if I could obtain a husband, he for whom I have become neither woman nor man, without slaying in battle that son of Gangā I will not desist, ye that are endued with wealth of asceticism ! Even this that I have said is the purpose that is in my heart ! As a woman I have no longer any desire. I am, however, resolved to obtain manhood, for I will be revenged upon Bhishma ! I should not, therefore, be dissuaded by you !—Unto them she said these words repeatedly. Soon, the divine lord of Umā, bearing the trident, showed himself in his own form unto that female ascetic in the midst of those great *Rishis*. Being asked to solicit the boon she wished, she begged of the deity my defeat ! *Thou shalt slay him*,—were the words the

god said unto that lady of great force of mind. Thus assured, the maiden, however, once more said unto Rudra,—How can it happen, O god, that being a woman I shall yet be able to achieve victory in battle! O lord of Umā, as a woman, my heart is quite stilled. Thou hast, however, promised me, O lord of creatures, the defeat of Bhishma! O lord having the bull for thy mark, act in such a way that that promise of thine may become true, that encountering Bhishma the son of Cāntanu in battle I may be able to slay him!—The god of gods having the bull for his mark then said unto that maiden, —The words I have uttered cannot be false. O blessed lady, true they will be! Thou shalt slay Bhishma, and even obtain manhood. Thou shalt also remember all the incidents (of this life) even when thou shalt obtain a new body! Born in the race of Drupada, thou shalt become a *Mahāratha*, Quick in the use of weapons and a fierce warrior, thou shalt be well-skilled in battle! O blessed lady, all that I have said will be true! Thou shalt become a man at the expiration of sometime (from thy birth)!—Having said so, the god of gods, called also Kaparddin, having the bull for his mark, disappeared then and there in the very sight of those Brāhmanas. Upon this, that faultless maiden of the fairest complexion, the eldest daughter of the king of Kāçi, procuring wood from that forest in the very sight of those great *Rishis*, made a large funeral pyre on the banks of the Yamunā, and having set fire to it herself, entered that blazing fire, O great king, with a heart burning with wrath, and uttering, O king, the words,—*(I do so) for Bhishma's* destruction!—'"

Section CXC.

"'Duryodhana said,—Tell me, O grandsire, how Cikhandin, O Gangā's son, having before been born a daughter, afterwards became a man, O foremost of warriors!—

"'Bhishma said,—O great king, the eldest and beloved queen of king Drupada was, O monarch, childless (at first). During those years, king Drupada, O monarch, paid his adorations to the god Cankara for the sake of offspring, resolv-

ing in his mind to compass my destruction and practising the austerest of penances. And he begged Mahādeva, saying,—Let a son, and not a daughter, be born unto me! I desire, O god, a son for revenging myself upon Bhishma!—Thereupon that god of gods said unto him,—Thou shalt have a child who will be a female and male. Desist, O king, it will not be otherwise!—Returning then to his capital, he addressed his wife, saying,—O great goddess, great hath been the exertion made by me! Undergoing ascetic austerities I paid my adorations to Civa, and I was told by Cambhu that my child becoming a daughter (first) would subsequetly become a male person. And though I solicited him repeatedly yet Civa said,—*This is destiny's decree! It will not be otherwise. That which is destined must take place!*—Then that lady of great energy, the queen of king Drupada, when her season came, observing all the regulations (about purity), approached Drupada. And in due time the wife of Prishatā conceived agreeably to destiny's decree, as I was informed, O king, by Nārada. And that lady of eyes like lotus-petals continued to hold the embryo in her womb. And, O son of Kuru's race, the mighty-armed king Drupada, from parental affection, attended to every comfort of that dear wife of his. And, O Kaurava, the wife of that lord of earth, the royal Drupada who was childless, had all her wishes gratified. And in due time, O monarch, that goddess, the queen of Drupada, gave birth to a daughter of great beauty. Thereupon the strong-minded wife of that king, the childless Drupada, gave out, O monarch, that the child she had brought forth was a son! And then king Drupada, O ruler of men, caused all the rites prescribed for a male child to be performed in respect of that concealed daughter as if she were really a son. And saying that the child was a son, Drupada's queen kept her counsels very carefully. And no other man in the city save Prishata knew the sex of that child. Believing those words of that deity of unfading energy, he too concealed the sex of his child, saying, *She is a son.* And, O king, Drupada caused all the rites of infancy prescribed for a son to be performed in respect of that child, and he bestowed the name of Cikhandin on her.

I alone, through my spies and from Nārada's words knew the truth, informed as I previously was of the words of the god and of the ascetic austerities of Amvā!—' "

SECTION CXCI.

" 'Bhishma said,—Drupada, O chastiser of foes, bestowed great attention on everything in connection with that daughtter of his, teaching her writing and painting and all the arts. And in arrows and weapons that child became a disciple of Drona. And the child's mother, of superior complexion, then urged the king (her husband) to find, O monarch, a wife for her as if she were a son. Then Pārshata, beholding that daughter of his to have attained the full development of youth and assured of her sex, began to consult with his queen. And Drupada said,—This daughter of mine that so enhanceth my woe hath attained her youth. Concealed, however, she hath hitherto been by me at the words of the trident-bearing diety!—The queen replied,—That, O great king, can never be untrue! Why, indeed, would be Lord of the three worlds say what would not occur? If it please thee, O king, I will speak and listen to my words. And, O son of Prishata's race, having listened to me, follow thou thy own inclination! Let the wedding of this child with a wife be caused to be performed carefully. The words of that god will be true. This is my certain belief!—Then that royal couple, having settled their resolution in respect of that affair, chose the daughter of the king of the Daçārnas as their son's wife. After this, the royal Drupada, that lion among kings, having enquired about the purity of descent of all the rulers of the earth, selected the daughter of the king of the Dacārnakas for wife to Cikhandin. He who was called king of the Daçārnakas was named Hiranyavarman; and he gave away his daughter to Cikhandin. And Hiarnyavarman, the king of the Daçārnas, was a powerful monarch incapable of being easily vanquished. Incapable of being resisted, that high-souled monarch possessed a large army. And sometime after the wedding, the daughter of Hiranyavarman, O best of monarchs, attained to her youth while the

daughter of Drupada also had attained to hers. And Cikhandin, after marriage, came back to Kāmpilya. And the former soon came to know that the latter was a woman like herself. And the daughter of Hiranyavarman, having ascertained that Cikhandin was really a woman, bashfully represented unto her nurses and companions everything about the son of that daughter of the kings of the Panchālas. Then, O tiger among kings, those nurses of the Daçārna country were filled with great grief, and sent emissaries unto their king. And those emissaries represented unto the king of the Daçārnas everything about the imposture that had taken place. And thereupon the king of the Daçārnas was filled with wrath.* Indeed, O bull of the Bharata race, Hiranyavarman hearing the news after the expiry of a few days was much afflicted with wrath. The ruler of the Daçārnakas then, filled with fierce wrath, sent a messenger to Drupada's abode. And the messenger of king Hiranyavarman, having alone approached Drupada, took him aside and said unto him in private,—The king of the Daçārnas, O monarch, deceived by thee and enraged, O sinless one, at the insult thou hast offered him, hath said these words unto thee :—*Thou hast humiliated me ! Without doubt, it was not wisely done by thee ! Thou hadst, from folly, solicited my daughter for thy daughter ! O wicked one, reap now the consequence of that act of deception ! I will now slay thee with all thy relatives and advisers ! Wait a little !—*' "

SECTION CXCII.

" 'Bhishma said,—Thus addressed, O king, by that messenger, king Drupada, like a thief caught (in the act), could not speak. He exerted himself greatly, by sending sweet-speeched emissaries of his own, instructing them to say—*This is not so,*—

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* A *sloka* follows here beginning with *Cikhandyopi &c.* It occurs in many of the printed texts ; but is evidently an instance of misplacement. I leave it out.—T.

in order to pacify his brother.* King Hiranyavarman, however, ascertaining once again that the child of the king of the Pānchālas was really a daughter, issued out of his city without losing any time. He then sent messages unto all his powerful friends about that deception practised on his daughter and of which he had heard from the nurses with her. Then that best of kings, having mustered a large army, resolved, O Bhārata, to march against Drupada. Then, O monarch, king Hiranyavarman held a consultation with his ministers about the ruler of the Pānchālas. And it was settled among those high-souled kings that if, O monarch, Cikhandin was really a daughter, they should bind the ruler of the Pānchālas and drag him from his city, and installing another king over the Pānchālas they should slay Drupada with Cikhandin. Taking that to be the fixed resolution (of all whom he had summoned), king Hiranyavarman once more sent an envoy to the descendant of Prishata, saying,—*I will slay thee, be still!*—'

"'Bhishma continued,—King Drupada was not naturally courageous. In consequence again of that offence of his, he became filled with fear. Sending his envoys again to the ruler of the Daçārnas, king Drupada, afflicted with grief, approached his wife and took counsel with her. And possessed with great fright and with heart afflicted with grief, the king of the Pānchālas said unto his favourite wife, the mother of Cikhandin, these words:—My powerful brother, king Hiranyavarman, having mustered a large force, is coming towards me in anger. Fools that we both are, what are we now to do in respect of this our daughter? Thy son Cikhandin hath been suspected to be a daughter. Under this suspicion, Hiranyavarman with his allies and followed by his army wisheth to slay me, thinking that he hath been deceived by me! O thou of beautiful hips, tell us now what is true or false in this, O beautiful lady! O blessed lady, hearing from thee first, I will settle how to act. I am very much endangered

* One's son's or daughter's father-in-law is one's *Samvandhin*. In Bengal that word is used to signify the wife's brother. Literally, it means a relative.—T.

and this child Cikhandin also is equally so. Indeed, O queen, O lady of the fairest complexion, thou too art threatened with danger! For the relief of all, tell me who asketh thee what the truth is! O thou of beautiful hips and sweet smiles, hearing what thou hast to say I shall act suitably. Although I have been deceived by thee as to the duties I owe towards a son, yet, O beautiful lady, from kindness I will act towards you both in a suitable way. Therefore, do not fear, nor let this daughter of thine fear anything! Indeed, I have deceived the king of the Daçārnas. Tell me, O highly blessed lady, how may I act towards him so that all may yet turn up well!—Indeed, although the king knew everything, yet he addressed his wife in the presence of others in this way to proclaim his own innocence before others. His queen then answered him in the following words.—' "

SECTION CXCIII.

