THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VY[illegible]

TRANSLATED

INTO

ENGLISH PROSE.

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BY

PRATĀPA CHANDRA RĀY, C. I. [illegible]

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सत्यमेव जयते

NOTICE.

Of the Eighteen books of which the great Epic of Vyāsa consists, the translation of Eleven books has been completed. The portion that remains represents a little less than a third or a little more than a fourth. Gigantic as the undertaking had appeared to me at the commencement, I was sustained by the hope that the liberality of the Government and the Princes and Chiefs with the Raises and people of India would be sufficient to carry me through it. I cannot say that my expectations in this respect have been falsified. From the Government, as represented by its highest Officials, I have received nothing but uniform kindness and encouragement. The subordinate Officers also have given me every help. To the Princes and Chiefs of India my obligations are every great. The Raises and people also of my country have not entirely abandoned me. The Editors also of the Indian Newspapers have favored me with their active aid and sympathy. It is scarcely necessary for me to say that but for the sympathetic aid obtained from all these quarters I could never have succeeded in doing what I have done.

Grateful, therefore, as I am for this aid obtained from various quarters and for the sympathy and encouragement I have received from Oriental scholars of repute in almost every part of the world, I regret to state that the little success I have been able to achieve has excited the jealousy and envy of some of my own countrymen who, from their culture and pursuits and the sentiments of patriotism with which they are generally credited, were the very last persons that could be expected to stand aloof from a work of this kind, or contemplate it with feelings of dissatisfaction, or offer active opposition to its prosecution and progress. Fortunately their number is small, and their malice, in its impotence, occasionally displays itself in newspaper paragraphs and letters teeming with deliberate misrepresentations and false insinuations, and the value of which is on a par with that of their more pretentious criticisms of the polity under which they live. No country in the world is

perfectly destitute of the exhibition of success, however silently and painfully achieved, being pursued by malignity, but I regret to say that notwithstanding the tall talk in which we often indulge about our own virtues, Bengal has an unenviable distinction in that respect.

The total of the Government grants, representing the value, at the full rate, of 275 copies of the work that have to be supplied in return, is Rs. 17,500. Excluding the small amount of subscriptions at the full and the lower rates, the total of the contributions, representing in part the value at the full rate of a good number of copies supplied in return, has been Rs. 47,825. It should be stated, however, that in obtaining those contributions, more than a third thereof was swallowed up in the travelling charges and pay of agents retained for the purpose. The work having attracted more attention than was anticipated, in both Europe and America, the number of copies have had to be increased twice, so that in reprinting the back numbers of several fascicules a considerable outlay has been incurred. Economy, however, being the soul of every arrangement of the "Dātavya Bhārata Kāryalaya" except in those respects where economy is not practicable or where its adoption would interfere with efficiency, I have been able with the limited resources at my disposal to achieve so much of the work.

It is scarcely necessary at this late decade of the Nineteenth century to vindicate the importance of a translation into English of a work like the "Mahābhārata. The "Mahābhārata" is pre-eminently the encyclopedia of the heroic age of the Hindus. Besides being a repertory of innumerable legends more or less based on facts, it derives its importance from another respect. As an epic, it may or may not, in the judgment o European scholars, rank equally with the *Iliad*. The value, however, of the legends with which it teems to the historian o ancient manners and customs is beyond measure. But apart from all this, the "Mahābhārata," from beginning to end, is interspersed with weighty discourses reflecting every system of philosophical opinion. All that is contained in the Upanishads, all that occurs in the innumerable treatises bearing upon the several professed systems of Hindu philosophy, all shades of opinion on every controverted topic of religion,

morals, and duty, may be found in some shape or other in those discourses. The twelfth book, called *Cānti*, in especial, has this characteristic. The "Rāmāyana," whatever its beauty as a poem, is, on this account, inferior to the "Mahābhārata." It may be more Homeric in chastity and simplicity of diction, but in grandeur of conception and imagery, in historical value as a repertory of legends and a cyclopedia of philosophical opinions, there cannot be any comparison between it and the "Mahābhārata."

As already said, a little more than a fourth of my self-imposed task remains to be accomplished. The sum necessary for the purpose is not much. Besides what may be expected in subscriptions at the full and the lower rates, an amount of Rupees twentyfive to thirty thousand may be sufficient for completing the task. I can scarcely think that they who have so generously supported me hitherto will abandon me at this stage of the work. Having struggled with many difficulties,—difficulties which I could never have hoped to vanquish or even combat with,—I have arrived within sight of the end. The figure which the Sanskrit poet employed while beginning his grand poem called "Raghuvança," applies with a peculiar fitness to my case while commencing the English translation of the "Mahābhārata." I was really like a man setting himself to the task of crossing the shoreless Ocean on a poor raft, disregarding wind and wave. Almost mad as the enterprise was, under the fostering care of Providence I have succeeded in nearing the other shore. Shall He abandon me now when He has brought me so far? The port is crowded with generous spectators all of whom may mark my feeble movements and exhausted condition. Is it possible that all of them will turn away from the sight? Will they not throw down a chord for dragging me in? Experience justifies me in hoping that I will not be abandoned and suffered to sink so near the shore.

Calcutta,
September 15, 1890.

PRATAPA CHANDRA ROY, C. I. E.

सत्यमेव जयते

CANTI PARVA.

Rājadharmānuçāsana Parva.

	PAGE.
After the completion by Yudhishthira of the water-rites, many *Rishis* come to him ...	1
Nārada congratulates Yudhishthira upon his success	2
Yudhishthira's lament for the loss of his kinsmen ...	ib
Yudhishthira inquires of Nārada why the Earth had swallowed up the wheels of Karna's car ...	3
Nārada recites to Yudhishthira the story of Karna's pupilage and the curse denounced on him by a Brāhmana whose cow Karna had inadvertantly slain	ib
Nārada recites the story of Karna's extraordinary powers of endurance in consequence of which his real caste becomes known to his preceptor who thereupon curses him for his deceit ...	7
The story of Karna's heroism in aiding the abduction of the princess of the Kalingas by Duryodhana at a self-choice	9
Jarāsandha worsted by Karna	10
Kunti consoles Yudhishthira by telling him that neither she nor Surya could dissuade Karna from fighting the Pāndavas	11
Yudhishthira's lament	12
Yudhishthira wishes to renounce the sovereignty ...	16
Arjuna's address to Yudhishthira justifying the battle and applauding the acquisition of wealth ...	ib
Unmoved by Arjuna's words, Yudhishthira desires to lead the life of a religious recluse	19
Bhima's address to Yudhishthira applauding sovereignty	22

PAGE.

Arjuna recites the story of the discourse between Cakra and certain youths desirous of leading a forest life 25
Nakula's address to Yudhishthira against renunciation and applauding a life of domesticity ... 28
Sahadeva's address to Yudhishthira recommending a life of action with the soul freed from attachments... 32
Draupadi's address to Yudhishthira reminding him of his former counsels 33
Arjuna's address in applause of him who wields the rod of Chastisement 36
The character of Chastisement ... ... ib
Bhima's second address to Yudhishthira 41
Bhima urges Yudhishthira to subdue his grief ... 43
Yudhishthira's reply to Bhima, exposing the folly of earthly enjoyments 44
Arjuna recites the story of the discourse between the ruler of the Videhas and his queen, in which the latter exposed the claims of a life of poverty and renunciation 46
Yudhishthira's reply to Arjuna on the vanity of wealth 50
Devasthāna's address to Yudhishthira, pointing out that the period had not come when the king could retire into the woods 53
Continuation of Devasthāna's address recommending the assumption of sovereignty with soul freed from attachment 55
Arjuna's address to Yudhishthira justifying the slaughter of foes in battle 57
Vyāsa's address to Yudhishthira dissuading him from a life of retirement and applauding a life of domesticity 58
The story of Cankha and Likhita 59
Likhita, instructed by his brother, goes to king Sudyumna and solicits the just sentence of the law ... 60
Likhita's hands are cut off ... ... ib

PAGE.

Likhita's hands grow again 61
King Sudyumna, by having justly wielded the rod of chastisement, ascended to heaven ... ib
Continuation of Vyāsa's address in which he exhorts Yudhishthira to grant the wishes of his brothers ... ... ib
Vyāsa urges Yudhishthira to perform sacrifices and imitate the great monarchs of old ... 62
Yudhisthira declares to Vyāsa that earthly rule can give him no delight 65
Vyāsa's reply pointing out the virtues of Time ... ib
Vyāsa applauds the merits of sovereignty as the means of acquiring heaven 68
Yudhishthira's reply to Arjuna applauding a life of *yoga* and austerities 69
Yudhishthira's censure of himself for his cupidity and for the slaughter he caused of his kinsmen ... 71
Vyāsa comforts Yudhisthira by explaining the action of Destiny and exhorts him to Work ... 73
Vyāsa recites the story of Açma's discourse to Janaka 74
Arjuna asks Krishna to dispel Yudhishthira's grief ... 78
Krishna asks Yudhishthira not to grieve for men who died heroically in battle in the observance of Kshatriya duties 79
Krishna repeats Nārada's consolations to Srinjaya on the death of Srinjaya's child ... ... ib
The stories of ancient monarchs recited by Nārada to Srinjaya 80
Srinjaya gets back his child through Nārada's grace... 91
The story of Nārada and Parvata wandering over the Earth under a compact of telling each other their inmost thoughts 92
They arrive at Srinjaya's court ... ... ib
Nārada smitten by the charms of Srinjaya's daughter... ib
Nārada cursed by Parvata for his reticence ... 93
Nārada curses Parvata in return ... ... ib

PAGE.

Nārada marries the princess Sukumāri but she beholds her as an ape 93
Nārada and Parvata, in consequence of each other's curse, lose the power of going to heaven ... ib.
Nārada and Parvata are reconciled and withdraw their mutual curses 94
Parvata grants a boon to king Srinjaya in the form of a son 95
Indra slays the child by ordering his weapon Thunder to assume the form of a tiger and spring upon the victim while in the nurse's arms... 97
Revived by Nārada, the young prince Suvarnasthivin rules righteously for many years ... ib.
Exhortation to Yudhishthira to shake off his grief and assume the reins of rule ... ... ib
Yudhishthira's fears about the guilt of slaughter having stained him 100
Vyāsa repeats his observations on Time as the all-powerful and universal agent for the production of all events 101
Vyāsa recomends Expiation 102
Ditto recites the old history of the battle between the gods and the *Asuras* ... ... ib
Ditto recommends the performance of the Horse-sacrifice ... ... ib
Ditto indicates the acts for which there should be expiation 105
Ditto declares that by Penances, religious rites, and gifts one may wash off sins if one does not commit them anew 106
Diverse kinds of expiation for diverse kinds of sins ... 107
Ditto in reply to Yudhishthira declares what food is clean and what unclean 111
Yudhishthira desires to hear of the duties of kings and of the four different orders... ... 116
Vyāsa directs Yudhishthira to apply to Bhishma for discourses on kingly duties 117

PAGE.

Vyāsa's eulogium on Bhishma 117
Krishna exhorts Yudhishthira to rise up, shaking off his grief 118
Yudhishthira with his brothers and the other kings headed by Dhritarāshtra, sets out for Hastināpura... ib
The procession described 119
The citizens welcome Yudhishthira and Draupadi ... 120
Yudhishthira enters the palace 121
The Brāhmanas bless the king ... ... ib
Chārvāka utters curses on the king ... ... ib
The Brāhmanas curse Chārvāka and slay him on the spot with only their yells 122
Krishna recites the story of Chārvāka's penances and the boon he had got from Brahman ... 123
Brahman had made only one reservation in respect of Chārvāka's immortality, *viz.*, the curse of the Brāhmanas in a body ... ... ib
The ceremony of Yudhishthira's installation on the throne described 124
The king makes gifts to the Brāhmanas 125
The Brāhmanas all bless him and his brothers ... ib
Yudhishthira's speech to the people ... ... ib
Yudhishthira enjoins respect for his aged uncle ... 126
Ditto judiciously disposes of the high appointments of state ... ... ib
Ditto causes the obsequial rites to be performed in honor of the slaughtered heroes 127
Yudhishthira's acts of kindness to the ladies widowed in the battle ... ... ib
Yudhishthira's adorations to Krishna 128
Yudhishthira assigns to his brothers proper residences from among the palaces of the Kuru princes slaughtered in battle 130
The princes pass a happy night in their respective abodes 131
Yudhishthira's gifts unto diverse persons... ... 132
Yudhishthira proceeds to accost Krishna ... ... ib

PAGE.

Yudhishthira finds Krishna rapt in *yoga* meditation... 133
Ditto utters a hymn to Krishna ... ... ib
Krishna awakes 134
Krishna's eulogium on Bhishma ... ... ib
Krishna asks Yudhishthira to resort to Bhishma for instruction ... ... ib
Yudhishthira requests Krishna to grant Bhishma a sight of his divine person 135
Krishna asks Sātyaki to order for his car ... ib
Description of the bed of arrows on which Bhishma lay 136
The grand hymn of Bhishma to Krishna... ... 137
Krishna, moved by Bhishma's adorations, enters his form in spirit 146
Krishna and Sātyaki and the Pāndavas set out on their cars towards the spot where Bhishma lies ... 147
Yudhishthira asks Krishna on the way about the exploits of Rāma the regenerate hero ... ib
Krishna recites the story of Rāma 148
The slaughter of Jamadagni by the Haihaya Kshatriyas 151
Rāma in rage exterminates the Kshatriyas ... 152
Rāma, after the completion of a Horse-sacrifice, gives away the whole Earth as *Dakshinā* to the sage Kaçyapa ... ... ib
Kacyapa asks Rāma to retire from the world and take up his abode on the shores of the Southern ocean ... ... ib
Kacyapa makes a present of the Earth to the Brāhmanas ... ... ib
Sinful practices set in for want of Kshatriyas to put them down 153
The Earth begs of Kaçyapa for a king ... ... ib
The Earth had protected some scions of royalty by having concealed them from Rāma's wrath ... ib
The names of the Kshatriyas thus protected ... ib
Kaçyapa, seeking out those Kshatriyas, installs them as kings for ruling the Earth 154

PAGE.

Yudhishthira's eulogium on Rāma 154
Beholding from a distance the spot on which Bhishma lies, Yudhishthira and others descend from their cars 155
Seeing Bhishma on the point of death, Krishna addresses him kindly ... ... ib
Krishna's eulogium on Bhishma 156
Bhishma's salutations to Krishna 157
Ditto beholds the eternal form of Krishna ... ib
Krishna's assurances to Bhishma 158
Krishna asks Bhishma to instruct Yudhishthira ... ib
Bhishma alleges physical weakness and mental darkness as reasons for inability to obey Krishna... 159
Krishna, by his grace, removes Bhishma's pain and grants him power to recollect everything and behold the universe as a plum on his palm ... 160
The *Rishis* sitting around Bhishma adore Krishna ... ib
Celestial showers of flowers and songs of *Apsaras* in honor of Krishna ... ... ib
Yudhishthira and others, with Krishna, return, after having saluted Bhishma 161
Krishna passes the night happily ... ... ib
The morning rites performed by him ... ... ib
Music and song welcome him at early dawn ... ib
Sātyaki sees Yudhishthira and apprises him of Krishna's readiness to accompany him to the presence of Bhishma 162
Yudhishthira asks Arjuna to see that his car is made ready ... ... ib
Ditto with Arjuna and others proceed to Krishna's abode ... ... ib
The princes set out 163
Arrived near Bhishma, Yudhishthira eyes him timidly ... ... ib
Nārada urges the Pāndavas to take advantage of the short span of life still left to Bhishma for soliciting him to discourse on morality .. ib

PAGE.

Yudhishthira requests Krishna to put questions to Bhishma 164
Krishna salutes Bhishma ... ... ib
Bhishma's cheerful answer ... ... ib
Bhishma enquires of Krishna why he (Bhishma) is desired to discourse on morality and the duties of kings when Krishna's divine self is best fitted to do so 165
Krishna's answer, explaining his motive which is only the enhancement of Bhishma's glory ... ib
Bhishma consents to discourse on morality and duty 166
Bhishma desires Yudhishthira to question him ... ib
Krishna introduces Yudhishthira to Bhishma ... 167
Bhishma consoles Yudhishthira, saying that what he had done he had done in observance of Kshatriya duties ... ... ib
Yudhishthira humbly shows himself to Bhishma and touches his feet ... ... ib
Yudhishthira solicits Bhishma to discourse on kingly duties which are regarded as the root of all other duties in the world 168
Bhishma bows to Dharma and begins his dicourse ... ib
Bhishma sets forth the general duties of kings ... 169
Continuation of Bhishma's discourse, inculcating readiness of action for the king 173
Continuation of Bhishma's discourse, inculcating that protection is the very cheese of kingly duties 177
The *Rishis* and the princes express their delight with the discourse 179
The *Rishis* and the princes leave Bhishma for the night ... ... ib
They present themselves before Bhishma the next morning ... ... ib
Yudhishthira enquires about the origin of the word *Rajan* (king) ... ... ib

PAGE.

Bhishma's answer... 180
The population of the Earth becomes sinful ... ib
The gods approach Brahman for a remedy ... 181
The grand treatise composed by Brahman ... ib
The contents of that treatise... ... ... ib
Brahman, addressing the gods, says that his Work, aided by Chastisement, would protect the world ... 185
Civa studies the great work 186
Civa abridges it for Indra ... ... ib
Indra abridges further ... ... ib
Vrihaspati abridges it further ... ... ib
Kavi or Cukra abridges further ... ... ib
The gods approach Vishnu for a consultation for the good of the world ... ... ib
Vishnu creates Virajas ... ... ib
The progeny of Virajas ... ... ib
The birth of Vena 187
Vena becomes sinful and is slain by the *Rishis* ... ib
From Vena's body springs a black dwarf... ... ib
Next from the same springs a fairer form (called Prithu) ... ... ib
The honors paid to Prithu ... ... ib
Prithu makes the Earth level... 188
Prithu restores Righteousness on Earth 189
The origin of the word *Kshatriya* ... ... ib
Ditto of the word *Prithivi* (Earth) ... ... ib
Vishnu confirms Prithu's power and enters his form ... ib
Prithu cames to be regarded as a god on Earth ... ib
Dharma, Artha, and *Çree* become established in Sovereignty 190
Everybody becomes obedient to Prithu ... ... ib
Resume of the contents of the Grandsire's great treatise ... ... ib
Yudhishthira enquires about the general duties of the four orders and the special duties of each of the orders 191
Bhishma begins his discourse... ... ... ib

PAGE

The exclusive duties of the Brāhmana 192
Ditto of the Kshatriyas ... ... ib
Ditto of the Vaiçyas 193
Ditto of the Cudras ... ... ib
The four modes of life specified 197
The four modes are laid down for only the Brāhmanas... 199
What duties are improper for a Brāhmana ... 200
The duties which should be observed in the several modes of life, stated more specifically ... 202
The nature of kingly duties 204
Discourse between Māndhātri and Indra 205
Indra's praise of Kshatriya duties 207
The duties of Yavanas and Mlecchas set forth ... 209
The discourse on the four modes of life continued by Bhishma 211
What should be the characteristics of kingdoms ... 215
People desiring happiness must choose a king ... 217
Why the king is regarded as a god on Earth ... 218
Bhishma in answer recites the discourse between Vrihaspati and Vasumanas ... ... ib
Vrihaspati's description of the evils of anarchy ... ib
The king unites five godheads in himself... ... 221
The especial duties of the king 223
The duties of the king in case of an invasion by a stronger monarch 225
The blessedness of the science of Chastisement ... 229
The six and thirty virtues that a king should possess 231
The way in which the king should discharge the duty of protection 233
The qualifiactions of the king's priest 235
Bhishma recites the story of Pururavas and Mātariçwan ... ... ib
The order of birth of the four classes 236
The right of dominion that appertains to the Brāhmana ... ... ib
The king should appoint a priest 237

PAGE.

The effects of a disunion between Brāhmanas and Kshatriyas 238
Who Rudra is and what his acts are 239
If chastisement touches the wicked and the good equally, why the good should yet abstain from acts of wickedness 240
The preservation and growth of the king rest upon the king's priest 241
The story of Muchukunda prevailing through the spiritual power of his priest Vaçishtha, over king Vaiçravana ... ... ib
The conduct by which a king aggrandises his subjects and wins regions of felicity hereafter ... 242
Yudhishthira sees no merit in Sovereignty and wishes to retire into the woods ... ... ib
Bhishma urges Yudhishthira to put forth manliness and exertion 244
The difference between Brāhmanas engaged in their own duties and those amongst them that are not so engaged 245
The king is the lord of all wealth except what belongs to the Brāhmanas... 247
The story of the king of the Kaikeyas seized by a *Rākshasa*, and his release ... ... ib
Whether a Brāhmana in seasons of distress, can practise, for livelihood, the duties of a Vaiçya ... 250
What articles a Brāhmana may sell if he betakes to the pratices of a Vaiçya ... ... ib
How the king should behave when he is opposed by all the orders of men 251
If Kshatriyas become hostile to Brāhmanas, how the latter should be protected ... ... ib
Yudhishthira enquires whether upon an anarchy happening, any man that protects and rules acquires merit... 253
Bhishma answers in the affirmative ... ... ib
A king that does not or cannot protect is useless ... ib

PAGE.

The kind of persons that are eligible as royal priests... 254
Yudhishthira enquires about the limits or measure of the *Dakshinā* ... ... ib
Bhishma's answer fraught with grave wisdom ... 255
Who should and who should not be trusted by the king 256
How the king should conduct himself for winning over kinsmen and friends 259
Nārada's instructions to Vāsudeva ... ... ib
The second means by which the king may win kinsmen and friends 262
The story of Kālakavrikshiya and Kshemadarçin the king of the Koçalas ... ... ib
The qualifications of legislators, ministers, courtiers, and counsellors 268
The merits of agreeableness of speech 273
With whom should the king behave in what way ? ... 274
The kind of city which a king should have ... 277
How a kingdom should be consolidated and how it should be protected 280
How the king should behave if he wishes for wealth 284
The king should not cut down trees yielding edible fruits 287
Yudhishthira enquires how one man acquires superiority over the rest 289
Bhishma's answer... ... ... ib
The noble discourse of Utathya to Māndhātri about the king's power being only a trust for the good of his people and not for the gratification of his own caprices 290
Continuation of Utathya's discourse 293
Power was created for protecting Weakness ... 294
Weakness more powerful than the greatest Power ... 295
How a righteous king desirous of acting righteously should behave 299
The discourse of Vāmadeva to Vasumanas ... ib

PAGE.

The consequences that result from the king's acting unrighteously 300
Continuation of Vāmadeva's discourse 304
How a Kshatriya should act who desires to subjugate another 305
A king should never desire to subjugate the Earth by unrighteous means 307
Yudhishthira's condemnation of Kshatriya practices... 310
Bhishma points out that by chastising the wicked, protecting the good, performing sacrifices, &c., the king cleanses himself ... ... ib
The regions of felicity acquired by unreturning heroes 312
The story of Amvarisha, Indra, and Sudeva ... 313
The address of Janaka to his soldiers 317
How kings should lead their troops to battle ... 318
How the troops should be accoutred, armed, and disposed for battle 324
Indications of courage ... ... ib
What the indications are of the future success of an army 327
How a king should behave towards a foe that is mild, towards one that is fierce, and towards one that has many allies 330
The discourse between Vrihaspati and Indra ... ib
Vrihaspati recommends conciliation or lulling a foe into security 331
Other means ... ... ib
A king should never slay a large number of the defeated troops ... ... ib
Continuation of Vrihaspati's discourse 332
The indications of wicked persons 333
How a righteous king deprived of his kingdom should act 335
The discourse between Kshemadarçin and Kālakavrikshiya 336
Continuation of the discourse 341

PAGE.

The king's reply discountenancing deceit and frand ... 343
How the king should behave towards the aristocracy ... 346
Important duties in brief 349
The relative superiority of parents and preceptors ... 350
The characteristics of truth and falsehood ... 352
How may creatures avoid difficulties 355
How may good and wicked men be recognised ... 357
The story of the pious jackal who acted as minister to the tiger ... ... ib
The story of the camel who had obtained a long neck 365
The discourse between Ocean and Rivers regarding the latters' never washing away a cane ... 367
How a man of worth should behave when insulted with harsh words in an assembly 368
The qualifications of persons that may be employed by the king 371
The story of the dog who by favor of the *Rishi* became a *Çarabha* and was, for misconduct, retransformed into his own canine form ... 373
Continuation of Bhishma's discourse on the qualifications of servants 377
Continuation of ditto 379
How the king should exercise the duty of protection... 381
Yudhishthira enquires about the origin and character of Chastisement 387
Bhishma's discourse on Chastisement 388
The discourse between Vasuhoma and Māndhātri ... 393
Bhishma's discourse on Virtue, Wealth, and Pleasure 398
How may one acquire a virtuous behaviour ... 401
Bhishma recites the discourse of Dhritarāshtra to Duryodhana ... ... ib
The story of Indra's taking away from Prahlāda the latter's prosperity 403
The characteristics of Hope 406
The discourse between Sumitra and Rishava ... 407

PAGE.

The story of Viradyumna and the loss of his son ... 410
The discourse between Gotama and Yama ... 414
How may a king in great danger and distress and shorn of friends behave 415

Āpaddharmānuçāsana Parva.

Yudhishthira enquires of Bhishma what should be done by a weak and timid king as also by one that is in great distress 421
Bhishma's answer recommending peace by even the surrender of territory ... ... ib
The king should never surrender his person as long as he can avoid doing it ... ... ib
If the invading enemy be righteous, the assailed king should make peace 422
If otherwise, the assailed should fight bravely and fall ... ... ib
How a Brāhmana should subsit in times of calamity ... ib
Bhishma begins his exposition of the morality of adversity ... ... ib
At times of calamity the king may take from the wicked for giving it to the good ... ... ib
At such times censurable acts do not become censurable ... ... ib
The king should never oppress Brāhmanas even at such times 423
Slanderous discourses should be avoided ... ... ib
The indications of righteousness 424
Difficulty in finding the course of duty ... ... ib
How should a king fill his treasury 425
The king should establish laws which he should never transgress ... ... ib
The two duties of a Kshatriya are the acquisition of religious merit and of wealth 427
The merits of Power ... ... ib.
The s tory of the robber who gained heaven ... 429

PAGE.

What wealth should not be taken by the king ... 431
Who enjoy happiness 432
The story of the three fishes ... ... ib
How a king should behave who is weak and threatened on all sides by powerful foes ... 434
The story of the mouse, the cat, the owl, the mungoose, and the hunter 435
Continuation of the story 440
The wisdom of the mouse in selecting the proper moment for extricating the cat 442
The cat's desire for friendship with the mouse ... 443
The mouse's answer ... ... ib
The moral of the story illustrated by Bhishma ... 449
The merits of distrust 451
The story of the bird Pujani and king Brahmadatta ... ib
How a king should behave when there is a general decadence of Righteousness 460
The story of Bharadwāja's discourse to king Catrunjaya 461
The king should have the rod of Chastisement always uplifted in his hands ... ... ib
The diverse other duties of the king 462
When there is terrible distress around, how a Brāhmana should live 468
Bhishma's reply ... ... ib
Description of a terrible famine 469
Description of a Chandāla hamlet 470
Viçwāmitra, in rage of hunger, desires to steal a dog's haunch 471
The *Rishi* discovered by the Chandāla who owns the haunch ... ... ib
Discourse between the *Rishi* and the Chandāla ... 472
The *Rishi* takes away the dog's haunch for saving his life... 477
Yudhishthira's distress at this possible act of impiety cited as a duty ... ... ib
Bhishma's reply ... ... ib

PAGE.

Kings should gather wisdom from various sources and not from the Vedas alone 477
Scriptures are no scriptures if they cannot stand the test of reason 479
The sin of killing a person is equal to the sin of not killing one that deserves to be killed ... 480
Yudhishthira enquires after the merits of saving suppliants 481
The story of the hunter and the pigeon ... ... ib
Description of a storm and shower 482
The hunter seizes a she-pigeon ... ... ib
The lament of the male pigeon for the she-pigeon ... ib
The she-pigeon's answer to her lord, from within the hunter's cage 485
The male pigeon desires to do the duties of hospitality to the distressed hunter 487
The fowler's repentance 488
The lament of the she-pigeon for the Death of her spouse 489
The couple of pigeons ascend to heaven 490
The fowler takes to rigid penances and at last ascends to heaven ... ... ib
The discourse between Indrota and king Janamejaya... 491
Indrota rebukes Janamejaya for the six of Brāhmanicide that stains him 492
Janamejaya meekly endures the reproof 493
Janamejaya seeks instruction from Indrota ... 494
Indrota discourses to the repentant king on the means of cleansing himself 495
The story of the Vulture and the Jackal and the restoration of a dead child to life 499
Civa shows himself unto the weeping kinsmen of the dead child 508
Civa restores the dead child to life ... ... ib
Yudhisthira asks Bhishma as to how a weak king who incurs the wrath of a powerful one behave in the hour of danger 509

PAGE.

Bhishma recites the story of the *Çālmali* who having dared the Wind-god, saved himself by causing his branches to be lopped off ... 509
Covetousness is the cause of sin 515
Discourse on Ignorance 518
Self-restraint is the highest of virtues 520
Penance is the root of everything 523
Discourse on Truth and its indications 524
The thirteen virtues comprised in Tenth... ... 525
Truth heavier than a hundred Horse-sacrifices ... 526
Discourse on the thirteen vices that are powerful foes of all 527
The indications of malevolent persons 529
How should Brāhmanas be provided for 530
The five kinds of falsehood that are not sinful ... 533
The three sins that have no expiation ... ... ib
Different kinds of expiation for different kinds of sin 535
Nakula's question about the superiority of the sword as a weapon 538
Origin of the creation 539
The *Dānavas* disregard the behests of the Grandsire 540
The Grandsire creates the Sword 541
Rudra wields the Sword ... ... ib
Rudra, with that weapon, slays the *Dānavas* ... 542
The transmission of the Sword from taker to taker ... 543
Yudhishthira's question to Vidura and his own brothers about the triple aggregate 545
Vidura's answer assigning precedence to Virtue ... ib
Arjuna's answer assigning precedence to Wealth or Profit 546
Nakula and Sahadeva agree with Arjuna ... 547
Bhima's answer assigning precedence to Desire ... ib
Yudhishthira applauds withdrawal from the triple aggregate and Emancipation 549
With whom friendship should be avoided... ... 551

PAGE.

History of an ungrateful person 553
Gautama, a Brāhmana of good birth but destitute of education, takes up his abode in a village of robbers 554
A former acquaintance possessed of learning encounters him and exhorts him to leave his sinful mode of life 555
Gautama leaves home in search of wealth ... 556
Gautama meets with a prince of cranes 557
Gautama becomes a guest of the bird ... ... ib
Gautama is directed by the bird to the chief of the *Rākshasas* 559
Gautama goes to Meruvraja the capital of the *Rākshasa* chief ... ... ib
Gautama comes away with much wealth 562
On his way home Gautama meets with and is received hospitably by the prince of cranes ... ib
Gautama ungratefully slays the bird 563
Gautama seized by the messengers of the *Rākshasa* king 564
Gautama hacked to pieces by the *Rākshasas* ... ib
The very robbers of the forest refuse to feast on Gautama's flesh ... ... ib
The prince of cranes revived by Indra 565
The story of the Grandsire's curse on the crane ... ib
The crane asks Indra to revive Gautama ... 566
Gautama, revived, goes back to his sinful mode of life in the village of the robbers ... ... ib
Bhishma's observations on ingratitude ... ... ib

FINIS.