"'Bhishma said,—Then, O mighty-armed king, Cikhandin's mother represented unto her lord the truth about her daughter Cikhandini. And she said,—Childless, O great king, as I was, from fear of my co-wives, when Cikhandini, my daughter, was born, I represented unto you that it was a son! For thy love of me, thou also hadst corroborated it, and O bull among kings, thou hadst performed all the rites prescribed for a son in respect of this daughter of mine! Thou then didst marry her, O king, to the daughter of the king of the Daçārnas. I also approved of this act, remembering the words of the (great) god! Indeed, I did not prevent it, remembering the words of Civa,—*Born a daughter, she will become a son!*—Hearing all this, Drupada otherwise called Yajnasena, informed all his counsellors of these facts. And, O monarch, the king then took counsel with his ministers for the proper protection of his subjects (from the would-be invader). Although he had himself deceived the king of the Daçārnas, yet giving it out that the alliance he had made was proper, he began to settle his plans with undivided attention. King Drupada's city was, O Bhārata, naturally well-protected. Yet

at the advent of danger, O monarch, they began to protect it all the more carefully and adorn it (with defensive works.) The king, however, with his queen, was greatly afflicted, thinking of how a war might not take place with his brother. Reflecting on this, he began to pay his adorations to the gods. His respected wife, beholding him relying on the gods and paying his adorations to them, then addressed him, O king, and said,—Homage to the gods is productive of benefits! It is, therefore, approved by the righteous. What shall I say, again, of those that are sunk in an ocean of distress? Therefore, pay homage to those that are thy superiors, and let all the gods also be worshipped, making large presents the while (unto the Brāhmanas)! Let libations be poured on the fire for pacifying the ruler of the Daçārnas. O lord, think of the means by which, without a war, thou mayst be able to pacify thy brother! Through the grace of the gods all this will happen. For the preservation of this city, O thou of large eyes, thou hast taken counsel with thy ministers. Do all, O king, that those counsels seem to indicate, for reliance on the gods, when seconded by human exertion, always, O king, leadeth to success! If these two do not go hand-in-hand, success becometh unattainable. Therefore, with all thy advisers make such arrangements in thy city as are proper, and pay homage, O monarch, as thou pleasest, to the gods!—While husband and wife were conversing with each other thus, both filled with grief, their helpless daughter Cikhandini was filled with shame. She then reflected, saying,—It is for me that these two are plunged into grief!—Thinking so, she resolved upon putting an end to her own life. Having formed this determination, she left home, filled with heavy sorrow, and went into a dense and solitary forest that was the haunt, O king, of a very powerful *Yaksha* called Sthunākarna. From fear of that *Yaksha* man never went into that forest. And within it stood a mansion with high walls and a gate-way, plastered over with powdered earth, and rich with smoke bearing the fragrance of fried paddy. Entering that mansion, Cikhandini the daughter of Drupada, O king, began to reduce herself by foregoing all food for many days. Thereupon the *Yaksha* named

Sthuna, who was endued with kindness, showed himself unto her. And he enquired of her, saying,—For what object is this endeavour of thine? I will accomplish it, tell me without delay!—Thus asked, the maiden answered him, repeatedly saying,—Thou art unable to accomplish it!—The *Guhyaka*, however, rejoined, without a moment's delay, saying,—Accomplish it I will! I am a follower of the Lord of treasures. I can, O princess, grant boons! I will grant thee even that which cannot be given! Tell me what thou hast to say!—Thus assured, Cikhandini represented in detail everything that had happened, unto that chief of *Yakshas* called Sthunākarna. And she said,—My father, O *Yaksha*, will soon meet with destruction. The ruler of the Daçārnas marcheth against him in rage. That king cased in golden mail is endued with great might and great courage. Therefore, O *Yaksha*, save me, my mother, and my father! Indeed, thou hast already pledged thyself to relieve my distress! Through thy grace, O *Yaksha*, I would become a perfect man! A long as that king may not depart from my city, so long, O great *Yaksha*, show me grace, O *Guhyaka!*—' "

SECTION CXCIV.

" 'Bhishma said,—Hearing, O bull of Bharata's race, those words of Cikhandini, that *Yaksha*, afflicted by destiny, said, after reflecting in his mind, these words. Indeed, it was ordained to be so, and, O Kaurava, it was ordained for my grief! The *Yaksha* said,—Blessed lady, I will certainly do what thou wishest! Listen, however, to the condition I make. For a certain period I will give thee my manhood. Thou must, however, come back to me in due time. Pledge thyself to do so! Possessed of immense power, I am a ranger of the skies, wandering at my pleasure, and capable of accomplishing whatever I intend. Through my grace, save thy city and thy kinsmen wholly! I will bear thy womanhood, O princess! Pledge thy troth to me, I will do what is agreeable to thee!—Thus addressed, Cikhandini said unto him,—O holy one of excellent vows, I will give thee back thy manhood! O wanderer

of the night, bear thou my womanhood for a short time! After the ruler of the Daçārnas who is cased in golden mail will have departed (from my city) I will once more become a maiden and thou wilt become a man!—

" 'Bhishma continued,—Having said this (unto each other), they both, O king, made a covenant, and imparted unto each other's body their sexes. And the *Yaksha* Sthuna, O Bhārata, became a female, while Cikhandini obtained the blazing form of the *Yaksha*. Then, O king, Cikhandi of Pānchāla's race, having obtained manhood, entered his city in great joy and approached his father. And he represented everything, that had happened, unto Drupada. And Drupada, hearing it all, became highly glad. And along with his wife the king recollected the words of Maheçwara. And he forthwith sent O king, a messenger unto the ruler of the Daçārnas, saying, —This my child *is* a male. Let it be believed by thee!— The king of the Daçārnakas meanwhile, filled with sorrow and grief, suddenly approached Drupada the ruler of the Pānchālas. And arrived at Kāmpilya, the Daçārna king despatched, after paying him proper honors, an envoy who was one the foremost of those conversant with the *Vedas*. And he addressed the envoy, saying,—Instructed by me, O messenger, say unto that worst of kings the ruler of the Pānchālas, these words, *viz*,—O thou of wicked understanding having selected my daughter as a wife for one who is thy daughter, thou shalt today, without doubt, behold the fruit of that act of deception.*—Thus addressed and despatched by him, O best of kings, the Brāhmana set out for Drupada's city as Daçārna's envoy. And having arrived at the city, the priest went into Drupada's presence. The king of the Pānchālas then, with Cikhandin, offered the envoy, O king, a cow and honey. The Brāhmana, however, without accepting that worship, said unto him these words that had been communicated through him by the brave ruler of the Daçārnas who was cased in golden mail. And he said,—O thou of vile behaviour, I have been deceived by thee through thy daught-

* *Avalepa* is arrogance; also, any fault or act of wickedness.—T.

er (as the means)! I will exterminate thee with thy counsellors and sons and kinsmen!—Having, in the midst of his counsellors, been made by that priest to hear those words fraught with censure and uttered by the ruler of the Daçārnas, king Drupada then, O chief of Bharata's race, assuming a mild behaviour from motives of friendship, said,—The reply to these words of my brother that thou hast said unto me, O Brāhmana, will be carried to that monarch by my envoy!—And king Drupada then sent unto the high-souled Hiranyavarman a Brāhmana learned in the *Vedas* as his envoy. And that envoy, going unto king Hiranyavarman the ruler of the Daçārnas, said unto him, O monarch, the words that Drupada had entrusted him with. And he said,—This my child is really a male. Let it be made clear by means of witnesses! Somebody has spoken falsely to thee. That should not be believed!—Then the king of the Daçārnas, having heard the words of Drupada, was filled with sorrow and despatched a number of young ladies of great beauty for ascertaining whether Cikhandin was a male or a female. Despatched by him, those ladies, having ascertained (the truth), joyfully told the king of the Daçārnas everything, *viz*, that Cikhandin, O chief of the Kurus, was a powerful person of the masculine sex. Hearing that testimony, the ruler of the Daçārnas was filled with great joy, and wending then unto his brother Drupada, passed a few days with him in gladness. And the king, rejoiced as he was, gave unto Cikhandin much wealth, many elephants and steeds and kine. And worshipped by Drupada (as long as he stayed,) the Daçārna king then departed, having rebuked his daughter. And after king Hiranyavarman the ruler of the Daçārnas had departed in joy and with his anger quelled, Cikhandin began to rejoice exceedingly. Meanwhile, sometime after (the exchange of sexes had taken place) Kuvera, who was always borne on the shoulders of human beings, in course of a journey (through the earth), came to the abode of Sthuna. Staying (in the welkin) above that mansion, the protector of all the treasures saw that the excellent abode of the *Yaksha* Sthuna was well adorned with beautiful garlands of flowers, and perfumed with fragrant

roots of grass and many sweet scents. And it was decked with canopies, and scented with incense. And it was also beautified with standards and banners. And it was filled with edibles and drink of every kind. And beholding that beautiful abode of the *Yaksha* decked all over, and filled also with garlands of jewels and gems and gold, and perfumed with the fragrance of diverse kinds of flowers, and well watered, and well swept, the lord of the *Yakshas* addressed the *Yakshas* that followed him, saying,—Ye that are endued with immeasurable prowess, this mansion of Sthuna is well-adorned! Why, however, doth not that wight of wicked understanding come to me? And since that wicked-souled one, knowing I am here, approacheth me not, therefore, some severe punishment should be inflicted on him! Even this is my wish! —Hearing these words of his, the *Yakshas* said,—O king, the royal Drupada had a daughter born unto him, of the name of Cikhandini! Unto her, for some reason, Sthuna hath given his own manhood, and having taken her womanhood upon him, he stayeth within his abode having become a woman! Bearing as he doth a feminine form, he doth not, therefore, approach thee in shame! It is for this reason, O king, that Sthuna cometh not to thee! Hearing all this, do what may be proper!—Let the car be stopped here! Let Sthuna be brought to me,—were the words that the lord of the *Yakshas* uttered, and he repeatedly said,—I will punish him! —Summoned then by the lord of the *Yakshas*, Sthuna bearing a feminine form came thither, O king, and stood before him in shame. Then, O thou of Kuru's race, the giver of wealth cursed him in anger, saying,—Ye *Guhyakas*, let the femininity of this sinful wretch remain as it is!—And the high-souled lord of the *Yakshas* also said,—Since humiliating all the *Yakshas* thou hast, O thou of sinful deeds, given away thy own sex to Cikhandini and taken from her, O thou of wicked understanding, her femininity,—since, O wicked wretch, thou hast done what hath never been done before by anybody,—therefore, from this day, thou shalt remain a woman and she shall remain a man!—At these words of his, all the *Yakshas* began to soften Vaiçravana for the sake of Sthunākarna,

repeatedly saying,—Set a limit to thy curse !—The high-souled lord of the *Yakshas* then said unto all those *Yakshas* that followed him, from desire of setting a limit to his curse, these words, *viz*,—After Cikhandin's death, ye *Yakshas*, this one will regain his own form ! Therefore, let this high-souled *Yaksha* Sthuna be freed from his anxiety !—Having said this, the illustrious and divine king of the *Yakshas*, receiving due worship, departed with all his followers who were capable of traversing a great distance within the shortest space of time. And Sthuna, with that curse denounced on him, continued to live there. And when the time came, Cikhandin without losing a moment came unto that wanderer of the night. And approaching his presence he said,—I have come to thee, O holy one !—Sthuna then repeatedly said unto him,—I am pleased with thee !—Indeed, beholding that prince return to him without guile, Sthuna told Cikhandin everything that had happened. Indeed, the *Yaksha* said,—O son of a king, for thee I have been cursed by Vaiçravana. Go now, and live happily amongst men as thou choosest. Thy coming here and the arrival of Pulastya's son were, I think, both ordained from beforehand. All this was incapable of being prevented !—

" 'Bhisma continued,—Thus addressed by the *Yaksha* Sthuna, Cikhandin, O Bhārata, came to his city, filled with great joy. And he worshipped with diverse scents and garlands of flowers and costly presents persons of the regenerate class and the deities and large trees and cross-ways. And Drupada the ruler of the Pānchālas, along with his son Cikhandin whose wishes had been crowned with success, and with also his kinsmen, became exceedingly glad. And the king then, O bull of Kuru's race, gave his son Cikhandin, who had been a woman, as a pupil, O monarch, to Drona. And prince Cikhandin obtained, along with yourselves, the whole science of arms with its four divisions. And (his brother) Dhrishtadyumna of Prishata's race also obtained the same. Indeed, all this was represented unto me, O sire, by the spies disguised as idiots and as persons without the senses of vision and hearing whom I had set upon Drupada. It is thus, O king, that that best of *Rathas*, Cikhandin the son of Drupada, having first been born

a female, subsequently became a person of the other sex. And it was the eldest daughter of the ruler of the Kāçis, celebrated by the name of Amvā, who was, O bull of Bharata's race, born in Drupada's line as Cikhandin. If he approacheth me bow in hand and desirous of fight, I will not look at him for even a moment, nor smite him, O thou of unfading glory! Even this is my vow, known over all the world, *viz*, that I will not, O son of Kuru's race, shoot weapons upon a woman, or one that was a woman before, or one bearing a feminine name, or one whose form resembleth a woman's. I will not, for this reason, slay Cikhandin. Even this, O sire, is the story that I have ascertained of Cikhandin's birth. I will not, therefore, slay him in battle even if he approacheth me weapon in hand.* If Bhishma slayeth a woman, the righteous will all speak ill of him. I will not, therefore, slay him even if I behold him waiting for battle !—'

"Sanjaya† continued,—'Hearing these words of Bhishma, king Duryodhana of Kuru's race, reflecting for a moment, thought that even that behaviour was proper for Bhishma.' "

SECTION CXCV.

"Sanjaya said,—'When the night passed away and morning came, thy sons once more, in the midst of all the troops, asked their grandsire, saying,—O son of Gangā, this army that is ready for fight, of Pāndu's son, that abounds with men, elephants, and steeds, that is crowded with *Mahārathas*, that is protected by these mighty bowmen endued with great strength, *viz*, Bhima and Arjuna and others headed by Dhrishtadyumna and all resembling the very Regents of the world, that is invincible and incapable of being withstood, that resembles the swollen sea,—this sea of warriors incapable of being agitated by the very gods in battle, in how many days, O son of Gangā, O thou of great effulgence, canst thou annihilate it, and in what time can that mighty bowman, our preceptor (Drona), in

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* For the meaning of the word *átatāyin*, *vide* note *ante*.—T.

† Most texts have Vaiçampāyana for Sanjaya. I make the correction here for the reasons stated in the note *ante* p. 497.—T.

what time also the mighty Kripa, in what time Karna who taketh a pleasure in battle, and in what time that best of Brāhmanas, *viz*, the son of Drona, can each annihilate it? Ye that are in my army are all acquainted with celestial weapons! I desire to know this, for the curiosity I feel in my heart is great! O thou of mighty arms, it behoveth thee to say this to me!—

"'Bhishma said,—O foremost one of the Kurus, O lord of the earth, thou enquirest about the strength and weakness of the foe. This, indeed, is worthy of thee! Listen, O king, as I tell thee the utmost limit of my power in battle, or of the energy of my weapons, or of the might of my arms, O thou of mighty arms! As regards ordinary combatants, one should fight with them artlessly. As regards those that are possessed of powers of deception, one should fight with them aided by the ways of deception. Even this is what hath been laid down in respect of the duties of warriors. I can annihilate the Pāndava army, O blessed monarch, taking every morning ten thousand (ordinary) warriors and one thousand car-warriors as my share from day to day. Cased in mail and always exerting myself actively, I can, O Bhārata, annihilate this large force according to this arrangement as regards both number and time. If, however, stationed in battle, I shoot my great weapons that slay hundreds and thousands at a time, then I can, O Bhārata, finish the slaughter in a month.—'

"Sanjaya continued,—'Hearing these words of Bhishma, king Duryodhana then asked Drona, O monarch, that foremost one of Angirā's race, saying,—O preceptor, in what time canst thou annihilate the troops of Pāndu's son?—Thus addressed by him, Drona said smilingly,—I am old, O mighty-armed one! My energy and activity have both become weak. With the fire of my weapons I can consume the army of the Pāndavas, like Cāntanu's son Bhishma, in, I think, a month's time. Even this is the limit of my power, even this is the limit of my strength.—Then Caradwat's son Kripa said that he could annihilate the foe in two month's time. Drona's son (Açwatthāman) pledged himself to annihilate the Pāndava army in ten nights. Karna, however, acquainted as he was with weapons

of high efficacy, pledged himself to achieve that feat in five nights. Hearing the words of the *Suta's* son, the son of the ocean-going (Gangā) laughed aloud and said,—As long, O son of Rādhā, as thou encounterest not in battle Pārtha with his arrows, conch, and bow, and rushing to the combat on his car with Vāsudeva in his company, so long mayst thou think so! Why, thou art capable of saying anything, even what thou pleasest :—' "

SECTION CXCVI.

Vaiçampāyana said.—"Hearing these words (of the leaders of the Kuru army), Kunti's son Yudhishthira, summoning all his brothers, said unto them these words in private.

"Yudhishthira said,—'The spies I had placed in the army of Dhritarāshtra's son, brought me this news in the morning. Duryodhana had asked Gangā's son of great vows, saying,—O lord, in what time canst thou annihilate the troops of Pāndu's sons ?—Indeed, the wicked Duryodhana was answered by him in these words, *viz,—In a month !*—Drona also declared that he can do the same feat in about the same time. Gautama (Kripa) indicated twice that period, as hath been heard by us. Drona's son acquainted with weapons of high efficacy declared the period (in his case) to be ten nights. Karna also, acquainted with weapons of high efficacy, asked in the midst of the Kurus, declared that he can complete the slaughter in five days. Therefore, I also, O Arjuna, am desirious of hearing thy words. In what time canst thou, O Fālguna, exterminate the foe ?—Thus addressed by the king, Dhananjaya of curly hair, casting a look upon Vāsudeva, said these words :—All these (Bhishma and others) are high-souled (warriors), accomplished in arms, and acquainted with all modes of warfare. Without doubt, O king, they can exterminate (our forces) even thus ! Let thy heart's anguish, however, be dispelled. I tell thee truly that with Vāsudeva as my ally I can, on a single car, exterminate the three worlds with even the immortals, indeed, all mobile creatures that were, are, or will be, in the twinkling of the eye. This is what I

think. That terrible and mighty weapon which the Lord of all creatures (Mahādeva) gave me on the occasion of my hand-to-hand encounter with (him in the guise of) a hunter, still existeth with me.* Indeed, O tiger among men, that weapon which the Lord of all creatures useth at the end of the *Yuga* for destroying created things, existeth in me. Gangā's son knoweth not that weapon; nor Drona; nor Gautama (Kripa); nor Drona's son, O king! How, therefore, can the *Suta's* son know it? It is not, however, proper to slay ordinary men in battle by means of celestial weapons. We shall (on the other hand) vanquish our foes in fair fight. Then these tigers among men, O king, are thy allies! All of them are well-versed in celestial weapons, and all of them are eager for battle. All of them, after their initiation in the *Vedas*, have undergone the final bath in sacrifices.† All of them are unvanquished. They are competent, O son of Pāndu, to slay in battle the army of even the celestials. Thou hast for thy allies Cikhadin, and Yuyudhāna, and Dhrishtadyumna of Prishata's race; and Bhimasena, and these twins, and Yudhāmanyu, and Uttamaujas, and Virāta and Drupada who are equal in battle unto Bhishma and Drona; and the mighty-armed Cankha, and Hidimvā's son of great might; and this latter's son Anjanparvan endued with great strength and prowess; and Cini's descendant of mighty arms and well-versed in battle, and the mighty Abhimanyu, and the five sons of Draupadi! Thou art thyself again competent to exterminate the three worlds! O thou that art endued with effulgence equal unto that of Cakra himself, I know it, O Kaurava, for it is manifest,

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* Or, '*in* me' if the Bombay edition which has *mayi* for *mama* before *Vartate* be followed.—T.

† *Vedāntāvabhritasnātās.* *Avabhrita* is the final bath in a sacrifice. It implies the conclusion of the ceremony. Sacrifices, again, imply marriage, for none but married men are competent to perform them. What Arjuna says, therefore, is that having read the *Vedas*, they have married, got children, performed sacrifices (for the attainment of heaven), and done everything that as kings and men they should do. They are, therefore, fully prepared to lay down their lives.—T.

that that man upon whom thou mayst cast thy eyes in anger is sure to be annihilated !—' "

SECTION CXCVII.

Vaiçampāyana said.—"Next morning, under a cloudless sky, all the kings, urged by Dhritarāshtra's son Duryodhana, set out against the Pāndavas. And all of them had purified themselves by baths, were decked in garlands, and attired in white robes. And having poured libations on the fire and caused Brāhmanas to utter benedictions on them, they took up their weapons and raised their (respective) standards. And all of them were conversant with the *Vedas*, and endued with great bravery, and had practised excellent vows. And all of them were grantors of (other people's) wishes, and all were skilled in battle. Endued with great strength, they set out, reposing confidence on one another, and with singleness of purpose desiring to win in battle the highest regions.* And first Vinda and Anuvinda both of Avanti, and the Kekayas, and the Vālhikas, all set out with Bharadwāja's son at their head. Then came Açwatthāman, and Cāntanu's son (Bhishma), and Jayadratha of the country of the Sindhus, and the kings of the southern and the western countries and the hilly regions, and Cakuni the ruler of the Gāndhāras, and all the chiefs of the eastern and the northern regions, and the *Çakas*, the *Kirātas*, the *Yavanas*, the *Çivis*, and the *Vaçātis* with their *Mahārathas* at the heads of their respective divisions. All these great car-warriors marched in the second division. Then came Kritavarman at the head of his troops, and that mighty car-warrior, *viz*, the ruler of the Trigartas, and king Duryodhana surrounded by his brothers, and Cala, and Bhuriçravas, and Calya, and Vrihadratha the ruler of the Koçalas. These all marched in the rear, with Dhritarāshtra's sons at

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* *Parān-lokān.* A Kshatriya, by fighting fairly, wins the highest regions of bliss hereafter. The compound may mean also "hostile warriors." With the Burdwan Pundits, however, I prefer to take it in the sense of "the highest regions."—T.

their head. And all these Dhārtarāshtras endued with great might, uniting together in proper order, and all clad in mail, took up their position at the other end of Kurukshetra. And, O Bhārata, Duryodhana caused his encampment to be so adorned as to make it look like a second Hastināpura. Indeed, O king, even those that were clever among the citizens of Hastināpura could not distinguish their city from the encampment. And the Kuru king caused inaccessible pavilions, similar to his own, to be erected by hundreds and thousands for the (other) kings (in his army). And those tents, O king, for the accomodation of the troops were well-planted on an area measuring full five *Yojanas* of that field of battle. And into those tents by thousands that were full of provisions, the rulers of the earth entered, each according to his courage and according to the strength he possessed. And king Duryodhana ordered excellent provisions to be supplied for all those high-souled kings with their troops consisting of infantry, elephants, and horse, and with all their followers. And as regards all those that subsisted upon mechanical arts and all the bards, singers, and panegyrists devoted to his cause, and vendors and traders, and prostitutes, and spies, and persons who had come to witness the battle, the Kuru king made due provision for all of them.*"

SECTION CXCVIII.