सत्यमेव जयते

THE MAHABHARATA

CĀNTI PARVA.

SECTION I.

(*Rājadharmānuçāsana Parva.*)

Having bowed down unto Nārāyana, and Nara the foremost of male beings, and unto the goddess Saraswati, must the word Jaya be uttered.

Vaiçampāyana said,—"Having offered oblations of water unto all their friends and kinsmen, the sons of Pāndu, and Vidura, and Dhritarāshtra, and all the Bharata ladies,[1] continued to dwell there (on the banks of the sacred stream). The high-souled sons of Pāndu desired to pass the period of mourning,* which extended for a month, outside the Kuru city. After king Yudhishthira the just had performed the water-rites, many high-souled sages crowned with ascetic success and many foremost of regenerate *Rishis* came there to see the monarch.[3] Among them were the Island-born (Vyāsa), and Nārada, and the great *Rishi* Devala, and Devasthāna, and Kanwa. They were all accompanied by best of their pupils.[4] Many other members of the regenerate order, possessed of wisdom and accomplished in the Vedas, leading lives of domesticity or belonging to the *Snātaka* class, came to behold the Kuru king. Those high-souled ones, as they came, were duly worshipped (by Yudhishthira). The great *Rishis* then took their seats on costly carpets.[6] Accepting the worship suited to that period (of mourning and impurity) that was offered them, they sat in due order around the king.[7] Thousands of Brāhmanas offered consolation and comfort to that king of kings residing on the sacred banks of the Bhāgirathi with heart exceedingly

* Literally, the period of impurity. The period of mourning is the period of impurity, according to the Hindu scriptures. By performing the *Cràddha* rite, one becomes pure again. Till then one can perform no religious rites.—T.

agitated by grief.[8] Then Nārada, after having accosted the *Rishis* with the Island-born for their first, in due time, addressed Yudhishthira the son of Dharma, saying,[9]—'Through the might of thy arms and the grace of Mādhava, the whole Earth, O Yudhishthira, hath been righteously won by thee![10] By good luck, thou hast escaped with life from this dreadful battle! Observant as thou art of the duties of a Kshatriya, dost thou not rejoice, O son of Pāndu?[11] Having slain all thy foes, shalt thou not gratify thy friends, O king? Having obtained this prosperity, I hope, grief doth not afflict thee still?'[12]

"Yudhishthira said,—'Indeed, the whole Earth hath been subjugated by me through my reliance on the might of Krishna's arms, through the grace of the Brāhmanas, and through the strength of Bhima and Arjuna![13] This heavy grief, however, is always sitting in my heart, viz., that through covetousness I have caused this dreadful carnage of kinsmen! Having caused the death of the dear son of Subhadrā, and of the sons of Draupadi, this victory, O holy one, appears to me in the light of a defeat![14-15] What will Subhadrā of Vrishni's race, that sister-in-law of mine, say unto me? What also will the people residing in Dwārakā say unto the slayer of Madhu when he goes thither from this place?[16] This Draupadi, again, who is ever engaged in doing what is agreeable to us, bereaved of sons and kinsmen, is paining me exceedingly![17] This is another topic, O holy Nārada, about which I will speak to thee! In consequence of Kunti having kept her counsels close in respect of a very important matter, great has been my grief![18] That hero who had the strength of ten thousand elephants, who in this world was an unrivalled car-warrior, who was possessed of leonine pride and gait, who was endued with great intelligence and compassion, whose liberality was very great, who practised many high vows,[19] who was the refuge of the Dhārtarāshtras, who was sensitive about his honor, whose prowess was irresistible, who was ready to pay off all injuries and was always wrathful (in battle), who overthrew us in repeated encounters,[20] who was quick in the use of weapons, conversant with every mode of warfare, possessed of great skill, and endued with wonderful valour, (that Karna) was a son of

Kunti, born secretly of her, and therefore a uterine brother of ours![21] Whilst we were offering oblations of water unto the dead, Kunti spoke of him as the son of Surya. Possessed of every virtue, that child had been cast into the water.[22] Having placed him in a basket made of light materials, Kunti committed him to the current of Gangā. He who was regarded by the world as a *Suta's* child born of Rādhā,[23] was really the eldest son of Kunti and, therefore, our uterine brother! Covetous of kingdom, alas, I have unwittingly caused that brother of mine to be slain! It is this that is burning my limbs like a fire burning a heap of cotton![24] The white-steeded Arjuna knew him not for a brother! Neither I, nor Bhima, nor the twins, knew him for such! He, however, of excellent bow knew us (for his brothers).[25] We have heard that on one occasion Prithā went to him for seeking our good and addressed him, saying,—Thou art my son![26]—That illustrious hero, however, refused to obey Prithā's wishes. Subsequently, we are informed, he said unto his mother these words:[27]—I am unable to desert Duryodhana in battle! If I do so, it would be a dishonorable, cruel, and ungrateful act![28] If, yielding to thy wishes, I make peace with Yudhishthira, people will say that I am afraid of the white-steeded Arjuna![29] Having vanquished Arjuna with Keçava, therefore, in battle, I will subsequently make peace with Dharma's son!—Even these were his words as we have heard.[30] Thus answered, Prithā once more addressed her son of broad chest and said,—Fight Phālguna then, but spare my four other sons![31]—The intelligent Karna, with joined-hands, then replied unto his trembling mother, saying,—If I get thy four other sons even under my power, I will not slay them![32] Without doubt, O goddess, thou shalt continue to have five sons! If Karna be slain with Arjuna thou shalt have five! If, on the other hand, Arjuna be slain, thou shalt have five, numbering me![33]—Desirous of the good of her children, his mother once more said unto him,—Go, O Karna, do good unto those brothers of thine whose good thou always seekest![34]—Having said these words, Prithā took his leave and came back to her abode. That hero has been slain by Arjuna,—the uterine brother by the

brother![35] Neither Prithā, nor he, had ever disclosed the secret, O lord! That hero and great bowman, was therefore slain by Arjuna in battle![36] Subsequently I have come to know, O best of regenerate ones, that he was my uterine brother! Indeed, at Prithā's words I have come to know that Karna was our eldest-born![37] Having caused my brother to be slain, my heart is burning exceedingly! If I had both Karna and Arjuna for aiding me, I could have vanquished Vāsudeva himself![38] Whilst I was tortured in the midst of the assembly by the wicked-souled sons of Dhritarāshtra, my wrath, suddenly provoked, became cooled at sight of Karna![39] Even while listening to the harsh and bitter words of Karna himself on that occasion of our match at dice,—to the words, that is, that Karna uttered from desire of doing what was agreeable to Duryodhana,[40]—my wrath became cooled at sight of Karna's feet. It seemed to me that Karna's feet resembled the feet of our mother Kunti![41] Desirous of finding out the reason of that resemblance between him and our mother, I reflected for a long time. With even my best exertions I failed to find the cause![42] Why, indeed, did the Earth swallow up the wheels of his car at the time of battle? Why was my brother cursed? It behoveth thee to recite all this to me![43] I desire to hear everything from thee, O holy one! Thou art acquainted with everything in this world and thou knowest both the past and the future!'"[44]

SECTION II.

Vaiçampāyana said,—"That foremost of speakers, viz., the sage Nārada, thus questioned, narrated everything about the manner in which he who was believed to be a *Suta's* son had been cursed (in former days).[1]

"Nārada said,—It is even so, O mighty-armed one, as thou sayest, O, Bhārata! Nothing could resist Karna and Arjuna in battle![2] This, O sinless one, that I am about to tell thee is unknown to the very gods. Listen to me, O mighty-armed one, as it befell in former days![3] How all the Kshatriyas, cleansed by weapons, should attain to regions of bliss, was the

question. For this, a child was conceived by Kunti in her maidenhood, capable of provoking a general war.[4] Endued with great energy, that child came to have the status of a *Suta*. He subsequently acquired the science of weapons from the preceptor (Drona), that foremost descendant of Angirasa's race.[5] Thinking of the might of Bhimasena, the quickness of Arjuna in the use of weapons, the intelligence of thyself, O king, the humility of the twins, the friendship, from earliest years, between Vāsudeva and the wielder of *Gāndiva*, and the affection of the people for you all, that young man was burnt with envy.[6-7] In early age he made friends with king Duryodhana, led by accident and his own nature and the hate he bore towards you all.[8] Beholding that Dhananjaya was superior to every one in the science of weapons, Karna one day approached Drona in private and said these words unto him,[9]—I desire to be acquainted with the *Brahma* weapon, with all its *mantras* and the power of withdrawing it, for I desire to fight Arjuna![10]—Without doubt, the affection thou bearest to every one of thy pupils is equal to what thou bearest to thy own son! I pray that all masters of the science of weapons may, through thy grace, regard me as one accomplished in weapons![11]—Thus addressed by him, Drona, from partiality for Phālguna, as also from his knowledge of the wickedness of Karna, told him,[12]—None but a Brāhmana, who has duly observed all vows, should be acquainted with the *Brahma* weapon, or a Kshatriya that has practised austere penances, and no other![13] —When Drona had answered thus, Karna, having worshipped him, obtained his leave, and proceeded without delay to Rāma then residing on the Mahendra mountains.[14] Approaching Rāma, he bent his head unto him and said,—I am a Brāhmana of Bhrigu's race!—This procured honor for him.[15] With this knowledge about his birth and family, Rāma received him kindly and said,—Thou art welcome!—at which Karna became highly glad.[16] While residing on the Mahendra mountains that resembled heaven itself, Karna met and mixed with many *Gandharvas*, and *Yakshas*, and *gods*.[17] Residing there, he acquired all the weapons duly, and became a great favorite of the gods, the *Gandharvas*, and the *Rākshasas*.[18] One day he

roved on the sea coast by the side of that asylum. Indeed, Surya's son, armed with bow and sword, wandered alone.[19] While thus employed, O Pārtha, he inadvertently slew, without willing it, the *Homa* cow of a certain utterer of *Brahma* who daily performed his *Agnihotra* rite.[20] Knowing that he had perpetrated that act from inadvertence, he informed the the Brāhmana of it. Indeed, Karna, for the object of gratifying the owner, repeatedly said,—[21]—O holy one, I have killed this thy cow without willing it! Forgive the act![22]—Filled with wrath, the Brāhmana, rebuking him, said these words!—O thou of wicked conduct, thou deservest to be killed! Let the fruit of this act be thine, O thou of wicked soul![23] While fighting him, O wretch, whom thou always challengest, and for whose sake thou strivest so much every day, the Earth shall swallow the wheel of thy car![24] And while the wheel of thy car shall thus be swallowed up by the Earth, thy foe, putting forth his prowess, will cut off thy head, thyself being stupified the while! Leave me, O vile man![25] As thou hast heedlessly slain this my cow, even so will thy foe cut off thy head while thou shalt be heedless![26]—Though cursed, Karna still sought to gratify that foremost of Brāhmanas by offering him kine and wealth and gems. The latter, however, once more answered him,[27]—All the worlds will not succeed in falsifying the words spoken by me! Go hence or remain, do whatever thou likest![28]—Thus addressed by the Brāhmana, Karna, hanging down his head from cheerlessness, returned timidly to Rāma, reflecting on that matter.'"[29]

SECTION III.

"Nārada said,—'That tiger of Bhrigu's race, (viz., Rāma), was well pleased with the might of Karna's arms, his affection (for him), his self-restraint, and the services he did unto his preceptor.[1] Observant of ascetic penances, Rāma cheerfully communicated, with due forms, unto his penance-observing disciple, everything about the *Brahma* weapon with the *mantras* for withdrawing it.[2] Having acquired a knowledge of that weapon, Karna began to pass his days happily in Bhrigu's

retreat, and endued with wonderful prowess, he devoted himself with great ardour to the science of weapons.[3] One day Rāma of great intelligence, while roving with Karna in the vicinity of his retreat, felt himself very weak in consequence of the fasts he had undergone.[4] From affection begotten by confidence, the tired son of Jamadagni, placing his head on Karna's lap, slept soundly.[5] While his preceptor was thus sleeping (with head) on his lap, a frightful worm, whose bite was very painful and which subsisted on phlegm and fat and flesh and blood, approached the presence of Karna.[6] That blood-drinking worm, approaching Karna's thigh, began to pierce it. Through fear of (awaking) his preceptor, Karna became unable to either throw away or kill that animal.[7] Though his limb was bored through by that worm, O Bhārata, the son of Surya, lest his preceptor should awake, suffered it to do its pleasure.[8] Though the pain was intolerable, Karna bore it with heroic patience, and continued to hold Bhrigu's son on his lap, without quivering in the least and without manifesting any sign of pain.[9] When at last Karna's blood touched the body of Rāma of great energy, the latter awoke and said these words in fear,[10] —Alas, I have been made impure! What is this that thou art doing! Tell me, casting off all fear, what is the truth of this matter![11]—Then Karna informed him of that worm's bite. Rāma saw that worm which resembled a hog in shape.[12] It had eight feet and very keen teeth, and it was covered with bristles that were all pointed like needles. Called by the name of *Alarka*, its limbs were then shrunk (with fear).[13] As soon as Rāma cast his eyes on it, the worm gave up its life-breaths, melting in that blood which it had drawn. All this seemed wonderful.[14] Then in the welkin was seen a *Rākshasa* of terrible form, dark in hue, of a red neck, capable of assuming any form at will, and staying on the clouds.[15]—His object fulfilled, the *Rākshasa*, with joined hands, addressed Rāma, saying,[16]—O best of ascetics, thou hast rescued me from this hell! Blessed be thou, I adore thee, thou hast done me good![17]—Possessed of great energy, the mighty-armed son of Jamadagni said unto him,—Who art thou? And why also didst thou fall into hell? Tell me all this![18] He answered,

—Formerly I was a great *Asura* of the name of Dança. In the *Krita* period, O sire, I was of the same age with Bhrigu![19] I ravished the dearly-loved spouse of that sage. Through his curse I fell down on the Earth in the form of a worm![20] In anger thy ancestor said unto me,—[Subsisting on urine and phlegm, O wretch, thou shalt lead a life of hell![21] I then beseeched him, saying,—[When, O Brāhmana, will this curse end?]—Bhrigu replied unto me, saying,—[This curse shall end through Rāma of my race!][22]—It was for this that I had obtained such a course of life like one of uncleansed soul! O righteous one, by thee, however, I have been rescued from that sinful life![23]—Having said these words, the great *Asura*, bending his head unto Rāma, went away. Then Rāma wrathfully addressed Karna, saying,[24]—O fool, no Brāhmana could endure such agony! Thy patience is like that of a Kshatriya! Tell me the truth, without fear![25]—Thus asked, Karna, fearing to be cursed, and seeking to gratify him, said these words,—O thou of Bhrigu's race, know me for a *Suta*, a race that has sprung from the intermixture of Brāhmanas with Kshatriyas![26] People call me Karna the son of Rādhā! O thou of Bhrigu's race, be gratified with my poor self that has acted from the desire of obtaining weapons![27] There is no doubt in this that a reverend preceptor in the *Vedas* and other branches of knowledge is one's father! It was for this that I introduced myself to thee as a person of thy own race![28]—Unto the cheerless and trembling Karna, prostrated with joined hands upon Earth, that foremost one of Bhrigu's race, smiling though filled with wrath, answered,[29]—Since thou hast, from avarice of weapons, behaved here with falsehood, therefore, O wretch, this *Brahma* weapon shall not dwell in thy remembrance![30]* Since thou art not a Brāhmana, truly this *Brahma* weapon shall not, up to the time of thy death, dwell in thee when thou shalt be engaged with a warrior equal to thyself![†][31] Go

* Literally, "shall not appear to thee by inward light."—T.