Vaiçampāyana said.—"Like Duryodhana, king Yudhishthira also, the son of Kunti and Dharma, ordered out, O Bhārata, his heroic warriors headed by Dhrishtadyumna, Indeed, he ordered that slayer of foes and commander of forces, that leader, steady in prowess, of the Chedis, the Kāçis, and the Kārushas, *viz*, Dhrishtaketu, as also Virāta, and Drupada, and Yuyudhāna, and Cikhandin, and those two mighty bowmen, those two princes of Pānchāla, *viz*, Yudhāmanyu and Uttamaujas, to set out. Those brave warriors, cased in handsome coats of mail and decked with golden ear-rings,

* Literally, "*cast his eyes duly* on all.—T.

blazed forth like fires on the sacrificial altar when fed with clarified butter. Indeed, those mighty bowmen looked resplendant like the planets in the firmament. Then that bull among men, king Yudhishthira, having duly honored all his combatants, ordered them out on the march. And king Yudhishthira ordered excellent provisions of food for those high-souled kings with their troops consisting of infantry, and elephants, and horse, and with all their followers, as also for all those that subsisted on mechanical arts. And the son of Pāndu first ordered Abhimanyu, and Vrihanta, and the five sons of Draupadi, to march with Dhrishtadyumna at their head. And he then despatched Bhima, and Dhananjaya the son of Pāndu, in the second division of his forces. And the din made by the men moving and running about for harnessing the steeds and elephants and loading the cars with implements of battle, and the shouts of the cheerful combatants, seemed to touch the very heavens.* And last of all, the king marched himself, accompanied by Virāta and Drupada and the other monarchs (on his side). And that army of fierce bowmen commanded by Dhrishtadyumna, hitherto stationed in one place, but now extended into columns† for marching, looked like the (impetuous) current of *Gangā*. Then the intelligent Yudhishthira, depending on his wisdom, disposed his divisions in a different order, confounding the sons of Dhritarāshtra. And the son of Pāndu ordered that those mighty bowmen, the (five) sons of Draupadi, and Abhimanyu, and Nakula, and Sanadeva, and all the Prabhadrakas, and ten thousand horse, and two thousand elephants, and ten thousand foot-soldiers, and five hundred cars, constituting the first irresistible division of his army, should be placed under the command of Bhimasena. And he placed in the middle division of his army Virāta, and Jayatsena, and those two mighty car-warriors, *viz*, Yudhāmanyu and Uttamaujas the two high-souled princes of Pānchāla, both endued with great

* *Bhāndam* is explained by Nilkantha to mean the trappings of horses and elephants and other implements of battle placed on cars.—T.

† *Ayani* is explained by Nilkantha as *ayanti pracharantasyām*.—T.

prowess and both armed with mace and bow. And in this middle division marched Vāsudeva and Dhananjaya. There were (placed) combatants highly accomplished in arms and burning with anger. Amongst them were steeds ridden by brave warriors, and five thousand elephants, and crowds of cars all around. And foot-soldiers in thousands, that were all brave and armed with bows, swords, and maces, marched behind them as thousands marched before them. And in that part of that sea of troops, where Yudhishthira himself was, there were stationed numerous lords of earth. And there also were thousands of elephants, and steeds by ten thousands, and cars and foot-soldiers also by thousands. And there also marched, O bull among kings, Chekitāna with his own large force, and king Dhrishtaketu the leader of the Chedis. And there also was that mighty bowman, Sātyaki, the foremost car-warrior of the Vrishnis, that mighty combatant, surrounded by hundreds and thousands of cars and leading (them to battle)! And those bulls among men, Kshatrahan and Kshatradeva, mounted on their cars, marched behind, protecting the rear. And there (in the rear) were the waggons, stalls, uniforms, vehicles, and draft animals. There also were thousands of elephants and horses by tens of thousands. And taking all the invalids and women, and all that were emaciated and weak, and all the animals carrying his treasure, and all his granaries, with the aid of his elephant-divisions, Yudhishthira marched slowly. And he was followed by Sauchitti, who steadily adhered to truth and was invicible in battle, and Crenimat, and Vasudāna, and Vibhu the son of the ruler of the Kāçis, with twenty thousand cars, a hundred million steeds of high mettle, each bearing scores of bells on its limbs, and twenty thousand smiting elephants with tusks as long as plough-shafts, all of good breed and rent temples and all resembling moving masses of clouds. Indeed, these usually walked behind those monarchs. Besides these, O Bhārata, the elephants that Yudhishthira had in his seven *Akshauhinis*, numbering seventy thousand, with juice trickling down their trunks and from their mouths, and resembling (on that account) showering clouds, also followed the king like moving hills.

"Thus was arrayed that terrible force of the intelligent son of Kunti. And relying upon that force he battled with Suyodhana the son of Dhritarāshtra. Besides those already named, other men by hundreds and thousands and tens of thousands, in divisions numbering by thousands, followed (the Pāndava army), roaring loudly. And the warriors by thousands and tens of thousands, filled with joy, beat and blew their drums by thousands and conchs by tens of thousands!"

FINIS UDYOGA PARVA.

PART XXVIII.

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

Published and distributed chiefly *gratis*

BY

PROTĀP CHANDRA ROY.

UDYOGA PARVA.

(SECTIONS XXXIII—XLVI.)

CALCUTTA :

BHĀRATA PRESS.

No. 367, UPPER CHITPORE ROAD.

1886.

(The right of translation is reserved.)

THE WATERTOWN POST.

In Calcutta, India, there is now in process of being literally translated into English one of the most wonderful poems of which we have any record. The work of translation is undertaken from motives of pure patriotism, its instigator, Babu Protap Chandra Roy, devoting, not only his time and private fortune, but also drawing largely on the liberality of the princes and commonalty of his country, for the completion of the stupendous task. The poem is the Mahabharata, the oldest, the most voluminous, and, according to Wheeler, the Historian of India, the most valuable epic in any language. It consists of some 2,20,000 lines, is fourteen times longer than the Iliad, will cover over ten thousand octavo pages in printing, and will cost 100,000 rupees to reproduce in the English Language.

Of the date of the authorship of this poem but little is known. Different critics place it as early as the year 1500 and as late as the year 200 B. C. Mr. Edward Arnold, in his recent translation from this epic, which he designates "Indian Idylls," claims for parts of it "an origin anterior to writing, anterior to Puranic theology, anterior to Homer, perhaps to Moses." Until the time of Sir William Jones it was unknown in Europe, and since that date but mere fragments of it have been given to the English reading world. M. Fauche, at his death, left an unfinished translation of it in French in ten volumes. When one thinks of those old Greek auditors unable to sit out the acting of the tragic dramas of Æschylus and Euripides, owing to the profound emotions they produced, he need not wonder, when told, as in Max Muller's recent work on India that "during the reading of the Mahabharata in the temples, large crowds of villagers assemble, interrupting the recitations with sighs and tears as the hero is sent into banishment, decorating their houses with lamps and garlands when he returns to his kingdom." For this grand poem to them is what the Old Testament is to the Jews, the New Testament to the Christian, the Koran to the Mohammedan. It contains, to quote again from Mr. Arnold, "the stories, songs and ballads, the histories and genealogies, the nursery tales and religious discourses, the arts, the learning, the philosophy, the creeds, the moralities, the modes of thought, the very phrases, sayings, terms of expression, the daily ideas, of the Hindu people." "There is no narrative on the face of the earth," it says of itself, "that is not founded on this epos. The twice-born, though knowing the four Vedas and the supplementary sciences, has no wisdom unless he know this great epos. To listen to its reading will prevent the hearer from committing sin for that day, while the mere recitation of certain poems and *slokes* it contains will fill a barren house with children."

In the twenty two parts which Mr. Roy has thus far given to the English reading world, there are many charming touches of nature, many wise and thoughtful words. What truer conception of a wife than this, written more than three thousand years ago :—"She is a true wife

who is skilful in household affairs! she is a true wife whose heart is devoted to her lord; she is a true wife who knoweth none but her lord. The wife is man's half: the wife is the first of friends: the wife is the root of salvation. They that have wives have the means of being cheerful: they that have wives can achieve good fortune. Sweet-speeched wives are as friends on occasions of joy: they are as mothers in hours of sickness and woe. A wife, therefore, is one's most valuable possession. No man even in anger should ever do any thing that is disagreeable to his wife, seeing that happiness, joy and virtue, everything, depended on the wife."

Among the moral axioms scattered here and there, are the following. "He that suppresseth his anger, he that regardeth not the evil speeches of others, he that becometh not angry though there be cause, certainly winneth the four objects for which we live: religion, profit, desire and salvation." "It is said that sin destroyeth the merit of our virtuous acts. Vanity containeth the element of that which leadeth to hell." "This world and the next are both for the forgiving." "Unrighteousness finally destroyeth the world."

It is true that mingled with these pearls of wisdom are many fanciculi too impossible for belief. But when we remember that the authors of this poem were indebted to no extraneous intellectual influence, that their ideas of womanly perfection, of domestic happiness, of the joy that comes from self-controul, of the sweet rewards of a pure life, were all of internal florescence; and when we look along the thirty centuries that have intervened since the Mahabbharata was written, and catch in it here and there gleams of as pure a light as the brilliance of to-day furnishes, we may well accept this great poem as one of the priceless possessions of the past.—*Tuesday, June 22, 1886.*

CIVIL AND MILITARY GAZETTE.