† The meaning is this:—"This weapon shall not dwell with thee up to thy last moments. Thou shalt forget it or it shall not appear at thy bidding, when thy death becomes nigh, though at other times, thou mayst be master of it!"—T.

hence, this is no place for a person of such false behaviour as thou! On Earth, no Kshtriya will be thy equal in battle!"[33]—Thus addressed by Rāma, Karna came away, having duly taken his leave. Arriving then before Duryodhana, he informed him, saying,—I have mustered all weapons!—'"[34]

SECTION IV.

"Nārada said,—'Having thus obtained weapons from him of Bhrigu's race, Karna began to pass his days in great joy, in the company of Duryodhana, O bull of Bharata's race![1] Once on a time, O monarch, many kings repaired to a Self-choice at the capital of Chitrāngada, the ruler of the country of the Kālingas.[2] The city, O Bhārata, full of opulence, was known by the name of Rājapura. Hundreds of rulers repaired thither for obtaining the hand of the maiden.[3] Hearing that diverse kings had assembled there, Duryodhana also, on his golden car, proceeded thither, accompanied by Karna.[4] When the festivities commenced in that Self-choice, diverse rulers, O best of kings, came thither for the hand of the maiden.[5] There were amongst them Ciçupāla and Jarāsandha and Bhishmaka and Vakra, and Kapotaroman and Nila and Rukmi of steady prowess,[6] and Crigāla who was ruler of the kingdom of females, and Açoka and Catadhanwan and the heroic ruler of the Bhojas.[7] Besides these, many others who dwelt in the countries of the South, and many preceptors (in arms) of the *mleccha* tribes, and many rulers from the East and the North, O Bhārata, came there.[8] All of them were adorned with golden *Angadas*, and possessed of the splendour of pure gold. Of effulgent bodies, they were like tigers of fierce might.[9] After all those kings had taken their seats, O Bhārata, the maiden entered the arena, accompanied by her nurse and a guard of eunuchs.[10] Whilst being informed of the names of the kings (as she made her round), that maiden of the fairest complexion passed by the son of Dhritarāshtra as she had passed others before him).[11] Duryodhana, however, of Kuru's race could not tolerate that rejection of himself. Disregarding all the kings, he commanded the maiden to stop.[12] Intoxicated with the pride of energy, and relying

upon Bhishma and Drona, king Duryodhana, taking up that maiden on his car, abducted her with force.[13] Armed with sword, clad in mail, and his fingers cased in leathern fences, Karna, that foremost of all wielders of weapons, riding on his car, proceeded along Duryodhana's rear.[14] A great uproar then took place among the kings, all of whom were actuated by the desire for fight.—Put on your coats of mail! Let the cars be made ready!—(These were the sounds that were heard).[15] Filled with wrath, they pursued Karna and Duryodhana, showering their arrows upon them like masses of clouds pouring rain upon a couple of hills,[16] As they thus pursued them, Karna felled their bows and arrows on the ground, each with a single arrow.[17] Amongst them some became bowless, some rushed bow in hand, some were on the point of shooting their shafts, and some pursued them, armed with darts and maces.[18] Possessed of great lightness of hands, Karna, that foremost of all smiters, afflicted them all. He deprived many kings of their drivers, and thus vanquished all those lords of Earth.[19] They then themselves took up the reins of their steeds, and saying, —Go away, go away,—turned away from the battle with cheerless hearts.[20] Protected by Karna, Duryodhana also came away, with a joyous heart, bringing with him the maiden to the city called after elephant.'"[21]

SECTION V.

"Nārada said,—'Hearing of the fame of Karna's might, the ruler of the Magadhas, viz., king Jarāsandha, challenged him to a single combat. Both conversant with celestial weapons, a fierce battle took place between them in which they struck each other with diverse kinds of arms.[2] At last when their arrows were exhausted and bows and swords were broken and they both became carless, they began, possessed of might as they were, to fight with bare arms.[3] While engaged with him in mortal combat with bare arms, Karna was about to sever the two portions of his antognist's body that had been united together by Jarā.[4] The king (of Magadha) then, feeling himself very much pained, cast off all desire of hostility and ad-

dressed Karna, saying,—I am gratified![5]—From friendship he then gave unto Karna the town Mālinī. Before this, that tiger among men and subjugator of all foes, (viz., Karna) had been king of the Angas only, but from that time that grinder of hostile forces began to rule over Champā also, agreeably to the wishes of Duryodhana, as thou knowest![7] Thus Karna became famous on Earth for the valour of his arms. When, for thy good, the Lord of the celestials begged of him his (natural) coat of mail and ear-rings,[8] stupified by celestial illusion, he gave away those precious possessions.[9] Deprived of his ear-rings and divested of his natural armour, he was slain by Arjuna in Vāsudeva's presence.[10] In consequence of a Brāhmana's curse, as also of the curse of the illustrious Rāma, of the boon granted to Kunti and the illusion practised on him by Indra,[11] of his depreciation by Bhishma as only half a car-warrior, at the tale of *Rathas* and *Atirathas*, of the destruction of his energy caused by Calya (with his keen speeches), of Vāsudeva's policy,[12] and, lastly, of the celestial weapons obtained by Arjuna from Rudra and Indra and Yama and Varuna and Kuvera and Drona and the illustrious Kripa,[13] the wielder of *Gāndiva* succeeded in slaying Vikartana's son Karna of effulgence like that of Surya himself![14] Even thus had thy brother been cursed and beguiled by many! As, however, he has fallen in battle, thou shouldst not grieve for that tiger among men!'"[15]

SECTION VI.

Vaiçampāyana said,—"Having said these words, the celestial *Rishi* Nārada became silent. The royal sage Yudhishthira, filled with grief, became plunged in meditation.[1] Beholding that hero cheerless and unmanned by sorrow, sighing like a snake and shedding copious tears,[2] Kunti, herself filled with grief and almost deprived of her senses by sorrow, addressed him in these sweet words of grave import and well suited to the occasion:[3]—O mighty-armed Yudhishthira, it behoveth thee not to give way to sorrow thus! O thou of great wisdom, kill this grief of thine, and listen to what I say![4] I tried in past times to apprise Karna of his brothership with thee,

The god Surya also, O foremost of all righteous persons, did the same.[5] All that a well-wishing friend, from desire of good, should say unto one, was said unto Karna by that god in a dream and once more in my presence![6] Neither by affliction nor by reasons could Surya or myself succeed in pacifying him or inducing him to unite himself with thee![7] Succumbing to the influence of Time, he became resolved upon wreaking his enmity on thee. As he was bent upon doing injuries unto you all, I myself gave up the attempt.'[8] Thus addressed by his mother, king Yudhishthira, with tearful eyes and heart agitated by grief, said these words:[9]—'In consequence of thyself having concealed thy counsels, this great affliction has overtaken me!' Possessed of great energy, the righteous king then, in sorrow, cursed all the women of the world, saying,—'Henceforth no woman shall succeed in keeping a secret![10]—The king then, recollecting his sons and grandsons and kinsmen and friends, became filled with anxiety and grief.[11] Afflicted with sorrow, the intelligent king, resembling a fire covered with smoke, became penetrated with despair."[12]

SECTION VII.

Vaiçampāyana said,—"The righteous-souled Yudhishthira, with an agitated heart and burning with sorrow, began to grieve for that mighty car-warrior Karna.[1] Sighing repeatedly, he addressed Arjuna, saying,—'If, O Arjuna, we had led a life of mendicancy in the cities of the Vrishnis and the Andhakas, then this miserable end would not have been ours in consequence of having exterminated our kinsmen![2-3] Our foes, the Kurus, have gained in prosperity, while we have become divested of all the objects of life, for what fruits of righteousness can be ours when we have been guilty of self-slaughter?[4*] Fie on the usages of Kshatriyas, fie on might and valour, and fie on wrath, since through these such a calamity hath overtaken us![5] Blessed are forgiveness, and self-

* The Kurus, our foes, having fallen in battle, have all gone to heaven, while grief has become our lot.—T.

restraint, and purity, with renunciation and humility, and abstention from injury, and truthfulness of speech on all occasions, which are all practised by forest-recluses![6] Full of pride and arrogance, ourselves, however, through covetousness and folly and from desire of enjoying the sweets of sovereignty, have fallen into this plight![7] Beholding those kinsmen of ours that were bent on acquiring the sovereignty of the world slain on the field of battle, such grief hath been ours that one cannot gladden us by giving us the sovereignty of even the three worlds![8] Alas, having slain, for the sake of the Earth, such lords of Earth as deserved not to be slain by us, we are bearing the weight of existence, deprived of friends and reft of the very objects of life![9] Like a pack of dogs fighting one another for a piece of meat, a great disaster has overtaken us! That piece of meat is no longer dear to us! On the other hand, it shall be thrown aside![10] They that have been slain should not have been slain for the sake of even the whole Earth or mountains of gold, or all the horses and kine in this world![11] Filled with envy and a hankering for all earthly objects, and influenced by wrath and pleasure, all of them, betaking themselves to the high way of Death, have repaired to the regions of Yama![12] Practising asceticism and *Brahmacharyya* and truth and renunciation, sires wish for sons endued with every kind of prosperity.[13] Similarly, by fasts and sacrifices and vows and sacred rites and auspicious ceremonies, mothers conceive. They then hold the fœtus for ten months.[14] Passing their time in misery and in expectation of fruit, they always ask themselves in anxiety,—Shall these come out of the womb safely? Shall these live after birth? Shall they grow in might and be objects of regard on Earth? Shall they be able to give us happiness in this and the other world?[15]—Alas, since their sons, youthful in years and resplendent with ear-rings, have been slain, therefore, those expectations of theirs, rendered fruitless, have been abandoned by them![16] Without having enjoyed the pleasures of this world, and without having paid off the debts they owed to their sires and the gods, they have repaired to Yama's abode![17] Alas, O mother, those kings have been slain just at that time when their parents

expected to reap the fruits of their might and wealth![*18] They were always filled with envy and a hankering after earthly objects, and were exceedingly subject to anger and joy. For this, they could not be expected to enjoy at any time or any place the fruits of victory![†19] I think that they among the Pānchālas and the Kurus that have fallen (in this battle) have been lost, otherwise he that has slain would, by that act of his, obtain all regions of bliss![‡20] We are regarded as the cause of the destruction that has overtaken the world. The fault, however, is really ascribable to the sons of Dhritarāshtra.[21] Duryodhana's heart was always set upon guile. Always cherishing malice, he was addicted to deception. Although we never offended him, yet he always behaved falsely towards us![22] We have not gained our object, nor have they gained theirs. We have not vanquished them, nor have they vanquished us. The Dhārtarāshtras could not enjoy this Earth, nor could they enjoy women and music.[23] They did not listen to the counsels of ministers and friends and men learned in the scriptures. They could not, indeed, enjoy their costly gems and well-filled treasury and vast territories.[24] Burning with the hate they bore us, they could not obtain happiness and peace. Beholding our aggrandisement, Duryodhana became colorless, pale and emaciated. Suvala's son informed king Dhritarāshtra of this.[25] As a father full of affection for his son, Dhritarāshtra tolerated the evil policy his son pursued.[26] Without doubt, by disregarding Vidura and the high-souled son of Gangā, and in consequence of his neglect in restraining his wicked and covetous son entirely governed by his

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* *Sanjāta Valaratnesu* is the true reading.—T.

† The Bombay reading *Jayaphalam* is correct. The Bengal reading *Janmaphalam*, however, is not unmeaning.—T.

‡ What Yudhishthira says here is this: all the warriors that have been slain in this battle have perished, they have not attained to heaven; if, indeed, heaven has been theirs, then the slayers too would obtain heaven, the scriptural ordinance having said so. It is impossible, however, to suppose that men of wrath who have done such wicked deeds should obtain such regions of bliss hereafter.—T.

passions, the king has met with destruction like my poor self.[27] Without doubt, Suyodhana, having caused his uterine brothers to be slain and having cast this old couple into burning grief, hath fallen off from his blazing fame![28] Burning with the hate he bore to us, Duryodhana was always of a sinful heart. What other kinsman of high birth could use such language towards kinsmen as he, from desire of battle, actually used in the presence of Krishna?[29] We also have, through Duryodhana's fault, been lost for eternity, like suns burning everything arround them with their own energy![*30] That wicked-souled wight, that embodiment of hostility, was our evil star. Ales, for Duryodhana's acts alone, this race of ours has been exterminated![31] Having slain those whom we should never have slain, we have incurred the censures of the world.[32] King Dhritarāshtra, having installed that wicked-souled prince of sinful deeds, that exterminter of his race, in the sovereignty, is obliged to grieve today![33] Our heroic foes have been slain. We have committed sin. His possessions and kingdom are gone! Having slain them, our wrath has been pacified. But grief is stupifying me![34] O Dhananjaya, a perpetrated sin is expiated by auspicious acts, by publishing it wieldly, by repentance, by almsgiving, by penances, by sojourn to *tïrthas* after renunciation of everything, by constant meditation on the scriptures.[35] Of all these, he that has practised renunciation is believed to be incapable of committing sins anew.[35] The *Çrutis* declare that he that practises renunciation escapes from birth and death, and obtaining the right road, that person of fixed soul attains to *Brahma*[36] I shall, therefore, O Dhananjaya, go to the woods, with your leave, O scorcher of foes, disregarding all the pairs of opposites, adopting the vow of taciturnity, and walking in the way pointed out by knowledge![*37] O slayer of foes, the *Çrutis* declare it and I myself have seen it with

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* Teere can be no doubt that *ātmanas* in this verse, as explained by Nilakantha, refers to Duryodhana, being a genetive singular, it cannot refer to *Vayam*.—T.

* *Pairs of oppositis*, such as heat and cold, joy and gref, &c. Comp *Gitā*, p. *ante*.—T.

my eyes, that one who is wedded to this Earth can never obtain every kind of religious merit![38] Desirous of obtaining the things of this Earth, I have committed sin, through which, as the *Çrutis* declare, birth and death are brought about.[39] Abandoning the whole of my kingdom, therefore, and the things of this Earth, I shall go to the woods, escaping from the ties of the world, freed from grief, and without affection for anything![40] Do thou govern this Earth, on which peace has been restored, and which has been divested of all its thorns! O best of Kuru's race, I have no need for kingdom or for pleasure![41]—Having said these words, king Yudhishthira the just stopped. His younger brother Arjuna then addressed him in the following words."[42]

SECTION VIII.