THE PRESENCE IN LAHORE OF BABU PROTAP Chundra Roy, the indefatigable Secretary of the *Datavya Bharata Karyalaya*, serves to remind us that the English translation of the great Indian Epic, the *Mahabharata*, is still appearing in numbers with a punctuality which makes us hopeful that the undertaking may yet be successfully accomplished. The portion of the translation, already published, extends over 2,000 pages, and as yet we have only reached the *Udyoga Parva*, the fifth book of the eighteen of which the enormous poem consists. It is, in fact, an undertaking the magnitude of which might well have deterred most men from approaching, but it is one which ought to enlist the sympathy and support of every educated Englishman. The great work of *Vyasa* is not simply a huge poem written in a dead language—it is a rich repository of Indian lore, and as such the labour of those who are striving to translate it, are deserving of our gratitude. We would, therefore, earnestly commend the matter to the notice of our readers, and we trust that the *Karyalaya* may receive sufficient encouragement to carry the work to a successful completion.—*Thursday, November 11, 1886.*

We regret to announce the death of Rani Rājrājeswari Devi—the wife of Rajah Suryakanta Acharya Chowdhury of Mymensing. The deceased was a Hindu lady of the noblest type as all Mymensing can testify. In the popular estimation she was a veritable Laksmi, worshipping her husband as her God, and doing a deal of good without ostentation. She had been ailing for the last few years of her life and resided at Calcutta for medical relief. Her husband spared no expense to see her restored to health. After helping about half-a-dozen *Kavirajes* and *Huquims* to make respectable fortunes by their attendance on her, the Rani was partially freed from her illness, and it was confidently expected that her complete recovery would follow as a matter of course. In an evil hour, or as the inscrutable decrees of Heaven had willed, the deceased desired to bathe in the mouth of the Bhágirathi, the sacred spot where the terrestrial current of Heaven's own stream unites with Varuna's vast abode, and which draws at this season of the year crowds of pilgrims desirous of washing away their sins. The party, having left Calcutta on the 21st November, had not proceeded far down the Hooghly, when on the afternoon of the 24th the Rani was attacked by cholera. She struggled only for a few hours, and towards ten O'clock in the night all was over with her earthly career. Like a true Hindoo woman to the last, she begged forgiveness of her dear lord for all conscious and unconscious transgressions, and humbly but devoutly asked him to place his feet at her head and not to withdraw them thence till life passed out of her body. She breathed her last with a smile playing on her lips and in prideful consciousness of the happy surroundings of that last scene of her life. *Requiescat in pace.* She was hardly thirty years of age, and has left no children behind. Her husband is still in the prime of manhood, not past forty, whose grief at the irreparable loss he has sustained may well be conceived.

To the *Bhārata Kāryālaya*, the deceased stood as the kindest of its patronesses. Her benefactions to this institution were almost regular. I have several times said that so far as Bengal is concerned, the *Karyalaya* is more indebted to the women of Bengal than to the men. Of all my lady patronesses, Rani Rājrājeswari Devi was the foremost. Ever since the establishment of the *Karyalayà*, the deceased lady took an active interest in its labors, succouring it in times of need.

PROTAP CHANDRA ROY.

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

THE MAHABHARATA

OF

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UDYOGA PARVA.

(SECTIONS XLVI—LXVII.)

CALCUTTA :

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No. 367, UPPER CHITPORE ROAD.

1887.

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The following letter addressed by me to the Editor of the *Hindu* (of Madras) will speak for itself. I believe my edition of the *Mahabharata* to be fuller than all previous ones, as I have spared no pains to make it as complete as possible. Mr. Sreenivasa Sastrial (of Madras) thinks otherwise. The following letter was penned by me not for gaining a controversial triumph but for affording the reader some idea of the materials used by me in bringing out my edition of Vyāsa's great epic. The reader will now be in a position to judge how far Mr. Sreenivāsa's criticisms really take away from the value of my work.

P. C. Roy.

"SIR,

With reference to the letter published in the *Hindu* of November 22nd, 1885, headed "another edition of the *Mahabharata*," and giving an account of the proceedings of a public meeting held at Mayaveram, permit me to offer a few explanations touching the remarks made by Mr. Sreenivasa Sastrial on my edition of Vyasa's great Epic. Mr. Sreenivasa Sastrial thinks my edition to be "sadly defective in the text and that this defect is detrimental to the religious interests [of my co-religionists of Southern India] as many portions supporting the *Advaita* and *Vāsishta-advaita* doctrines, but unfavorable to the *Sakti* worshippers of the North, have been omitted." Again, Mr. Sreenivasa seems to be of opinion that "It was sad, therefore, that the generous gentleman of the North, Protapa Chandra Roy, that undertook to edit the text, should decline the responisibility of editing the text as correctly as possible and to compare various manuscripts of the text from Southern India." It is further said that Mr. Sreenivasa "instanced one or two portions of the *Mahābharata*, omitted in the Calcutta edition, which can be proved by indisputable testimony to have existed in the earliest copies of the work. Again, many verses quoted by the great philosophers of the South in support of their respective doctrines, are not to be found in Mr. Protapa Chandra Roy's edition."

I beg to state in the first instance that I have no complaint to urge against the learned Sastrial for his pointing out what *he* conceives to be the *defects* of my edition of the great religious epic of the Hindus. The fact, however, is that there can be no edition of the *Mahabharata*, how carefully edited soever, that would please scholars of every part of India. The age of the poem is still an open question. There can be little doubt, however, that it is very ancient. Like other ancient works that have come down to us from century to century by the method of manual transcription, large interpolations have been inserted in this great work. To settle, at this fag-end of the nineteenth century, what portions are genuine and what otherwise, is, except in a very few instances, simply impossible. I know of no method except that of taking that only as undoubtedly genuine which occurs in all the manuscripts of the East, the North, the West, and the South. It would,

however, be a very bold assertion to make that besides these, *all* other portions are interpolations.

As far as my edition is concerned, it is substantially based on that of the *Royal Asiatic Society* of Bengal, published about forty-five years ago under the superintendence of a few learned Pandits of Bengal aided, as I believe, by an English orientalist of repute. No expense was spared, for the costs were all met from a Gevernment subsidy. Manuscripts had been procured from all parts of India (the South unexcepted) and these were carefully collated. Although edited with such care, I have not, however, slavishly followed the Society's edition. I have compared it carefully with the Maharājah of Burdwan's text in the Bengalee character which was edited with still greater care. About 18 manuscripts procured from different parts of India (the South not excepted), were carefully collated by the Burdwan Pundits before they admitted a single *sloka* as genuine. I have very frequently referred to this Burdwan edition also for checking the Society's text. I have not made such a use of the Bombay edition as the people of Bombay might wish me to do, for, candidly speaking, I do not regard the Bombay edition to be so complete or exhaustive as the Society's or the Burdwan edition. Besides the published texts, I have now and then referred to certain manuscripts. These, however, are all of Bengal. I am willing to consult any approved manuscript of Southern India. What I mean by an approved manuscript is one that has been used by some learned Pundit for purposes of *Pātha* in the houses of the rich for a fee. Such manuscripts are generally more correct than those preserved in the shelves of learned families and never opened, even once, since the completion of the transcription by a professional amenuensis. I shall be happy to pay for such a manuscript from Southern India as I desire, and let me solicit your favor, Mr. Editor, for finding me one.

I conclude by repeating that I have no complaint against Mr. Sreenivasa. On the other hand, I freely admit that an edition like the one projected by him will be a valuable accession to the libraries of all scholars in India and in countries out of India. Only the same remarks that he has applied to *my* edition will, I am confident, apply to *his*, when a Pundit of Northern or Western India takes it up for notice or review, [unless, of course, the learned Sastrial includes, without critical examination, *every* passage bearing on both the *Advaita* and the *Cāktā* worship. I may assure Mr. Sastrial, however, that in that case, in his attempt to please every body he will, like the painter in fable, please none, particularly among readers of judgment and critical discrimination.] The fact is, the divergences of manuscripts are so great that it is perfectly impossible to produce an edition that could at once satisfy both *Aryāvarta* and *Dākshinātya*.

Calcutta
10th December, 1886.

PROTAP CHANDRA ROY.

POLITICAL DEPARTMENT.

No. 96 p.

FROM

COLMAN MACAULAY, ESQRE.

OFFG. CHIEF SECRETARY TO THE GOVERNMENT OF BENGAL,

To

BABOO PROTAP CHANDRA ROY.

Dated Calcutta, the 5th January 1887.

Sir,

In continuation of the letter from this Office No. 1858 P, dated the 1st September 1886, I am directed to convey to you the thanks of Her Majesty the Queen-Empress of India, for the English Translation of the *Mahabharata*, submitted by you for Her Majesty's acceptance.

I have the honour to be,

SIR,

Your most obedient servant,

(Sd.) C. MACAULAY

Offg. Chief Secretary to the Govt. of Bengal.

"*P. C. ROY'S Mahābhārata.*—THIS magnificent literary undertaking is progressing apace, thanks to the untiring industry and conscientious punctuality of Mr. Protap Chandra Roy, the spirited publisher, and we have before us now Part XXVIII of the work, containing Sections XXXIII to XLVI of the Udyoga Parva, or the 5th of the 18 books into which the great Epic is divided. We shall not speak of the merits of the translation on the beauty of the narrative before us, as they have often been referred to in these columns.* * * "

The People's Friend, Madras.

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

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

STATE HISTORICAL SOCIETY
1887
OF WISCONSIN

Published and distributed, chiefly *gratis*,

BY

PROTĀP CHANDRA ROY.

UDYOGA PARVA.

(SECTIONS LXVII—XCV.)

CALCUTTA :

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1887.

(The right of translation is reserved.)

SMITHSONION INSTITUTION.
BUREAU OF ETHNOLOGY.

WASHINGTON D. C., Jan 25, 1887.
United States of America.

Babu Protap Chandra Roy.

Dear Sir,

I have just finished reading carefully from beginning to end twenty-four numbers of your translation of the Mahābhārata and can honestly say that I have never obtained more pleasure from reading any book in my life.

The Mahābhārata will open the eyes of the world to the true character and intellectual rank of the Aryans of India. You are certainly doing a great work, not only for Hindustan but for the Aryan race in other countries.

The Mahābhārata is a real mine of wealth not entirely known, I suppose, at present to any man outside of your country, but which will be known in time and valued in all civilized lands for the reason that it contains information of the highest import to all men who seek to know in singleness of heart the history of our race upon the earth and the relations of man with that Infinite Power above us, around us, and in us.

Before reading your translation I had studied Sanscrit to the extent of having read in the original the Hitopadesa, Nala, a part of the Code of Manu, and the Rigveda ; and now having read your translation, I have resolved to study the great poems of India in the original. I have paid some attention to Bengalee, which is a very interesting language to a philologist and not difficult to read.

In a few years I intend to visit India, become personally acquainted with your people, and study the Aryan religion and philosophy in the places of their birth and development.

* * * * *

With feelings of deep respect,
I am sincerely yours
(S. D) Jeremiah Curtin,
Ethnologist.

The following is the text of the Jubilee Address of the *Bhàrata Kàryàlaya.* It could not be presented on the 16th of February 1887 to His Excellency the Viceroy for transmission to Her Majesty, the draft having been received back, after approval by the Foreign office, on the morning of the 16th.

To

Her Most Gracious Majesty the Queen-Empress of India, &c., &., &.,

May it please your Most Gracious Majesty,

As founder-secretary of the "Dātavya Bhārata Kāryālaya"—a society for the publication and gratuitous distribution of the classical literature of ancient India—I beg most humbly, on behalf of myself and the members and patrons of that Institution, to crave your Majesty's leave for approaching the foot of your Majesty's august throne with these lines, respectfully offering our sincerest and most loyal congratulations on this auspicious occasion of the celebration of the fiftieth year of your Majesty's beneficient reign.

2. Unique as the event is in the annals of this your Majesty's dependency in the East, it has filled the hearts of all your Majesty's subjects from Chittagong to Kurachee and Chashmere to Comorin with feelings of unutterable joy, and the prayer is breathed from every home to the God of all Power and Good to shower on your Majesty the choicest of boons that have ever been vouchsafed to humanity.