Vyiçampāyana said,—"Like a person unwilling to forgive an insult, Arjuna of keen speech and prowess, and possessed of energy, betraying great fierceness and licking the corners of his mouth, said these words of grave import, smiling the while:[1-3]—'Oh how painful, how distressing! I grieve to see this great agitation of thy heart, since having achieved such a superhuman feat, thou art bent upon forsaking this great prosperity![3] Having slain thy foes, and having acquired the sovereignty of the Earth which has been won through observance of the duties of thy own order, why shouldst thou abandon everything through ficklessness of heart?[4] Where on Earth hath a eunuch or a person of procrastination ever acquired sovereignty? Why then didst thou, insensate with rage, slay all the kings of the Earth?[5] He that would live by mendicancy, cannot, by any act of his, enjoy the good things of Earth! Divested of prosperity and without resources, he can never win fame on Earth or acquire sons and animals.[6] If, O king, abandoning this swelling kingdom, thou livest in the observance of the wretched mode of life led by a mendicant, what will the world say of thee?[7] Why dost thou say that abandoning all the good things of the Earth, divested of prosperity, and reft of resources, thou wilt lead a life of mendi-

cancy like a vulgar person ?[8] Thou art born in this race of kings! Having won by conquest the whole Earth, wishest thou from folly to live in the woods after abandoning everything of virtue and profit ?[9] (If thou retirest into the woods), in thy absence, dishonest men will destroy sacrifices. That sin will certainly pollute thee![10] King Nahusha, having done many wicked acts in a state of poverty cried fie on that state and said that poverty is for recluses![11] Making no provision for the morrow is a practice that suits *Rishis.* Thou knowest this well! That, however, which has been called the religion of royalty depends entirely on wealth.[12] One who robs another of wealth, robs him of his religion as well.* Who amongst us, therefore, O king, would forgive an act of spoliation that is practised on us ?[13] It is seen that a poor man, even when he stands near, is accused falsely. Poverty is a state of sinfulness. It behoveth thee not to applaud poverty, therefore![14] The man that is fallen, O king, grieveth, as also he that is poor! I do not see the difference between a fallen man and a poor man![15] All kinds of meritorious acts flow from the possession of great wealth like a mountain.[16] From wealth spring all religious acts, all pleasures, and heaven itself, O king! Without wealth, a man cannot find the very means of sustaining his life![17] The acts of a person who, possessed of little intelligence suffers himself to be divested of wealth, are all dried up like shallow streams in the summer season.[18] He that has wealth has friends. He that has wealth has kinsmen. He that has wealth is regarded as a true man in the world. He that has wealth is regarded as a learned man.[19] If a person who hath no wealth desires to achieve a particular purpose, he meets with failure. Wealth brings about accessions of wealth, like elephants capturing (wild) elephants.[20] Religious acts, pleasures, joy, courage, wrath, learning, and sense of dignity, all these proceed from wealth, O king![21] From wealth one acquires family honor. From wealth, one's religious merit increases. He that is without wealth hath neither this world,

* Because wealth enables its possessor to practice the rites of religion.—T.

nor the next, O best of men![22] The man that hath no wealth succeeds not in performing religious acts, for these latter spring from wealth, like rivers from a mountain.[23] He that is lean in respect of (his possession of) steeds and kine and servants and guests, is truly lean and not he whose limbs alone are so![24] Judge truly, O king, and look at the conduct of the gods and the *Dānavas*. O king, do the gods ever wish for anything else than the slaughter of their kinsmen (the *Asuras*)?[25] If the appropriation of wealth belonging to others be not regarded as righteous, how, O monarch, will kings practise virtue on this Earth? Learned men have, in the *Vedas*, laid down this conclusion.[26] The learned have laid it down that kings should live, reciting every day the three *Vedas*, seeking to acquire wealth, and carefully performing sacrifices with the wealth thus acquired.[27] The gods, through internecine quarrel, have obtianed footing in heaven. When, the very gods have won their prosperity through internecine quarrels, what fault can there be in such quarrels?[28] The gods, thou seest, act in this way. The eternal precepts of the *Vedas* also sanction it. To learn, teach, sacrifice, and assist at others sacrifices,—these are our principal duties. The wealth that kings take from others becomes the means of their prosperity. We never see wealth that has been earned without doing some injury to others.[29-30] It is even thus that kings conquer this world. Having conquered, they call that wealth theirs just as sons speak of the wealth of their sires as their own. The royal sages that have gone to heaven have declared this to be the duty of kings.[31] Like water flowing on every direction from a swollen ocean, that wealth runs on every direction from the treasuries of kings.[32] This Earth formerly belonged to king Dwilipa, Nahusha, Amvarisha, and Māndhātri. She now belongs to thee![33] A great sacrifice, therefore, with profuse presents of every kind and requiring a vast heap of the Earth's produce, awaits thee! If thou dost not perform that sacrifice, O king, then the sins of this kingdom shall all be thine![34] Those subjects whose king performs a horse-sacrifice with profuse presents, become all cleansed and sanctified by beholding the ablutions at the end of the sacrifice.[35] Mahādeva himself, of universal form, in a

great sacrifice requiring libations of all kinds of flesh, poured all creatures as sacrificial libations and then his own self.[36] Eternal is this auspicious path. Its fruits are never destroyed. This is the great path called *Dāçaratha*. Abandoning it, O king, to what other path wouldst thou betake thyself ?'"[37]

SECTION IX.

"Yudhishthira said,—'For a little while, O Arjuna, concentrate thy attention and fix thy mind and hearing on thy inner soul. If thou listenest to my words in such a frame of mind, they will meet with thy approbation![1] Abandoning all worldly pleasures, I shall betake myself to that path which is trod by the righteous! I shall not, for thy sake, tread along the path thou recommendest![2] If thou askest me what path is auspicious that one should tread alone, I shall tell thee! If thou dost not desire to ask me, I shall yet, unasked by thee, tell thee of it.[3] Abandoning the pleasures and observances of men of the world, engaged in performing the austerest of penances, I shall wander in the forest, with the animals that have their home there, living on fruits and roots![4] Pouring libations on the fire at due hours, and performing ablutions at morn and eve, I shall thin myself by reduced diet, and covering myself with skins, bear matted locks on my head.[5] Enduring cold, wind, and heat, as also hunger and thirst and toil, I shall emaciate my body by penances as laid down in the ordinance.[6] Charming to the heart and the ear, I shall daily listen to the clear strains of cheerful birds and animals residing in the woods.[7] I shall enjoy the fragrance of flower-burthened trees and creepers, and see diverse kinds of charming products that grow in the forest.[8] I shall also see many excellent recluses of the forest. I shall not do the slightest injury to any creature, what need be said then of those that dwell in villages and towns?[9]* Leading a retired life and devoting myself to contemplation, I shall live upon ripe and unripe fruits and gratify the *Pitris*

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* The sense is that when I will not wrong the denizens of even the woods, there is little chance of my wronging men of the world.—T.

and the deities with offerings of wild fruits and spring water and grateful hymns.[10] Observing in this way the austere regulations of a forest life, I shall pass my days, calmly awaiting the dissolution of my body.[11] Or, living alone and observing the vow of taciturnity, with my head shaved clean, I shall derive my sustenance by begging each day of only one tree.[12]* Smearing my body with ashes, and availing of the shelter of abandoned houses, or lying at the foot of trees, I shall live, casting off all things dear or hateful.[13] Without indulging in grief or joy, and regarding censure and applause, hope and affection, equally, and prevailing over every couple of opposites, I shall live casting off all the things of the world![14] Without conversing with anybody, I shall assume the outward form of a blind and deaf idiot, while living in contentment and deriving happiness from my own soul.[15] Without doing the least injury to the four kinds of movable and immovable creatures, I shall behave equally towards all creatures whether mindful of their duties or following only the dictates of the senses.[16] I shall not jeer at any one, nor shall I frown at anybody. Restraining all my senses, I shall always be of cheerful face.[17] Without asking anybody about the way, proceeding along any route that I may happen to meet with, I shall go on, without taking note of the country or the point of the compass to which or towards which I may go.[18] Regardless of whither I may proceed, I shall not look behind. Divesting myself of desire and wrath, and turning my gaze inwards, I shall go on, casting off pride of soul and body.[19]† Nature always walks ahead: hence, food and drink will somehow be accomplished. I shall not think of those pairs of opposites that stand in the way of such a life.[20] If pure food in even a small measure be not obtainable in the first house (to which I may go) I shall

* There is a class of recluses who support life by gathering the fallen fruits of trees. Taking the tree for a living person, they walk under its shade and beg of it its fruits. Those fruits that fall down on such occasions are regarded as the alms granted by the tree to its mendicant guest.—T.

† I follow Nilakantha's gloss in rendering the second line.—T.

get it by going to other houses. If I fail to procure it by even such a round, I shall proceed to seven houses in succession and fill my craving.[21] When the smoke of houses will cease, their hearth-fires having been extinguished, when husking-rods will be kept aside, and all the inmates will have taken their food, when mendicants and guests will cease to wander,[22] I shall select a moment for my round of mendicancy and solicit alms at two, three, or five houses at the most. I shall wander over the Earth, after breaking the bonds of desire.[23] Preserving equability in success and failure, I shall earn great ascetic merit. I shall behave neither like one that is fond of life nor like one that is about to die.[24] I shall not manifest any liking for life or dislike for death. If one strikes off one arm of mine and another smears the other arm with sandal-paste, I shall not wish evil to the one or good to the other.[25] Discarding all those acts conducive to prosperity that one can do in life, the only acts I shall perform will be to open and shut my eyes and take as much food and drink as will barely keep up life.[26] Without ever being attached to action, and always restraining the functions of the senses, I shall give up all desires and purify the soul of all impurities.[27] Freed from all attachments and tearing off all bonds and ties, I shall live free as the wind.[28] Living in such freedom from affections, everlasting contentment will be mine. Through desire, I have, from ignorance, committed great sins![29] A certain class of men, doing both auspicious and inauspicious acts here, maintain their wives, children, and kinsmen, all bound to them in relations of cause and effect.[30]* When the period of their life runs out, casting off their weakened bodies, they take upon themselves all the effects of their sinful acts, for none but the

* All the possessions of a man depend upon the acts of a previous life. Wives, children, and kinsmen, therefore, as agents of happiness or the reverse, depend upon one's past acts. They are as effects of pre-existing causes. Then again, they may be causes of effects to be manifested in the next life, for *their* acts also are supposed to affect the next life of him to whom they belong.—T.

actor is burdened with the consequences of his own acts.[31]* Even thus, endued with actions, creatures come into this wheel of life that is continually turning like the wheel of a car, and even thus, coming thither, they meet with their fellow creatures.[32] He, however, who abandons this worldly course of life, which is really a fleeting illusion although it looks eternal, and which is afflicted by birth, death, decrepitude, disease, and pain, is sure to obtain happiness.[33] When, again, the very gods fall down from heaven and great *Rishis* from their respective positions of eminence, who that is acquainted with truths of causes (and effects) would wish to have even heavenly prosperity?[34]† Insignificant kings, having performed diverse acts relating to the diverse means of king-craft (known by the names of conciliation, gift, &c.) often slay a great king through some contrivance.[35] Reflecting on these circumstances, this nectar of wisdom hath come to me. Having attained it, I desire to get a permanent, eternal, and unchangeable place (for myself)![36] Always (conducting myself) with such wisdom and acting in this way, I shall, by betaking myself to that fearless path of life, terminate this physical frame that is subject to birth, death, decrepitude, disease, and pain.'"[37]

SECTION X.

"Bhimasena said.—'Thy understanding, O king, has become blind to the truth, like that of a foolish and unintelligent reciter of the *Veda* in consequence of his repeated recitation of those scriptures.[1] If censuring the duties of kings thou wouldst lead a life of idleness, then, O bull of Bharata's race, this destruction of the Dhārtarāshtras was perfectly uncalled for![2] Are forgiveness and compassion and pity and abstention from injury not to be found in anybody walking along the path of Kshatriya duties?[3] If we knew that this was thy intention, we would then have never taken up arms

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* *I. e.*, they *for* whom he acts do not take the consequences of his acts.—T.

† *Bhavena* is explained by Nilakantha as *swargaiçwaryyena*.—T.

and slain a single creature![4] We would then have lived by mendicancy till the destruction of this body! This terrible battle between the rulers of the Earth would also have never taken place![5] The learned have said that this all that we see is food for the strong. Indeed, this mobile and immobile world is our object of enjoyment for the person that is strong.[6] Wise men acquainted with Kshatriya duties have declared that they who stand in the way of the person taking the sovereignty of the Earth, should be slain.[7] Guilty of that fault, those that stood as enemies of our kingdom have all been slain by us. Having slain them, O Yudhishthira, righteously govern this Earth![8] This our act (in refusing the kingdom) is like that of a person who having dug a well stops in his work before obtaining water and comes up smutted with mire.[9] Or, this our act is like that of a person who having climbed up a tall tree and taken honey therefrom meets with death before tasting it.[10] Or, it is like that of a person who having set out on a long way comes back in despair without having reached his destination.[11] Or, it is like that of a person who having slain all his foes, O thou of Kuru's race, at last falls by his own hand.[12] Or, it is like that of a person afflicted with hunger, who having obtained food, refuses to take it, or of a person under the influence of desire, who having obtained a woman reciprocating his passion, refuses to meet with her.[13] We have become objects of censure, O Bhārata, because, O king, we follow thee that art of feeble understanding, in consequence of thyself being our eldest brother![14] We are possessed of might of arms; we are accomplished in knowledge and endued with great energy. Yet we are obedient to the words of a eunuch as if we were entirely helpless![15] We are the refuge of all helpless persons. Yet, when people see us so, why would they not say that in respect of the acquisition of our objects we are entirely powerless? Reflect on this that I say![16] It has been laid down that (a life of) Renunciation should be adopted, only in times of distress, by kings overcome with decrepitude or defeated by foes![17] Men of wisdom, therefore, do not applaud Renunciation as the duty of a Kshatriya. On the other hand, they that are of clear sight think that the

adoption of that course of life (by a Kshatriya) involves even the loss of virtue.[18] How can those that have sprung from that order, that are devoted to the practices of that order, and that have their refuge in them, censure those duties? Indeed, if those duties be censurable, then why should not the Supreme Ordainer be censured?[19]* It is only those persons that are reft of prosperity and wealth and that are infidels in faith, that have promulgated this precept of the Vedas (about the propriety of a Kshatriya's adoption of a life of Renunciation) as the truth. In reality, however, it is never proper for a Kshatriya to do so.[20] He who is competent to support life by prowess, he who can support himself by his own exertions, does not live, but really falls away from his duty, by the hypocritical externals of a life of Renunciation.[21] That man only is capable of leading a solitary life of happiness in the woods who is unable to support sons and grandsons and the deities and *Rishis* and guests and *Pitris*.[22] As the deer and boars and birds (though they lead a forest life) cannot attain to heaven, even so those Kshatriyas that are not bereft of prowess cannot attain to heaven by leading only a forest life. They should acquire religious merit by other ways.[23] If, O king, anybody were to obtain success from Renunciation, then mountains and trees would surely obtain it![24] These latter are always seen to lead lives of Renunciation. They do not injure any one. They are, again, always aloof from a life of worldliness and are all *Brahmachārins*.[25] If it be the truth that a person's success depends upon his own lot in life and not upon that of others, then (as a person born in the Kshatriya order) thou shouldst betake thyself to action. He that is reft of action can never have success.[26] If they that fill only their own stomachs could attain to success, then all aquatic creatures would obtain it, for these have none else to support save their own selves.[27] Behold, the world moves on, with every creature on it employed in acts proper to its nature! There-

* The sense is, that as the Ordainer cannot be censured, therefore, that which He has ordained for the Kshatriyas cannot be deserving of censure.—T.

fore, one should betake himself to action. The man reft of action can never obtain success.' "[23]

SECTION XI.

"Arjuna said,—'In this connection an old history is cited, viz., the discourse between certain ascetics and Cakra, O bull of Bharata's race![1] Certain well-born Brāhmana youth of little understanding, without the hirsute honors of manhood, abandoning their homes, came to the woods for leading a forest life.[2] Regarding that to be virtue, those youths of abundant resources became desirous of living as *Brahmachārins*, having abandoned their brothers and sires. It so happened that Indra became compassionate towards them.[3] Assuming the form of a golden bird, the holy Cakra addressed them, saying,—That which is done by persons that eat the remnants of a Sacrifice is the most difficult of acts that men can achieve.[4]* Such an act is highly meritorious. The lives of such men are worthy of every praise. Having attained the object of life, those men, devoted to virtue obtain the highest end![5]—Hearing these words, the *Rishis* said,—Lo, this bird applauds those that subsist upon the remnants of Sacrifices! He informs us of it, for we live upon such remnants![6]—The bird then said,—I do not applaud you! Ye are stained with mire and very impure! Living upon offals, ye are wicked! Ye are not persons subsisting upon the remnants of Sacrifice![7]—

" 'The *Rishis* said,—We regard this our course of life to be highly blessed! Tell us, O bird, what is for our good! Thy words inspire us with great faith![8]

" 'The bird said,—If you do not refuse me your faith by arraying yourselves against your better selves, then I shall tell you words that are true and beneficial![9]—

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* The meaning is that they who perform sacrifices and partake of the sacrificial food after offering it unto gods and guests, acquire such religious merit that the like of it cannot be acquired by other men. Sacrifice, therefore, is the highest act in life and the most meritorious that man can do.—T.