3. Enjoying in common with all sections of fellow subjects of an Empire over which the Sun never sets all the blessings of your Majesty's most beneficient reign, it is impossible for the undersigned, within the limits available, to enumerate those blessings, which have, besides, inspired feelings of profound reverence and gratitude in addition to those sentiments of loyalty which it is his privilege to cherish for your Gracious Majesty.

4. Founded during your Majesty's auspicious reign and aided by the British Government of India, the "Dātavya Bhárata Kāryálaya," by its labors in the field of Sanskrit literature and both Vernacular and English translation has become known to scholars and *savants* of all countries on the face of the Earth, and the undersigned as representing that Institution on this auspicious occasion, yields to no fellow subject of his, individually or collectively, in the sincerity and depth of the loyalty with which he is inspired and which he feebly endeavours to express.

I have the honor to be,
Your Gracious Majesty's
Most devoted servant and loyal subject.
Protap Chandra Roy.
Secretary, *Dātavya Bhārata Kāryālayā.*

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Apyly with remittance to

N. Chidambaram Iyer, B. A., F. T. S.
Madura, Madras Presidency.

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

AN APPEAL TO INDIA

ON

THE RESCUE OF ANCIENT INDIAN LITERATURE

&

THE DIFFUSION OF OLD ARYAN THOUGHT,

BEING

A SHORT HISTORY OF THE DATAVYA BHARATA KARYALAYA, ITS ORIGIN AND OPERATIONS.

Animated from my earliest days with the desire of rendering the great religious works of India easily accessible to my countrymen, in the hope of counteracting the growing scepticism and irreligion of the age, I cursed the fate that condemned me to inactivity and silence. My resources were quite disproportionate to the grandeur of my ambition. But I never lost heart. The occupation which offered me the most chance was that of a Bookseller and general Agent, and to it I betook myself. After some years of unremitting toil, I achieved a success in my business which, in the face of the keen competition of the times, I considered fair enough. I secured a competence upon which, had I liked, I might have retired. But instead of so doing, I resolved to carry out, to the extent of my means, the scheme I had always cherished. I soon commenced the publication of a version in Bengali prose of the *Mahābhārata*, the great Sanskrit epic of Vyāsa, a perfect storehouse of religious and moral instruction, imparted not by dry precepts only, but enforced by the history of living men, princes and warriors, sages and hermits, in fact, of every rank and grade of humanity. My edition consisted of 3,000 copies, and it took me a little more than seven years to complete it. The price I fixed for a copy was Rs. 42, although a little while before, certain dishonest recipients of Babu Kali Prasanna Singha's edition of the same work (Babu Kali Prasanna Singha having distributed his edition *gratis*) had sold their copies for Rs. 60 to Rs. 70 per copy in open market.

A little after my edition had been brought out, I was afflicted with a domestic calamity with the details of which I need not acquaint the reader. Suffice it to say that for some-

time I was like one demented. On the advice of friends and physicians I tried the effect of a temporary separation from old sights and scenes. But mine was no disorder of the nerves that a change of climate or scene could do me any good. Mine was a 'mind diseased,' 'a rooted sorrow to be plucked from the memory,' and I stood in need of 'some sweet oblivious antidote to cleanse the stuffed bosom of that perilous stuff which weighs upon the heart.' My purposeless wanderings were of no avail. At length, I mustered determination enough to forget my sorrows. The desire that I had all along cherished of doing something in my humble way towards counteracting the progress of irreligion by a circulation, amongst my countrymen, of the great religious works of ancient India, returned to me with renewed vigor. During my rovings about the country in quest of oblivion of sorrow, I met with various persons in humble stations in life to whom I was well known by my previous publication of the *Mahābhārata*, many of whom represented to me that my edition of the *Mahābhārata*, though cheap in all conscience, was still out of the reach of persons of their class. They regretted that no cheaper edition could be brought out to satisfy their thirst for the wisdom of their ancestors. Pondering upon all these circumstances, I retraced my way homewards. Coming back to my office I took stock and found that after the sales already effected, about one thousand copies, more or less complete, of the *Mahābhārata* I had brought out, remained in my hands unsold. I had no body to provide for in the word. My only daughter had been disposed of in marriage and she was happy with her husband who possessed a decent independence. By that time I had also made, from the profits of my concern, a sum sufficient for a humble competence for the rest of my days. Now was the time, I thought, for making an attempt towards the accomplishment of my desire to serve the world. The thousand copies of the *Mahābhārata* that I had in my hands I began to distribute *gratis* amongst my countrymen.

My ill-digested project, however, soon became a failure, I was not very discriminate in the selection of donees. My simplicity was taken advantage of by a number of persons

who represented themselves as *bona fide* poor readers who would treasure up the work, but whom I should not have trusted. These, obtaining copies from me free of charge, offered them, in their turn, for sale in the market, and obtained good prices. Experience made me wise, but the wisdom came too late. The copies I had in my hands had all been exhausted.

It was at this time that I began to mature some plan whereby the desire I cherished could be carried out, without designing persons being able to take any undue advantage. After much deliberation, I succeeded in forming a plan which when submitted to my friends was fully approved of by them. The details of this plan will appear from the sequel.

My plan being matured, I resolved to bring out a second edition of the *Mahābhārata*, wholly intended for gratuitous distribution, subject, of course, to proper restrictions. I selected the *Mahābhārata* in particular, for more reasons than one. The editions of the *Mahābhārata* brought out under the auspices of the Maharaja of Burdwan and the late Babu Kali Prasanna Singha, and distributed *gratis*, had comprised a few thousand copies utterly inadequate to satisfy the public demand. The manner also in which these copies had been distributed precluded the possibility of the great body of readers in the country being benefited to any considerable extent. It would seem, besides, that such gratuitous distribution by the Maharaja of Burdwan and Babu Kali Prasanna Singha, by its very insufficiency, had tended more to tantalize the public than allay its thirst for the ancient literature of India.

In view, therefore, of this thirst for the ancient literature of our Fatherland,—a thirst that could not but inspire feelings of pride in every patriotic bosom—feelings also that were particularly gratifying to me on account of the anxiety. I felt at the growing irreligiousness of a portion of my countrymen,—I resolved to establish a permanent institution for the gratuitous distribution of the great Sanskrit works of ancient India. In this connection, as offering a ground of utility that would recommend itself more generally, I may quote Professor Max Muller. "Printing," says he, "is now the only means of saving your Sanskrit literature from inevitable des-

truction. Many books which existed one or two centuries ago, are now lost, and so it will be with the rest, unless you establish native printing presses, and print your old texts." The fruit, then, of my resolution has been the *Dātavya Bhārata Kāryālaya.* I felt, however, from the beginning that such an institution, to be successful, would require large funds. The sum I could devote to the purpose would be quite inadequate. But I was persuaded that of all countries in the world, India is pre-eminently the land of charity. The modes in which her charity exhibits itself might not be in accordance with the dictates of the political economy and moral philosophy now in vogue in the West. But of the measure of that charity and its disinterested character, there could be no question. I was persuaded that an appeal to my countrymen giving away their thousands for the accomplishment of even doubtful objects could not fail. Such an appeal was made, with what success is already before the public. For the success achieved small credit is due to me ; the credit belongs almost entirely to my countrymen.

The *Dātavya Bhārata Kāryālaya* has, within the course of the last eight years, printed and gratuitously distributed two editions of the *Mahābhārata* in Bengalee translation, each edition comprising nearly 3,000 copies. The fourth edition of the *Mahābhārata* (the third of the series for gratuitous distribution) has been commenced and will take some time before it is completed. One edition of the *Harivānça* comprising 3,000 copies, had been exhausted, The *Rāmāyana* also that was taken in hand has been completed, the text of Valmiki being published with a translation. Roughly estimated, the *Bhārata Kāryālaya* has distributed up to date nearly twelve thousand copies of the *Rāmāyana*, the *Mahābhārata*, and the *Harivança* taken together, and that number would swell to Eighteen thousand, when the fourth edition of the *Mahābhārata* will be complete. A single copy of the *Mahābhārata* consists of about 1,033 formes, octavo, demy ; a single copy of the *Harivança*, 112 formes, and a single copy of the *Rāmāyana*, 578 formes. The arithmetical result, therefore, of the operations of the *Bhārata Kāryālaya* has been

that 1,44,69,000 separate printed formes have been already gratuitously distributed and are in course of distribution.

Leaving aside the arithmetical results of the *Kāryālaya's* operations, it might fairly be presumed that the genuine demand for 18,000 copies of the sacred books of India represents a degree of interest taken by the people in the history of their past that is certainly not discouraging to patriotic hearts. As far as I am concerned, I would consider myself amply repaid if my exertions have contributed in the least towards withdrawing any portion of my countrymen and country-women from a perusal of the sensational literature of the present day, in which, under the pretence of improvement, the plots and situations of fifth-rate novels are introduced, vitiating the manly Aryan taste, and leaving no substantial instruction behind. If the publications of the *Bhārata Kāryālaya* have succeeded in withdrawing to some extent readers of this class of literature from the unhealthy excitement for which alone it is sought, and turning them to contemplate the purity of Aryan society, the immutable truths of Aryan philosophy, the chivalry of Aryan princes and warriors, the masculine morality that guides the conduct of men even in most trying situations, the bright examples of loyalty, constancy, and love, which the Aryan poet describes with a swelling heart, the end of those publications has at least been partially achieved.

Several persons of note and personages even in high rank, sympathising with the objects of the *Dātavya Bhārata Kāryālaya*, had from time to time recommended to me that the *Mahābhārata*, if translated into English, would, to quote the sentiments of the Right Honorable the Marquis of Hartington, as conveyed to me in Dr. R. Rost's letter of the 6th of October, 1882, and published at the time in nearly all the Indian newspapers, "supply a want long felt and be a real boon to the ever-increasing band of students of Indian history and archæology." These recommendations exactly falling in with the views entertained by me for some time past, were taken into earnest consideration. The ancient literature of India is our glorious inheritance. In his letter to me, Prof.

Max Muller remarks, "I expect the time will come when every educated native will be as proud of his *Mahābhārata* and *Rāmāyana* as Germans are of their *Nibelunge*, and Greeks, even modern Greeks, of their Homer." The vanity is excusable, if it were only vanity, that persuades a Hindu to seek the means of placing this splendid inheritance of his before the eyes of foreign nations, foreigners particularly who from their culture are capable of appreciating and understanding it. But such an endeavour, if successful, might not satisfy vanity alone. It is really fraught with results of the utmost importance to the cause of historical and philological research, in fact, to the cause of Knowledge in all her principal departments.

With regard to the *Mahābhārata* in particular, on which, as remarked by Oriental scholars, Aryan poets and prose writers of succeeding ages have drawn as on a national bank of unlimited resources, I was fully persuaded that the usefulness of such a translation and its gratuitous distribution in India and Europe and America would recommend itself to all right-thinking men without the need of any eloquent elaboration. I proposed, therefore, to publish an English translation of the *Mahābhārata* in monthly parts of 10 formes each, octavo, demy. Twenty-three parts have already been issued agreeably to this plan.