"'The *Rishis* said,—We shall listen to thy words, O sire, for the different paths are all known to thee! O thou of righteous soul, we desire also to obey thy commands. Instruct us now!'[10]—

"'The bird said,—Among quadrupeds the cow is the foremost. Of metals, gold is the foremost. Of words, *mantras*, and of bipeds, Brāhmanas, are the foremost.[11] These *mantras* regulate all the rites of a Brāhmana's life, beginning with those appertaining to birth and the period after it, and ending with those appertaining to death and the crematorium.[12] These Vedic rites are his heaven, path, and foremost of sacrifices. If it were otherwise, how could I find the acts (of persons in quest of heaven) become successful through *mantras*?[13] He who, in this world, adores his soul, firmly regarding it to be a deity of a particular kind, obtains success consistent with the nature of that particular deity.* The seasons measured by half the months lead to the Sun, the Moon, or the Stars.[14]† These three kinds of success, depending upon action, are desired by every creature. The domestic mode of life is very superior and sacred and is called the field (for the cultivation) of success.[15] By what path do those men go that censure action? Of little understanding and deprived of wealth, they incur sin.[16] And since those men of little understanding live by abandon-

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* The *iti* after *vādi* is really *eti*, the absence of *sandhi* in the proper form is *Arsha*. Literally rendered, the line becomes,—"According to the manner in which the person of firm conviction approaches the Soul, is the success that he gets here. As the *çrutis* declare, if one firmly regards himself to be Civa, the success one attains here and hereafter is after the kind of that deity.—T.

† The brevity of such passages is the chief obstacle to their clear comprehension. Fortunately the allusions are very plain. What is meant by it is that those who die during the lighted fortnights of the summer solstice attain to solar regions of bliss. Those that die during the dark fortnights of the winter solstice, attain to lunar regions. These last have to return after passing their allotted periods of enjoyment and happiness. While those that are freed from attachments, whatever the time of their Death, go to Steller regions which are equal to that of Brahma.—T.

ing the eternal paths of the gods, the paths of the *Rishis*, and the paths of *Brahma*, therefore, they attain to paths disapproved of by the *Çrutis*.[17]* These is an ordinance in the *mantras* which says,—[Ye sacrificer, perform the sacrifice represented by gifts of valuable things! I will give thee the happiness represented by sons, animals, and heaven!]—To live, therefore, in accordance with the ordinance is said to be the highest asceticism of the ascetics. Therefore, ye should perform such sacrifices and such penances in the shape of gifts![18] The due performance of these eternal duties, viz., the worship of the gods, the study of the Vedas, and the gratification of the *Pitris*, as also regardful services unto the preceptor,—these are called the austerest of penances.[19] The gods, by performing such exceedingly difficult penances, have obtained the highest glory and power. I, therefore, tell you to bear the very heavy burthen of the duties of domesticity![20] Without doubt, penances are the foremost of all things and are the root of all creatures. Asceticism, however, is to be obtained by leading a life of domesticity, upon which depends everything.[21] They that eat the remnants of feasts, after duly apportioning the food morning and evening among kinsmen, attain to ends that are exceedingly difficult of attainment.[22-23] They are called eaters of the remnants of feasts who eat after having served guests and gods and *Rishis* and kinsmen.[24] Therefore, those persons that are observant of their own duties, that practise excellent vows and are truthful in speech, become objects of great respect in the world, with their own faith exceedingly strengthened.[25] Free from pride, those achievers of the most difficult feats attain to heaven and live for unending time in the regions of Cakra!—[26]

"Arjuna continued,—'Those ascetics then, hearing these words that were beneficial and fraught with righteousness, abandoned the religion of Renunciation, saying,—There is nothing in it,—and betook themselves to a life of domesticity.[27]

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* *I. e.*, without attaining to the companionship of the gods and *Pitris*, and without obtaining *Brahma*, they sink in the scale of being and become worms and vermine.—T.

Therefore, O thou that are conversant with righteousness, calling to thy aid that eternal wisdom, rule the wide world, O monarch, that is now destitute of foes!' "[23]

SECTION XII.

Vaiçampāyana said,—'Hearing these words of Arjuna, O chastiser of foes, Nakula of mighty arms and broad-chest, temperate in speech and possessed of great wisdom, with face whose color then resembled that of copper, looked at the king, that foremost of all righteous persons, and spoke these words, besieging his brother's heart (with reason).[1-2]

"Nakula said,—'The very gods had established their fires in the region called *Viçākha-yupa*. Know, therefore, O king, that the gods themselves depend upon the fruits of action![3]* The *Pitris*, that support (by rain) the lives of even all disbelievers, observing the ordinances (of the Creator as decleared in the Vedas), are, O king, engaged in action.†[4] Know them for downright atheists that reject the declarations of the Vedas (which inculcate action). The person that is learned in the Vedas, by following their declarations in all his acts,[5] attains, O Bhārata, to the highest region of heaven by the way of the deities.‡ This (domestic mode of life again) has been said by all persons acquainted with Vedic truths to be superior to all the (other) modes of life![6] Know this, O king, that the person who in sacrifices gives away his righteously acquired wealth unto those Brāhmanas that are well conversant with the Vedas,[7] and restrains his soul, is, O monarch, regarded as the true Renouncer![8] He, however, who, disregarding (a life of domesticity that is) the source of much happiness, jumps to the next mode of life,—that renouncer of his own self,¶—O monarch, is a renouncer labouring under the quality of darkness.[9] That man

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* The sense is that the gods themselves have become so by action.—T.

† The first word is compounded of *an* and *āstika*.—T.

‡ *Deva-yāna* is the *Yāna* or way along which the deities have gone, *viz.*, the strict observance of the Vedic rites.—T.

¶ *Renouncer of his own self*, because he dries up his very body by denying himself food.—T.

who is homeless, who roves over the world (in his mendicant rounds) who has the foot of a tree for his shelter, who observes the vow of taciturnity, never cooks for himself, and seeks to restrain all the functions of his senses, is, O Pārtha, a renouncer in the observance of the vow of mendicancy.[10]* That Brāhmana who, disregarding wrath and joy, and especially deceitfulness, always employs his time in the study of the Vedas, is a renouncer in the observance of the vow of mendicancy.[11]† The four different modes of life were at one time weighed in the balance. The wise have said, O king, that when domesticity was placed on one scale, it required the three others to be placed on the other for balancing it.[12] Beholding the result of this examination by scales, O Pārtha, and seeing further, O Bhārata, that domesticity alone contained both heaven and pleasure, that became the way of the great *Rishis* and the refuge of all persons conversant with the ways of the world.[13] He, therefore, O bull of Bharata's race, who betakes to this mode of life, thinking it to be his duty and abandoning all desire for fruit, is a real Renouncer, and not that man of clouded understanding who goes to the woods, abandoning home and its surroundings.[14] A person, again, who, under the hypocritical garb of righteousness, fails to forget his desires (even while living in the woods), is bound by the grim king of death with his deadly fetters round the neck.[15] Those acts that are done from vanity are said to be unproductive of fruit. Those acts, on the other hand, O monarch, that are done from a spirit of renunciation, always bear abundant fruits.[16]‡ Tranquillity, self-restraint, fortitude, truth, purity, simplicity.

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* Such a person also is not a true Renouncer. For a Kshatriya, again, such a mode of life would be sinful.—T.

† Nilakantha thinks that the object of this verse is to show that even such a life properly appertains to a *Brāhmana* and not to a *Kshatriya*. Therefore, if Yudhishthira would, without reigning, live quietly in the kingdom governed by some brother of his, he would then be equally sinning.—T.

‡ *Acts done from vanity, i. e.*, with the prideful consciousness of one being himself the actor and the arranger of everything. *Acts done from a spirit of renunciation, i. e.*, without hope of reaping their fruits.—T.

sacrifices, perseverance, and righteousness,—these are always regarded as virtues recommended by the *Rishis*.[17] In domesticity, it is said, are acts intended for *Pitris*, gods, and guests. In this mode of life alone, O monarch, are the threefold aims to be attained.[18]* The renouncer that rigidly adheres to this mode of life, in which one is free to do all acts, has not to encounter ruin either here or hereafter.[19] The sinless Lord of all creatures, of righteous soul, created creatures with the intention that they would adore him by sacrifices with profuse presents.[20] Creepers and trees and deciduous herbs, and animals that are clean, and clarified butter, were created as ingridients of sacrifice.[21] For one in the observance of domesticity the performance of sacrifice is fraught with impediments. For this, that mode of life has been said to be exceedingly difficult and unttainable.[22] Those persons, therefore, in the observance of the domestic mode of life, who, possessed of wealth and corn and animals, do not perform sacrifices, earn, O monarch, eternal sin.[23] Amongst *Rishis*, there are some that regard the study of the Vedas to be a sacrifice; and some that regard contemplation to be a great sacrifice which they perform in their minds.[24] The very gods, O monarch, covet the companionship of a regenerate person like this, who in consequence of his treading along such a way which consists in the concentration of the mind, has become equal to *Brahma*.[25] By refusing to spend in Sacrifice the diverse kinds of wealth that thou hast taken from thy foes, thou art only displaying thy want of faith![26] I have never seen, O monarch, a king in the observance of a life of domesticity renouncing his wealth in any other way except in the *Rājasuya*, the *Açwamedha*, and other kinds of Sacrifice![27] Like Cakra, the chief of the celestials, O sire, perform those other sacrifices that are praised by the Brāhmanas![28] That king, through whose heedlessness the subjects are plundered by robbers, and who does not offer protection to those whom he is called upon to govern, is said to be the very embodiment of Kali.[29] If, without giving away steeds, and kine, and female slaves, and elephants adorned

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* *The threefold aims, i. e.*, Religion, Pleasure, and profit.—T.

with trappings, and villages, and populous regions, and fields, and houses, unto Brāhmanas, we retire into the woods with hearts not harbouring friendly feelings towards kinsmen, even we shall be, O monarch, such *Kalis* of the kingly order![30-31] Those members of the kingly order that do not practise charity and give protection (to others), incur sin. Woe is their portion hereafter and not bliss![32] If, O lord, without performing great sacrifices and the rites in honor of thy deceased ancestors, and if, without bathing in sacred waters, thou betakest thyself to a wandering life,[33] thou shalt then meet with destruction like a small cloud separated from a mass and lashed by the winds! Thou shalt then fall off from both worlds and have to take thy birth in the *Piçācha* order.[34]* A person becomes a true renouncer by casting off every internal and exernal attachment, and not simply by abandoning home for dwelling in the woods.[35] A Brāhmana that lives in the observance of these ordinances in which there are no impediments, does not fall off from this or the other world.[36] Observant of the duties of one's own order,—duties respected by the ancients and practised by the best of men,—who is there, O Pārtha, that would grieve, O king, for having in a trice slain in battle his foes that swelled with prosperity, like Cakra slaying the forces of the *Daityas*?[37] Having in the observance of Kshatriya duties subjugated the world by the aid of thy prowess, and having made presents unto persons conversant with the Vedas, thou canst, O monarch, go to regions higher than heaven itself! It behoves thee not, O Pārtha, to indulge in grief!"[38]

SECTION XIII.

"Sahadeva said,—'By casting off all external objects only, O Bhārata, one does not attain to success. By casting off even mental attachments, the attainment of success is doubtful.'†

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* *Antarāla* is thus explained by Nilakantha. The Burdwan translators have quietly dropped it.—T.

† *Cāriram* is contradistinguished from *Vāhyam*. The first is explained as appertaining to or encased in *Carira*, *i. e.*, the mind.—T.

Let that religious merit and that happiness which are his who has cast off external objects but whose mind still internally covets them, be the portion of our foes![2] On the other hand, let that religious merit and that happiness which are his who governs the Earth, having cast off all internal attachments also, be the portion of our friends![3] The word *mama* (mine), consisting of two letters, is Death's self; while the opposite word *na-mama* (not mine), consisting of three letters, is eternal *Brahma*.[4]* *Brahma* and death, O king, entering invisibly into every soul, without doubt, cause all creatures to act.[5] If this being, O Bhārata, that is called Soul, be not ever subject to destruction, then by destroying the bodies of creatures one cannot be guilty of slaughter.[6] If, on the other hand, the soul and the body of a being are born or destroyed together, so that when the body is destroyed the soul also is destroyed, then the way (prescribed in the scriptures) of rites and acts would be futile.[7] Therefore, driving away all doubts about the immortality of the soul, the man of intelligence should adopt that path which has been trodden by the righteous of old and older times.[8] The life of that king is certainly fruitless, who having acquired the entire Earth with her mobile and immobile creatures, does not enjoy her.[9] As regards the man again who lives in the forest upon wild fruits and roots, but whose attachment to things of the Earth has not ceased, such a one, O king, lives within the jaws of Death.[10] Behold, O Bhārata, the hearts and the outward forms of all creatures to be but manifestations of thy own! They that look upon all creatures as their own selves escape from the great fear (of destruction).†[11] Thou art my sire, thou art my protector thou art my brother, and thou art my senior and preceptor! It behoveth thee, therefore, to forgive these incoherent utter-

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* What Sahadeva wishes to say is that everything that proceeds from selfishness is productive of death, while everything proceeding from an opposite frame of mind leeds to *Brahma* or immortality.—T.

† The meaning entirely depends upon the word *Swabhāvam*, manifestation of self. In the second line, if *Vrittam* be read for *Bhutam*, the sense would remain unaltered. K. P. Singha has translated this verse wrongly.—T.

ances in sorrow of a woe-stricken person ![12] True or false, this that has been uttered by me, O lord of Earth, has been uttered from a due regard for thee, O best of Bharatas, that I entertain !' "[13]

SECTION XIV.

Vaiçampāyana said,—'When Kunti's son king Yudhishthira the just remained speechless after listening to his brothers who were telling these truths of the Vedas,[1] that foremost of women, viz., Draupadi, of large eyes and great beauty, and noble descent, O monarch, said these words[2] unto that bull among kings seated in the midst of his brothers that resembled so many lions and tigers, and like the leader of an elephantine herd in the midst of a herd of elephants.[3] Ever expectant of loving regards from all her husbands but especially from Yudhishthira, she was always treated with affection and indulgence by the king. Conversant with duties and observant of them in practice,[4] that lady of large hips, casting her eyes on her lord, desired his attention in soothing and sweet words and said as follows.[5]

"Draupadi said,—'These thy brothers, O Pārtha, are crying and drying their palates like *chātakas*, but thou dost not gladden them ![6] O monarch, gladden these thy brothers, that resemble infuriate elephants (in prowess), with proper words,—these heroes that have always drunk of the cup of misery ![7] Why, O king, while living by the side of the Dwaita lake, didst thou say unto these thy brothers then residing with thee, and suffering from cold and wind and sun, even these words, viz.,—Rushing to battle from desire of victory, we will slay Duryodhana and enjoy the Earth that is capable of granting every wish ?[8-9] Depriving great car-warriors of their cars and slaying huge elephants, and strewing the field of battle with the bodies of car-warriors and horsemen and horses, ye chastisers of foes,[10] ye will perform great sacrifices of diverse kinds with presents in profusion ! All these sufferings, due to a life of exile in the woods, will then end in happiness ![11]—O foremost of all practicers of virtue, having thyself said these words

unto thy brothers then, why, O hero, dost thou depress our hearts now ?[12] A eunuch can never enjoy wealth. A eunuch can never have children even as there can be no fish in a mire (destitute of water) ![13] A Kshatriya without the rod of chastisement can never shine. A Kshatriya without the rod of chastisement can never enjoy the Earth. The subjects of a king that is without the rod of chastisement can never have happiness ![14] Friendship for all creatures, charity, study of the Vedas, penances,—these constitute the duties of a Brāhmana and not of a king, O best of kings ![15] Restraining the wicked, cherishing the honest, and never retreating from battle,—these are the highest duties of kings ![16] He is said to be conversant with duties in whom are forgiveness and wrath, giving and taking, terrors and fearlessness, and chastisement and reward ![17] It was not by study, or gift, or mendicancy, that thou hast acquired the Earth ![18] That force of the enemy, O hero, ready to burst upon thee with all its might, abounding with elephants and horse and cars, strong with three kinds of strength,* protected by Drona and Karna and Açwatthāman and Kripa, has been defeated and slain by thee, O hero ! It is for this that I ask thee to enjoy the Earth ![19-20] (Formerly), O puissant one, thou hadst, O monarch, swayed with might,† the region called Jambu, O tiger among men, abounding with populous districts ![21] Thou hadst also, O ruler of men, swayed with might that other region called Kraunchadwipa situate on the west of the great Meru and equal unto Jambu-dwipa itself ![22] Thou hadst swayed with might, O king, that other region called Cākadwipa on the east of the great Meru and equal to Krauncha-dwipa itself ![23] The region called Bhadrāçwa, on the north of the great Meru and equal to Cākadwipa was also swayed by thee, O tiger among men ![24] Thou hadst

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* The three kinds of *angas* referred to, as explained by Nilakantha, are (1) the strength that depends on the master, (2) that depending on good counsels, and (3) that depending on the perseverance and the courage of the men themselves. The Burdwan translators have mistranslated the expression, while K. P. Singha has, as usual, quietly dropped it.—T.