The present edition, it was originally intended, should consist of 1250* copies, 250 copies being intended for distribution in India, free of all charges, among the gentry, the aristocracy, and reigning chiefs, 300 among Indian officials of the higher ranks, 250 for distribution out of India, chiefly among the *savants* of Europe and America; 200 copies being reserved (as experience has taught me) for making up losses caused to recipients by negligence and in transit; the remaining 250

* This was the original plan, before the first fasciculus was issued. This number has, however, been since increased at the suggestion of R. C. Dutt, Esq, C. S., and the Editor of *Native Opinion*, Bombay, as also of other gentlemen who take a lively interest in the *Kāryālaya*. The fact is, the *Kāryālaya* is now issuing nearly 3,500 copies. The number of copies, therefore, obtainable at Rs. 12 or Rs 25, is much larger than originally intended.

copies being charged for at Rs. 50 and Rs. 65 per copy, inclusive of postal cost, Rs. 50 being payable by persons in India and Rs. 65 by those in Europe and America. Any person desirous of taking a copy, whose name may not be entered in the free list, may, if he likes, have his name registered in the list of those to whom the aforesaid 250 copies are to be supplied for Rs. 50 or Rs. 65 per copy. In cases, however, of sheer inability on the part of these, copies may even be supplied as long as available, at Rs. 12 or Rs. 25, according as the address is Indian or foreign. It is needless, however, to say that this last class of recipients must neccessarily be limited.

The time has now come for me to make a vigorous effort for funds. I cannot say that I have been disappointed in my expectations as regards the liberality of my countrymen. Although the measure of the liberality that has already been accorded to me in the matter of this the latest undertaking of the *Bhārata Kāryālaya* has undoubtedly been smaller than what had been accorded to the labors of the institution in the purely Sanskrit and vernacular departments, yet, all things considered, I cannot find fault with India and the Indians. The different Provincial administrations of India including the Secretary of State have already granted to me Rs. 16,500, and the princes and chiefs of the country, besides what they have already contributed, have promised to help me to some extent more. But all the help I have derived and all those promises if fulfilled to the letter, will not enable me to complete the English translation of the *Mahābhārata.*

Nor is the completion of the English translation of the *Mahābhārata* the only aim I have in view. To ensure permanency to the *Bhārata Kāryālaya*, so that it may be thoroughly independent of the health and life of one individual, is another aim I have in view. In order that the Society, therefore, founded by me, may continue its operations without check after I am gone and gathered to my ancestors, it is necessary to collect funds. The Biblical Societies of England are maintained from generation to generation. Liberality in these days is not limited by narrow considerations of race

and religion. India, like the rest of the world, has advanced in catholicity. Laborers in useful causes have but to convince Hindu or Mahomedan, Jaina or Sikh, Bengalee or Punjabi, Madrassi or Bombayite, of the usefulness of their undertakings. If they succeed in doing this, their projects have little fear of falling through, for want of support.

Regarding the labors of the *Bhārata Kāryālaya*, it is not for me to speak. The work performed by the Society is before the world. The press of every civilised country has reviewed it and has spoken approvingly of its extent and value. I now appeal to all India—to the appreciative portion of my country—for help in placing the *Kāryālaya* on a permanent footing. Every one amongst us can aid a useful project according to the limits of his resources and in the way best suited to him. If a prince or nobleman or a man of means, with his purse according to its length; if a peasant, with his prayers. The man of ordinary means, in whatever occupation, has it in command to assist schemes of usefulness with sympathy and bringing them to the notice of friends. Who is there that cannot, if he chooses, further the progress of humanity as typified by institutions like the *Bhārata Kāryālaya*? The poet has said that even the weakest and thinnest fibres, gathered together, may bind the infuriate elephant, and that minute rain-drops, by force of numbers, are seen to fill the largest lakes. It has been a principle with our institution never to refuse the smallest contribution. The practice may not accord with dignity—with dignity as understood by thoughtless vanity. I have, however, with contributions thus procured and thus accepted, done almost the whole of what I have already done. The result of the *Kāryālaya's* later labors represents the power of the smallest contributions pouring freely from all sides.

367, Upper Chitpore Road,
Calcutta.

PROTAP CHANDRA ROY,
Secretary,
Dātavya Bhārata Kāryālaya.

STATE HISTORICAL
1887
OF WISCO

PART XXXI

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

Published and distributed, *chiefly gratis*

BY

PROTĀP CHANDRA ROY.

UDYOGA PARVA.

(SECTIONS XCVI—CXXXI.)

CALCUTTA :

BHĀRATA PRESS.

No. 367, UPPER CHITPORE ROAD.

1887.

(The right of translation is reserved.)

46, Smallegade, Fr[illegible] advanced
Copenhagen, Denm[illegible]

Dear Sir,

Many thanks for your kind letter. I am much obliged to you for sending me Part XXVII, and very much pleased to possess your translation, as the original has been rendered into such good English which makes it so agreeable to read. I often avail myself of it when I meet with obscure passages; not possessing, however, your edition of the Sanskrit text, I cannot judge of its correctness in every instance; but seeing, on the whole, the great pains you have taken to be close upon the original, and the rendering being still readable, which two things make up a good translation, I have not the least doubt in that respect.

I, therefore, consider your undertaking to be a great boon not only to Sanskritists, but also to the public generally. May *Durgā* help you to carry it to a successful end, notwithstanding all your troubles and difficulties, and may India more and more acknowledge what she owes to her spirited, warm-hearted and patriotic son. * * *

* * * I always unexceptionally with the greatest interest read all your impressive appeals to the public, and I wish that all your countrymen were as warm-hearted as you. That would bring much good for India and one day make it as great again as it was in olden times.

Wishing you every success in all your undertakings and a long life for the benefit of your native country,

I remain,
Dear sir,
Yours most sincerely and respectfully,
(Sd.) V. Fausboll, Ph. Doc.

Hamilton, March 1st, 1887.
Canada.

My Dear Mr. Roy,

I have just received part XXIX of your translation of the *Mahābhārata* and must congratulate you on the regularity with which your great work advances and on its improvement as it goes on.

The numbers of recent issue are much enhanced in value by the short notes of the Translator, and I am also glad to see that you have been able to make such marked improvement in the typographical department of your work. * * * *

I am,
My dear sir,
With best wishes, yours sincerely,
(Sd.) H. B. Witton.

THE YEAR 1293 (B. S.)

The 1st of *Baiçâkh* corresponding with the 13th of April current ushered in the new Bengali year 1294. The "Dâtavya Bhârata Kâryâlaya" has entered, therefore, the eleventh year of its existence. It is not my intention to recount even the leading facts of the year that we have just buried with the dead past. So far as the "Kâryâlaya" is concerned, it enters this new year of its life with hope. The *Râmayana*, both text and translation, has been completed. The *Srimad-Bhâgavat* (translation) has also been completed. The first edition of the Sanskrit *Mahâbhârata* is nearly complete, for a fourth only of this great work remains to be gone through. To meet the increased demand for the text of Vyasa, a demand that is not limited to India, a second edition has been commenced, and about 15 fasciculi of the usual size have been issued. The fourth edition of the *Mahâbhârata* in Bengali translation is also nearly complete. We will try to complete these within a year, more or less; so that with the money, thus saved, other important vernacular publications may be undertaken. But no vernacular work, once published, will be published again by the Karyalaya. Thirty fasciculi (of the usual size) of the English translation of the Mahabhârata, have already been issued, and thus about a third of the whole poem has been already out. The demand, however, having proved to be very much greater than what had been anticipated, it has been resolved to bring out a second edition of the earlier fasciculi of about a thousand copies. As the number of copies of the later fasciculi commencing from the *Virâta Parva* has been increased, the total costs of this second editon would be represented by the costs of reprinting these earlier fasciculi only. Otherwise it would have been a very venturesome task to bring out a second edition of the work before the first was completed. It is believed that for the present this additional thousand copies of the work will enable us to meet the demand large as it is. The rates for India and countries out of India will remain unchanged, it being, as hitherto, optional with applicants as to which, the higher or the lower rate they would select.

As regards some of the administrative changes in India, it is impossible to pass them by, in even such a brief review of the *Kâryâlaya's* operations. Sir Rivers Thompson has left Bengal. Whatever the merits of his rule, however may opinion be divided regarding his success as a Governor, there is no difference of opinion regarding his private virtues. To the *Bhârata Kâryâlaya* Sir Rivers was a kind patron. His example of making a grant in aid of th eEnglish translation of the "Mahâbhârata" enabled it to apply, with a precedent in its favor, for similar grants to other local Governments. May Sir Rivers enjoy in his native country, amid happy associations of the past and the smiling faces of friends and relatives, that repose which he has earned by an active life spent in

a foreign clime of more than a quarter of a century in the service of h Sovereign! To his successor, Sir Steuart Bayley, the obligations of t *Kāryālaya* are simply infinite. Of him and his many sterling virtue what more need we say at this time than this,—that may he fulfil th expectations he has raised, in all hearts, of a just and benign rule ove more than sixty millions of fellow men! May his name be as dear to al sections of the people of this clime on the day of his departure as it i today!

Our fellow subjects of the Punjab also have just bidden a farewell to their highly popular Governor Sir Charles Aitchison, and although their prayer for Sir Charles, further stay among them for a period of five more years has been refused, may they find in his successor an administrator as popular as Sir Charles himself! It is no small good fortune to the people of India that Sir Charles' connection with the country does not cease with the severance of his connection with the Punjab. His varied and ripe experience, his unflinching loyalty to his Sovereign in the matter of Her gracious promises, spontaneously given to the people of this Her distant dependancy, the courage he has of his convictions, his unquestionable abilities, will undoubtedly prove, in the Supreme Legislature, a strength to the cause of good government in India. And may he continue to look with kindness on this poor institution as he has always done!

Although it is premature to speak of the change of administration that has been already announced for the North West Provinces, yet this much may now be said that, when in November next, the port-folio of the Allahabad Governmet will be taken up by Sir Auckland Colvin, the people, throughout the length and breadth of the province, will welcome with feelings of genuine affection and respect, a son of their dear popular Governor during the dark days of the Sepoy Mutiny, who through excessive toil on their behalf, laid down his very life in harness and quietly sleeps within their great city of historic associations, the city rebuilt by the Mogul in order to escape from the stiffling atmosphere of Delhi. Yes, to all lovers of peace and order throughout the country, the tomb of the father in Agra is a sacred shrine. And may his brilliant son, when he retires after the usual period abandoning the reins of state to a successor, occupy the same niche in the hearts of the people which is filled to this day by his worthy father!

Calcutta,
April 15, 1887

Protap Chandra Roy.

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

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BHARATA PRESS.

No. 1, RAJA GOOROO DASS' STREET,

BEADON SQUARE,

1887.

(The right of translation is reserved.)

OPINIONS OF THE PRESS

ON

the appeal recently issued for funds in aid of the English translation of the Mahābhārata.