† Literally, "crushed with the rod of chastisement."—T.

even penetrated the ocean and swayed with might other regions, too, O hero, and the very islands begirt by the sea and containing many populous provinces![25] Having, O Bhārata, achieved such immeasurable feats, and having obtained (through them) the adorations of the Brāhmanas, how is it that thy soul is not gratified?[26] Seeing these brothers of thine before thee, O Bhārata,—these heroes swelling with might and resembling bulls or infuriate elephants (in prowess),—why dost thou not address them in delightful words?[27] All of you are like celestials! All of you are capable of resisting foes! All of you are competent to scorch your enemies! If only one of you had become by husband, my happiness would even then have been very great![28] What need I say then, O tiger among men, when all of you, numbering five, are my husbands (and look after me) like the five senses inspiring the physical frame?[29] The words of my mother-in-law who is possessed of great knowledge and grest foresight, cannot be untrue! Addressing me, she said,—O princess of Pānchāla, Yudhishthira will ever keep you in happiness, O excellent lady![30]—Having slain many thousands of kings possessed of active prowess, I see, O monarch, that through thy folly thou art about to make that feat futile![31] They whose eldest brother becomes mad, have all to follow him in madness. Through thy madness, O king, all the Pāndavas are about to become mad.[32] If, O monarch, these thy brothers were in their senses, they would then have immured thee with all unbelievers (in a prison) and taken upon themselves the government of the Earth! That person who from dullness of intellect acts in this way never succeeds in winning prosperity.[33] The man that treads along the path of madness should be subjected to medical treatment by the aid of incense and collyrium, of drugs applied through the nose, and of other medicines.[34] O best of the Bharatas, I am the worst of all my sex, since I desire to live on even though I am bereaved of my children![35] Thou shouldst not disregard the words spoken by me and by these brothers of thine that are endeavouring thus (to dissuade thee from thy purpose)! Indeed, abandoning the whole Earth, thou art inviting adversity and danger to come upon thee![36] Thou shinest now, O monarch, even as those two

best of kings, viz., Māndhātri and Amvarisha, regarded by all the lords of Earth, did in former days![37] Protecting thy subjects righteously, govern the goddess Earth with her mountains and forests and islands. Do not, O king, become cheerless![38] Adore the gods in diverse sacrifices! Fight thy foes! Make gifts of wealth and clothes and other objects of enjoyment unto the Brāhmanas, O best of kings!"[39]

SECTION XV.

Vaiçampāyana said,—"Hearing these words of Yajnasena's daughter, Arjuna once more spoke, showing proper regard for his mighty-armed eldest brother of unfading glory.[1]

"Arjuna said,—'(The man armed with) the rod of chastisement governs all subjects and protects them. The rod of chastisement is awake when all else is asleep. For this, the wise have characterised the rod of chastisement to be Righteousness itself.[2] The rod of chastisement protects Righteousness and Profit. It protects Pleasure also, O king! For this, the rod of chastisement is identified with the triple objects of life.[3] Corn and wealth are both protected by the rod of chastisement. Knowing this, O thou that art possessed of learning, take up the rod of chastisement and observe the course of the world![4] One class of sinful men desist from sin through fear of the rod of chastisement in the king's hands. Another class desist from similar acts through fear of Yama's rod, and yet another from fear of the next world.[5] Another class of persons desist from sinful acts through fear of society. Thus, O king, in this world, whose course is such, everything is dependent on the rod of chastisement![6] There is a class of persons who are restrained by only the rod of chastisement from devouring one another. If the rod of chastisement did not protect people, they would have sunk in the darkness of hell.[7] The rod of chastisement (*Danda*) has been so named by the wise because it restrains the ungovernable and punishes the wicked.[8] The chastisement of Brāhmanas should be by word of mouth; of Kshatriyas, by giving them only that much of food as would suffice for the support of life; of Vaiçyas, by the imposition

of fines and forfeitures of property, while for Cudras there is no punishment.[9]* For keeping men awake (to their duties) and for the protection of property, ordinances, O king, have been established in the world, under the name of chastisement (or punitive legislation).[10] Thither where Chastisement, of dark complexion and red eyes, stands in an attitude of readiness (to grapple with every offender) and the king is of righteous vision, the subjects never forget themselves.[11] The *Brahmachārin* and the house-holder, the recluse in the forest and the religious mendicant, all these walk in their respective ways through fear of chastisement alone.[12] He that is without any fear, O king, never performs a sacrifice. He that is without fear never giveth away. The man that is without any fear never desires to adhere to any engagement or compact.[13] Without piercing the vitals of others, without achieving the most difficult feats, and without slaying creatures like a fisherman (slaying fish), no person can obtain great prosperity.[14]† Without slaughter, no man has been able to achieve fame in this world or acquire wealth or subjects. Indra himself, by the slaughter of Vritra, became the *great* Indra.[15] Those amongst the gods that are given to slaughtering others are adored much more by men. Rudra, Skanda, Cakra, Agni, Varuna, are all slaughterers.[16] Kāla and Mrityu and Vāyu and Kuvera and Surya, the Vasus, the Maruts, the Sāddhyas, and the Viçwedevas, O Bhārata, are all slaughters.[17] Humbled by their prowess, all people bend to these gods, but not to Brahman or Dhātri or Pushan at any time.[18] Only a few men that are of noble disposition adore in all their acts those among the gods that are equally disposed towards all creatures and

* Censure is the only punishment for a Brāhmana offender. A Kshatriya may be punished by taking away all his property, but care should be taken to give him food sufficient for maintaining life. A Vaiçya should be punished by forfeiture of possessions. There is practically no punishment for a Cudra, for being unable to possess wealth, dispossession of wealth cannot be a punishment in his case ; again, service being his duty, the imposition of labour on him cannot be a punishment. For all that, hard work may be imposed upon him.—T.

† A fisherman who would not slay fish would go without food.—T.

that are self-restrained and peaceful.[19] I do not behold the creature in this world that supports life without doing any act of injury to others. Animals live upon animals, the stronger upon the weaker.[20] The mungoose devours mice; the cat devours the mungoose; the dog devours the cat; the dog again is devoured by the spotted leopard.[21] Behold, all things again are devoured by the Destroyer when he comes! This mobile and immobile universe is food for living creatures.[22] This has been ordained by the gods. The man of knowledge, therefore, is never stupified at it. It behoveth thee, O great king, to become that which thou art by birth![23] Foolish (Kshatriyas) alone, restraining wrath and joy, take refuge in the woods. The very ascetics cannot support their lives without killing creatures.[24] In water, on earth, and in fruits, there are innumerable creatures. It is not true that one does not slaughter them. What higher duty is there than supporting one's life?[25]* There are many creatures that are so minute that their existence can only be inferred. With the falling of the eyelids alone, they are destroyed.[26] There are men who subduing wrath and pride betake themselves to ascetic courses of life and leaving villages and towns repair to the woods. Arrived there, those men may be seen to be so stupified as to adopt the domestic mode of life once more.[27] Others may be seen, who (in the observance of domesticity) tilling the soil, uprooting herbs, cutting off trees and killing birds and animals, perform sacrifices and at last attain to heaven.[28] O son of Kunti, I have no doubt in this that the acts of all creatures become crowned with success only when the policy of chastisement is properly applied.[29] If chastisement were abolished from the world, creatures would soon be destroyed. Like fishes in the water, stronger animals prey on the weaker.[30] This truth was formerly spoken by Brahman himself, *viz.*, that chastisement, properly applied, upholds creatures. Behold, the the very fires, when extinguished, blaze up again, in fright, when blown! This is due to the fear of force or chastishment.[31]

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* The sense is that if in supporting life one kills these creatures, he does not in an way commit sin.—T.

If there were no chastisement in the world distinguishing the good from the bad, then the whole world would have been enveloped in utter darkness and all things would have been confounded.[32] Even they that are breakers of rules, that are atheists and scoffers of the Vedas, afflicted by chastisement, soon become disposed to observe rules and restrictions.[33]* Every one in this world is kept straight by chastisement. A person naturally pure and righteous is scarce. Yielding to the fear of chastisement, man becomes disposed to observe rules and restraints.[34] Chastisement was ordained by the Creator himself for protecting Religion and Profit, for the happiness of all the four orders, and for making them righteous and modest.[35] If chastisement could not inspire fear, then ravens and beasts of prey would have eaten up all other animals and men and the clarified butter intended for sacrifices.[36] If chastisement did not uphold and protect, then nobody would have studied the Vedas, nobody would have milked a milch cow, and no maiden would have married.[37]† If chastisement did not uphold and protect, then ravage and confusion would have set in on every side, and all barriers would have been swept away, and the idea of property would have disappeared.[38] If chastisement did not uphold and protect, people could never duly perform annual sacrifices with large presents.[39] If chastisement did not uphold and protect, no one, to whatever mode of life he might belong, would observe the duties of that mode as declared (in the scriptures), and no one would have succeeded in acquiring knowledge.[40]‡ Neither camels, nor oxen, nor horses, nor mules, nor asses, would, even if yoked thereto, would drag cars and carriages, if chastisement

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* *Bhogāya* is explained by Nilakantha as *Pālanāya (maryyādāyā).*

† The meaning seems to be that the milch cow suffers herself to be milked, only through fear of chastisement, and maidens also marry, without practising free love, through fear of chastisement by the king, society, or Yama in the next world.—T.

‡ If this does not come up to the grossness of the doctrine—spare the rod and ruin the child,—it at least is plain that the fear of being regarded a dunce and a fool and of incurring the ridicule or displeasure of the tutor and class-mates, induces one to acquire knowledge.—T.

did not uphold and protect.[41] Upon chastisement depend all creatures. The learned, therefore, say that chastisement is the root of everything. Upon chastisement rests the heaven that men desire, and upon it rests this world also.[42] Thither where foe-destroying chastisement is well applied, no sin, no deception, and no wickedness, is to be seen.[43] If the rod of chastisement be not uplifted, the dog will lick the sacrificial butter. The crow also would take away the first (sacrificial) offering, if that rod were not kept uplifted.[44] Righteously or unrighteously, this kingdom hath now become ours. Our duty now is to abandon grief. Do thou, therefore, enjoy it and perform sacrifices![45] Men that are fortunate, living with their dear wives (and children), eat good food, wear excellent clothes, and cheerfully acquire virtue.[46] All our acts, without doubt, are dependent on wealth; that wealth again is dependent on chastisement. Behold, therefore, the importance of chastisement![47] Duties have been declared for only the maintenance of the relations of the world. There are two things here, *viz.*, abstention from injury and injury prompted by righteous motives. Of these two, that is superior by which righteousness may be acquired.[48]* There is no act that is wholly meritorious, nor any that is wholly wicked. Right or wrong, in all acts, something of both is seen.[49] Subjecting animals to castration, their horns again are cut off. They are then made to bear weights, are tethered, and chastised.[50] In this world that is unsubstantial and rotten with abuses and rendered painful, O monarch, do thou practise the ancient customs of men, following the rules and analogies cited above![51] Perform sacrifices, give alms, protect thy subjects, and practise righteousness! Slay thy foes, O son of Kunti, and protect thy friends![52] Let

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* The illustration used by the commentator is that it is better to kill the tiger that has invaded the fold than remain quiet for fear of injuring that beast of prey and commit sin. For that slaughter there is merit, for if not slaughtered, the beast will slaughter the kine before the spectator's eyes and the latter would incur sin by passively witnessing the sight. At any rate, to be more general, it is better to injure, says Arjuna, from righteous motives than not to injure from fear of sin.—T.

no cheerlessness be thine, O king, while slaying foes! He that does it, O Bhārata, does not incur the slightest sin![53] He that takes up a weapon and slays an armed foe advancing against him, does not incur the sin of killing a fœtus, for it is the wrath of the advancing foe that provokes the wrath of the slayer.[54] The inner soul of every creature is incapable of being slain. When the soul is incapable of being slain, how then can one be slain by another?[55] As a person enters a new house, even so a creature enters successive bodies.[56] Abandoning forms that are worn out, a creature acquires new forms. People capable of seeing the truth regard this transformation to be death.'"[57]

SECTION XVI.

Vaiçampāyana said,—"After the conclusion of Arjuna's speech, Bhimasena of great wrath and energy, mustering all his patience, said these words unto his eldest brother:[1]—'Thou art, O monarch, conversant with all duties! There is nothing unknown to thee! We always wish to imitate thy conduct, but, alas, we cannot do it![2]—*I will not say anything! I will not say anything!*—even this is what I had wished! Impelled, however, by great grief I am constrained to say something! Listen to these words of mine, O ruler of men![3] Through the stupefaction of thy faculties, everything is endangered, and ourselves are being made cheerless and weak![4] How is it that thou that art the ruler of the world, thou that art conversant with all branches of knowledge, sufferest thy understanding to be clouded, in consequence of cheerlessness, like a coward?[5] The righteous and unrighteous paths of the world are known to thee! There is nothing belonging either to the future or the present that is also unknown to thee, O puissant one![6] When such is the case, O monarch, I will indicate, O ruler of men, the reasons in favor of your assuming sovereignty Listen to me with undivided attention![7] There are two kinds of diseases, viz., physical and mental. Each springs from the other. None of them can be seen existing independently.[8] Without doubt, mental diseases spring from

physical ones. Similarly physical diseases spring from mental ones. This is the truth.[9] He that indulgeth in regrets on account of past physical or mental woes, reapeth woe from woe and suffereth double woe.[10] Cold, heat, and wind,—these three are the attributes of the body.* Their existence in harmony is the sign of health.[11] If one of the three prevails over the rest, remedies have been laid down. Cold is checked by heat, and heat is checked by cold.[12] Goodness, passion, and darkness are the three atributes of the mind. The existence of these three in harmony is the sign of (mental) health.[13] If one of these prevails over the rest, remedies have been prescribed. Grief is checked by joy, and joy is checked by grief.[14] One, living in the present enjoyment of this, wishes to recollect his past woes. Another, living in the present suffering of woe, wishes to recollect his past bliss.[15] Thou, however, wert never sad in grief or glad in bliss.† Thou shouldst not, therefore, use thy memory for becoming sad during times of bliss, or glad during times of woe. It seems that Destiny is all-powerful. Or, if it be thy nature, in consequence of which thou art thus afflicted,[16-17] how is it that it does not behove thee to recollect the sight thou sawest before, viz., the scantily-clad Krishnā dragged, while in her season, before the assembly ?‡[18] Why does it not behove thee to recollect our expulsion from the (Kuru) city and our exile (into the woods) dressed in deer-skins, as also our living in the great forests ?[19] Why hast thou forgotten the woes inflicted by Jatāsura, the battle with Chitrasena, and the distress suffered at the hands of the Sindhu king ?[20] Why hast thou forgotten the kick received by the princess Draupadi from Kichaka while

* Otherwise named Phlegm, bile, and wind.—T.