"Babu Protap Chunder Roy has adopted our suggestion that he should publish the accounts of the fund for the translation of the *Mahabharata*. It cannot be said that they show the undertaking to be in a flourishing condition. The Government subsidies, the donations of Native states, and private subscriptions aggregate a total of Rs. 40,000 as receipts ; but this has practically all been spent, and the work is but one-third through. In other words, Rs.80,000 are still wanting, and where they are to come from one does not quite see. However, the publisher will lose nothing by his candour in putting the position openly before the public. People will be far more likely to give further help when they can see how and why subscriptions are wanted, than when they are asked to throw their money down a blind well on the assurance of the proprietor that it will be turned to good use."—*The Pioneer.*

"It is a pity we think, if the translation of the *Mahabharata* into English is to be desired at all, that an adequate effort is not made to see Baboo Protap Chunder Roy supplied with the funds necessary for the completion of the work. Acting, we believe, upon a suggestion of the *Pioneer*, he has now published a balance-sheet of the receipts and disbursements on account of the work, up to date. He tells us what money he has received from the local Governments, and from the native princes and gentry of India in aid of the work. The receipts amount to Rs. 40,975 and the costs of translation, printing, and publishing the 30 parts of the book already issued, to Rs. 37,500. Baboo Protap Chunder is doing, we are told, a great service to his country, by undertaking the translation of an Epic which is a monument of glory to ancient India, but Rs. 84,000, are still needed to complete the entire translation. Many of the native princes have aided him, but the subscriptions have not yet been upon a scale commensurate with the cost of the work. As the Government of India in the Home Department, has, we may reasonably conclude, satisfied itself of the propriety of assisting the Society to bring out the work, it would be no great stretch of magnanimity for it to send a circular to all the native Courts, suggesting to them the propriety of their subscribing what funds are necessary for its completion. The circular would be responded to at once, if the Government intimated its sense of the value of the enterprise. We wish we could ourselves speak with more authority upon the subject than we are able to do, but if the work is really desirable in English form, as a monument of the ancient literature of India, we think a point might be stretched in its favor." *The Statesman and Friend of India, May 31, 1887.*

"Not wishing to thwart a great undertaking with a fair chance by criticising minor matters, and yet not seeing our way quite to recommend it, we have these years been silent on the Datavya Bharata Karyalaya. But the time has now come for speaking. Protap Chunder Roy, the soul of the institution (if it can be so-called) and now well-known throughout the world as the publisher of the English translation of the "Mahabharata," has just issued an appeal for more funds. That is not a great matter in itself—on the contrary it is a provoking if not suspicious matter. But he has also published an account. Not one of his tragic leaflets or mysterious autobiographic tracts, laying bare a seared heart and unfolding a romance of sacrifice—but a veritable statement not in words only but in figures too. This disarms us. We had a vague suspicion that the money which he had been collecting, was, somehow or other, being not very economically spent, specially as he has to depend more or less on others ; and that, at any rate, retrenchments were possible. But the account which he has issued with the appeal, satisfactorily disposes of these suspicions. He has under him evidently a very able staff who have to be paid liberally, and the other expenses are on a goodly scale. Indeed, it is no joke publishing an English translation of the "Mahabharata"—a book in a dead tongue containing 200,000 lines. It is a work which should specially interest the Native chiefs of India, and we hope their apathy will not be so extreme as to starve this laudable undertaking to death. This translation is intended chiefly to benefit Europeans, and it is only natural that they should contribute their mite to it. The book will be completed in about 100 parts, of which 30 are now ready, and the nett cost of translation, publication, &c., of one part coming up to Rs. 1,250, the entire work will cost Rs. 100 × 1,250 or Rs. 1,25,000. Thus the 70 parts that are yet to be done will cost 70 × 1,250 or Rs. 87,500. Deducting the balance Rs. 3,500 now in hand, the actual deficit comes to Rs. 84,000. Mr. Roy assures us that almost all the princes of India have been appealed to with more or less success, and unless they are disposed to help a second time, he does not know how he will bring about a successful termination of the work taken in hand. The various provincial Governments of India might also give further aid. We earnestly hope that this more than national undertaking will not be suffered to collapse for want of money.

Now that he has taken the public into his confidence, the public ought more than ever to deal generously by him."—*Reis and Rayyet*, *June* 18, 1887.

"With the 31st fasciculus of his English translation of the *Mahabharata*, Babu Protap Chundra Roy circulates a short statement of accounts showing his receipts and disbursements up to date. The receipts from all sources including the Government subsidies and the contributions by the native princes amount to about Rs. 41,000 to which must be added Rs. 4,500 not yet drawn of Government grant. The disbursements amount to Rs. 38,750 upon the 31 fasciculi already issued, at the rate, of course, of Rs. 1,250 on each fasciculus. The sum still needed is very large, being about Rs. 80,000. But then the *Mahabharata*, including the *Harivança*, is a very large work, it being estimated that a hundred fasciculi, like those issued, would be necessary to complete it. The *Indian Daily News* thinks that Rs. 1,250 per each fasciculus is a heavy expenditure. Examining, however the details of the accounts and remembering that this sum includes house-rent for office, a decent clerical establishment, translator's honorarium and the charges of postal transit, inland and foreign, on about 1,500 copies distributed all over the world free of all costs to recipients, Rs. 1,250 per each number seem to be rather cheap. The main question, however, is, whence the large sum still needed is to come. The *Statesman* suggests that it would be no great stretch of magnanimity for the Government of India to send a circular to all the native courts, suggesting to them the propriety of their aiding in the good cause. Remembering how large funds are generally raised in India and frittered away on schemes of very doubtful utility, the *Statesman's* suggestion is not quite unreasonable."—*The Amrita Bazar Patrika, June 23*, 1887.

"WE HAVE raceived the 31st fasciculus of the English Translation of the Mahabharata. The translator, as usual, has spared no pains to make it as faithful to the original as posible. There is no doubt that Babu Pratap Chandra Roy would render valuable service to the literary world, if he be able to complete the work he has undertaken. The language of the great epic abounds with archaic forms, which present in many cases great difficulties to a translator. His is no easy task, and the work is necessarily slow. We must not, therefore, grumble, if he has not been able to do more than a third of his work in six years. At the rate in which the translation is progressing, it will take twelve years more to finish it. The work of printing and getting up, again, is very expensive. Each fasciculus costs to the translator, we understand, about Rs. 1250. His cost of completing the translation is over a lac. The amount of grants by the Secretary of State and the different Local Governments is Rs.16,500 only. The native Princes and chiefs have contributed Rs.23,475, and other subscriptions amount to about Rs. 5,500. The total of receipts, therefore, come to Rs. 40,975. The translator requires another eighty thousand Rupees at least to complete his work. An appeal is made for further contributions, and let us hope that the native Princes will generously respond to the call. *The Hindoo Patriot. June 27, 18887.*

Extract from a letter dated June 8th 1887, of Frederic Pincott, Esqr, of London.

"* * * I have received up to Part XXXI. That is about a third of the entire work. The translation is now more precise and accurate than in the earlier parts, and thus shows that your interest in this work increases. It is a grand undertaking, and will hand your name down to generations yet unborn."

Extract of a letter from the Private Secretary to His Excellen
Lord Reay, the Governor of Bombay.—

"His Excellency regards your work as worthy of encouragement
all who are interested in the ancient literature of the country. Noth
but good can result from making so grand an epic as the "Mahābhāra
more widely known".

NOTICE.

The demand, as evidenced by applications received from almost ev
country, having increased, the number of copies of the Engl
Translation of the Mahābhārata has been increased by 1,000, the earl
fasciculi (1—24) which have been exhausted, being proposed to
reprinted. The free-list, large as it is, will be increased by 250 cop
more, intended for countries out of India, while the remaining 750 cop
will be supplied to applicants at the old rates including postal and pac
ing charges. For fuller particulars, apply to undersigned.

Some sets of the Sanskrit Mahābhārata" have been found on remo
ing the godowns of the "Kāryālaya." These may be had at the o
rates. Applicants should send early for them.

The "Kāryālaya" has lately been removed to No 1., Raja Goor
Dass' Street, Beadon Square P.O.. Remittances should henceforth
directed to this new address.

Readers of the prefatory note attached to the first fasciculus of th
English Translation are aware that the estimated costs of completin
the work as then put forth were Rs. 1,00,000, and that the work is ver
likely to be completed in a hundred fasciculi, each of 10 formes, dem
costing a thousand Rupees. It would now seem that something ove
a *lac* of Rupees would be necessary, the costs of each fasciculus, a
actually incurred, being at present more than Rs.1,000 by Rs.250.

The amount of grants sanctioned by the Secretary of State and th
different Local Governments of India is Rs. 16,500. Being payable i
instalments, Rs. 12,000 of this have been drawn. The total of th
contributions received from the Native Princes and Chiefs is Rs 23,47
and, that of subscriptions at the higher and the lower rates would com
up to Rs. 5,500. The total of Receipts, therefore, is Rs. 40,975. The cost
of each fasciculus being Rs.1,250, an expenditure of Rs.40,000 has bee
incurred on the 32 fasciculi issued up to date. Something more than a
third, therefore, of the estimates as first put forth has been obtained.
The necessity then of appealing to all sections of my countrymen,
and as literature is a cosmopolitan concern, to even other countries of the
world, is apparent. Respectfully solicit the Editors of Indian, English,
and American journals to quote this with such observations as may seem
desirable to them.

Calcutta,
10th July, 1887.

PROTAP CHANDRA ROY.

NOTICE.

The demand, as evidenced by applications received from almost every country, having increased, the number of copies of the English Translation of the Mahābhārata has been increased by 1,000, the earlier fasciculi (1—24) which have been exhausted, being proposed to be reprinted. The free-list, large as it is, will be increased by 150 copies more, intended for countries out of India, while the remaining 750 copies will be supplied to applicants at the old rates including postal and packing charges. For fuller particulars, apply to undersigned.

Some sets of the Sanskrit "Mahābhārta" have been found on removing the godowns of the "Kāryālaya." These may be had at the old rates. Applicants should send early for them.

The "Kāryálaya" has lately been removed to No 1, Rāja Gooroo Dass' street, Beadon Square P. O. Remittances should henceforth be directed to this new address.

Readers of the prefatory note attached to the first fasciculus of the English Translation are aware that the estimated costs of completing the work as then put forth were Rs. 1,00,000, and that the work is very likely to be completed in a hundred fasciculi, each of ten formes, demy, costing a thousand Rupees. It would now seem that something over a *lāc* of Rupees would be necessary, the costs of each fasciculus, as actually incurred, being at present more than Rs. 1,000 by Rs.250.

The amount of grants sanctioned by the Secretary of State and the different Local Governments of India is Rs. 16,500. Being payable in instalments, Rs. 12,000 of this have been drawn. The total of the contributions received from the Native Princes and Chiefs is Rs23,475 and, that of subscriptions at the higher and lower rates would come up to Rs. 5,500. The total of receipts, therefore, is Rs. 40,975. The costs of each fasciculus being Rs.1,250, an expenditure of Rs.41,250 has been incurred on the 33 fasciculi issued up to date. Something more than a *third*, therefore, of the estimates as first put forth has been obtained. The necessity then of appealing to all sections of my countrymen, and as literature is a cosmopolitan concern, to even other countries of the world, is apparent. I respectfully solicit the Editors of Indian, English, and American journals to quote this with such observations as may seem desirable to them.

Calcutta,
July, 1887.

PROTAP CHANDRA ROY.

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