† The sense is that thou wert ever superior to joy and grief and never sufferedst thyself to be elated with joy or depressed with grief.—T.

‡ The argument seems to be this : if it is thy nature to call back thy woes even when happiness is before thee, why dost thou not then recollect the insult to our wife ? The recollection of this insult will fill thee with wrath and convince thee that in slaying thy foes,—those insulters of thy wife,—thou hast acted very properly.—T.

we were living in concealment?[21] A fierce battle, O chastiser of foes, like that which thou hast fought with Bhishma and Drona is now before thee, to be fought, (however) with thy mind alone![22] Indeed, that battle is now before thee in which there is no need of arrows, of friends, of relatives and kinsmen, but which will have to be fought with thy mind alone![23] If thou givest up thy life-breaths before conquering in this battle, then, assuming another body, thou shalt have to fight these very foes again![24]* Therefore, fight that battle this very day, O bull of Bharata's race, disregarding the concerns of thy body, and aided by thy own acts, conquer and identify thyself with thy mind's foe![†][25] If thou canst not win that battle, what will be thy condition? On the other hand, by winning it, O monarch, thou shalt have attained the great end of life![26] Applying thy intellect to this, and ascertaining the right and the wrong paths of creatures, follow thou the course adopted by thy sires before thee and govern properly thy kingdom.[27] By good luck, O king, the sinful Duryodhana hath been slain with all his followers! By good luck, thou too hast attained to the condition of Draupadi's locks.[‡][28] Perform with due rites and profuse presents the

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* The meaning is that in consequence of thy abandonment of prosperity and kingdom and, therefore, of the means of effecting thy salvation by sacrifice and gifts and other acts of piety, thou shalt have to be re-born and to renew this mental battle *with thy doubts*.—T.

† This is a difficult verse, and I am not sure that I have understood it correctly. *Gantavyam* is explained by Nilakantha as connected with *paramavyaktarupasya*. According to Nilakantha, this means that thou shouldst go to, *i. e.*, conquer, and identify thyself with, the *param* or foe of that which is of unmanifest form, *viz.*, the mind; of course, this would mean that Yudhishthira should identify himself with his own soul, for it is the soul which is his foe and with which he is battling. Such conquest and identification implies the cessation of the battle and, hence, the attainment of tranquillity.—T.

‡ *The condition of Draupadi's locks*,—*i. e.*, thou hast been restored to thy normal condition. Draupadi had kept her locks dishevelled since the day they had been seized by Duççāsana. After the slaughter of the Kurus, those locks were bound up as before, or restored to their normal condition.—T.

horse-sacrifice. We are thy servants, O son of Prithā, as also Vāsudeva of great energy!' "[39]

SECTION XVII.

"Yudhishthira said,—'Discontent, heedlessness, attachment to earthly goods, the absence of tranquility, might, folly, vanity, and anxiety,'—affected by these sins, O Bhima, thou covetest soveriegnty! Freed from desire, prevailing over joy and grief and attaining to tranquillity, strive thou to be happy![1] That peerless monarch who will govern this unbounded Earth, will have but one stomach! Why dost thou then applaud this course of life?[2] One's desires, O bull of Bharata's race, are incapable of being filled in a day, or in many months. Desire, which is incapable of gratification, cannot, indeed, be filled in course of one's whole life.[4] Fire, when fed with fuel, blazeth forth; when not so fed, it is extinguished. Do thou, therefore, extinguish with little food the fire in thy stomach when it appears.[5] He that is bereft of wisdom seeks much food for his stomach. Conquer thy stomach first. (Thou shalt then be able to conquer the Earth). The Earth being conquered, that which is for thy permanent good will then be won by thee![6] Thou applaudest worldly desires and enjoyments and prosperity. They, however, that have renounced all enjoyments and reduced their bodies by penances, attain to regions of beatitude.[7] The acquisition and preservation of kingdom is attended with both righteousness and unrighteousness. The desire for them exists in thee. Free thyself, however, from thy great burthens, and adopt Renunciation.[8] The tiger, for filling one stomach of his, slaughters many animals. Other animals destitute of strength and moved by covetousness live upon the tiger's prey.[9]* If kings, accepting earthly possessions, practise

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* The Bengal tiger acts as a fisher to both animals and men. When the tiger goes on a fishing expedition, what it usually does is to catch large fishes from shallow streams and throw them landwards far from the water's edge. The poor beast is very often followed, unperceived, by the smaller carnivorous animals, and sometimes by bands of fishermen. I have seen large fishes with the claw-marks of the tiger on them exposed for sale in a village market.—T.

Renunciation, they can never have contentment. Behold the loss of understanding that is noticeable in them!"[10] As a matter of fact, however, they who subsist on leaves of trees, or use two stones only or their teeth alone for husking their grain, or live upon water only or air alone, succeed in conquering hell.[11]* That king who rules this wide unbounded Earth, and that person who regards gold and pebbles equally, amongst these two, the latter is said to have attained the object of his life and not the former.[12] Depending, therefore, upon that which is the eternal refuge of joy both here and hereafter, cease thou to act and hope with respect to thy wishes and cease to bear attachment to them.[13] They that have given up desire and enjoyment have never to grieve. Thou, however, grievest for enjoyments.† Discarding desire and enjoyment, thou mayst succeed in liberating thyself from false speech.[14]‡ There are but two well-known paths (for us), *viz.*, the path of the *Pitris* and the path of the gods. They that perform sacrifices go by the *Pitri*-path, while they that are for salvation, go by the god-path.[15]¶ By penances, by *Brahmacharyya*, by study (of the Vedas), the great *Rishis*, casting off their bodies, proceed to regions that are above the power of Death.[16] Worldly enjoyments have been styled as bonds. They have also been called Action. Liberated from those two sins, (*viz.*, bonds and action), one attains to the highest end.[17] Mention is made of a verse sung (of old) by Janaka who was freed from the pairs of opposites, liberated from desire and enjoyments, and observant of the religion of *Moksha*.[18] (That verse runs thus:)—My

* The sense seems to be that unless kings perform such penances they cannot escape hell. Such penances, however, are impossible for them as long as they are in the midst of luxuries. To accept wealth and not use it, therefore, is impracticable.—T.

† *I. e.*, Thou art not liberated from desire.—T.

‡ The false speech, in this instance, consists in professing one's self to be really unattached while enjoying wealth and power, *i. e.*, the hypocritical profession of Renunciation in the midst of luxuries. As already said by Yudhishthira, such Renunciation is impracticable.—T.

¶ The path of the *Pitris* means the course of Vedic rites by which one attains to bliss hereafter. The path of the gods means the abandonment of religious rites for contemplation and pious conduct.—T.

treasures are immense, yet I have nothing! If again the whole of Mithilā were burnt and reduced to ashes, nothing of mine will be burnt!'[19]—As a person on the hill-top looketh down upon men on the plain below, so he that has got up on the top of the mansion of knowledge, seeth people grieving for things that do not call for grief. He, however, that is of foolish understanding, does not see this.[20] He who, casting his eyes on visible things, really seeth them, is said to have eyes and understanding. The faculty called understanding is so called because of the knowledge and comprehension it gives of unknown and incomprehensible things.[21] He who is acquainted with the words of persons that are learned, that are of cleansed souls, and that have attained to a state of *Brahma*, succeeds in obtaining great honors.[22] When one seeth creatures of infinite diversity to be all one and the same and to be but diversified emanations from the same essence, one is then said to have attained *Brahma*.[23]* Those who reach this high state of culture attain to that supreme and blissful end, and not they who are without knowledge, or they who are of little and narrow souls, or they who are bereft of understanding, or they who are without penances. Indeed, everything rests on the (cultivated) understanding!'"[24]

SECTION XVIII.

Vaiçampāyana said,—"When Yudhishthira, after saying these words, became silent, Arjuna, afflicted by that speech of the king, and burning with sorrow and grief, once more addressed his eldest brother, saying,'—'People recite this old history, O Bhārata, about the discourse between the ruler of the Videhas and his queen. That history has reference to the words which the grief-stricken spouse of the ruler of the Vide-

* This truth has been expressed in various forms of language in various passages of the Mahābhārata. The fact is, the unification of infinite variety and its identification with the Supreme Soul is attainment of *Brahma*. One, therefore, that has attained to *Brahma* ceases to regard himself as separate from the rest of the universe. Selfishness, the root of sin and injury, disappears from him.—T.

has had said to her lord when the latter, abandoning his kingdom, had resolved to lead a life of mendicancy.[3] Casting off wealth and children and wives and precious possessions of various kinds and the established path for acquiring religious merit and fire itself,* king Janaka shaved his head (and assumed the garb of a mendicant).[4] His dear spouse beheld him deprived of wealth, installed in the observance of the vow of mendicancy, resolved to abstain from inflicting any kind of injury on others, free from vanity of every kind, and prepared to subsist upon a handful of barley fallen off from the stalk (and to be got by picking the grains from crevices in the field).[5] Approaching her lord at a time when no one was with him, the queen, endued with great strength of mind, fearlessly and in wrath, told him these words fraught with reason :[6]—Why hast thou adopted a life of mendicancy, abandoning thy kingdom full of wealth and corn ? A handful of fallen off barley cannot be proper for thee ![7] Thy resolution tallies not with thy acts,† since abandonding thy large kingdom thou covetest, O king, a handful of grain ![8] With this handful of barley, O king, shalt thou succeed in gratifying thy guests, gods, *Rishis*, and *Pitris* ? This thy labour, therefore, is bootless ![9] Alas, abandoned by all these, viz., gods, guests, and *Pitris*, thou leadest a life of wandering mendicancy, O king, having cast off all action ![10] Thou wert, before this, the supporter of thousands of Brāhmanas versed in the three Vedas and of many more besides ! How canst thou desire to beg of them thy own food today ?[11] Abandoning thy blazing prosperity, thou castest thy eyes around like a dog (for his food) ! Thy mother hath today been made sonless by thee, and thy spouse, the princess of Koçala, a widow ![12] These helpless Kshatriyas, expectant of fruit and religious merit, wait upon thee, placing all their hopes on thee ![13] By killing those hopes of theirs, to what regions shalt thou go, O king, especially when salvation is doubtful and creatures are dependent on

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* *I. e.*, Sacrifices.—T.

† Litterally, 'thy resolution is of one kind, while thy acts are of another kind !'—T.

actions?[14]* Sinful as thou art, thou hast neither this world nor the other, since thou wishest to live, having cast off thy wedded wife?†[15] Why, indeed, dost thou lead a life of wandering mendicancy, abstaining from all actions, after having abandoned garlands and perfumes and ornaments and robes of diverse kinds?[16] Having been, as it were, a large and sacred lake unto all creatures, having been a mighty tree worthy of adoration (and granting its shelter unto all), alas, how canst thou wait upon and worship others?[17] If even an elephant desist from all work, carnivorous creatures coming in packs and innumerable worms would eat it up. What need be said of thyself that art so powerless?[18]‡ How couldst thy heart be set on that mode of life which recommends an earthen pot, and a triple-headed stick, and which forces one to abandon his very clothes[19] and which permits the acceptance of only a handful of barley after abandonment of everything? If, again, thou sayest that kingdom and a handful of barley are the same to thee, then why dost thou abandon the former![20] If, again, a handful of barley becomes an object of attachment with thee, then thy original resolution (of abandoning everything) falls to the ground! If, again, thou canst act up to thy resolution of abandoning everything, then who am I to thee, who art thou to me, and what can be thy grace to me?¶[21] If thou beest inclined to grace, rule then this Earth! They that are desirous of happiness but are very poor and indigent and abandoned

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* *Paratantreshu* is explained by Nilakantha as "dependent on destiny." If this means the fate that connects one's present life with the acts of a former one, the explanation is not incorrect. The more obvious meaning, however, is "dependent on action."—T.

† A wedded wife is the companion of one's religious acts.—T.

‡ Thou shouldst not, therefore, abandon action.—T.

¶ The meaning seems to be this: if a person can truly act up to his resolution of complete renunciation of everything, then that person stands alone in the midst of the world. and he is nobody's, and nobody is his. Hence, he can neither be pleased nor displeased with any one. King Janaka's abandonment, therefore, of wife and kingdom, is inconsistent with that perfect Renunciation or withdrawal of self within self. He might continue to enjoy his possessions without being at all attached to or affected by them.—T.

by friends may adopt Renunciation.[33] But he who imitates those men by abandoning palatial mansions and beds and vehicles and robes and ornaments, acts improperly, indeed.[33] One always accepts gifts made by others : another always makes gifts. Thou knowest the difference between the two. Who, indeed, of these two should be regarded superior ?[34] If a gift be made to one who always accepts gifts, or to one that is possessed of pride, that gift becomes bootless like the clarified butter that is poured upon a forest-conflagration.[35]* As a fire, O king, never dies till it has consumed all that has been thrown into it, even so a beggar can never be silenced till he receives a donative.[36] In this world, the food that is given by a charitable person is the sure support of the pious. If, therefore, the king does not give (food), where will the pious that are desirous of salvation go ?[37]† They that have food (in their houses) are house-holders. Mendicants are supported by them. Life flows from food. Therefore, the giver of food is the giver of life.[38] Coming out from among those that lead a domestic mode of life, mendicants depend upon those very persons from whom they come. Those self-restrained men, by doing this, acquire and enjoy fame and power.[39] One is not to be called a mendicant for his having only renounced his possessions, or for his having only adopted a life of dependence on eleemosynary charity. He who renounces the possessions and pleasures of the world in a sincere frame of mind is to be regarded a true mendicant.[40]‡ Unattached at heart though attached in outward show, standing aloof from the world, having broken all his bonds, and regarding friend and foe equally, such a man, O king, is regarded to be emancipate ![41] Having shaved their heads clean and adopted the brown robe, men may be seen to betake themselves to a life of wandering

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* Such libations, to be efficacious, ought to be poured upon fires properly kindled with *mantras*.—T.

† Therefore, Janaka should resume his kingdom and practise charity; otherwise, religious mendicants would be undone.—T.

‡ Such a man might rule even a kingdom without forfeiting his title to be regarded a mendicant, for he might rule without attachment.—T.

mendicancy, though bound by various ties and though ever on the look out for bootless wealth.[32] They who, casting off the three Vedas, their usual occupations, and children, adopt a life of mendicancy by taking up the triple-headed crutch and the brown robe, are really persons of little understanding.[33] Without having cast off wrath and other faults, the adoption of only the brown robe, know, O king, is due to the desire of earning the means of sustenance! Those persons of clean-shaved heads that have set up the banner of virtue, have this only (viz., the acquisition of sustenance) for their object in life.[34] Therefore, O king, keeping thy passions under control, do thou win regions of bliss hereafter by supporting them that are truly pious amongst men of matted locks or clean-shaved heads, naked or clad in rags, or skins or brown robes![35] Who is there that is more virtuous than he who maintains his sacred fire, who performs sacrifices with presents of animals and *Dakshinā*, and who practises charity day and night?[36]'—

"Arjuna continued,—'King Janaka is regarded to have been a truth-knowing person in this world. Even he, in this matter, (viz., the ascertainment of duty) had become stupified. Do not yield to stupefaction![37] Even thus the duties of Domesticity are observed by persons practising charity. By abstaining from injuries of all kinds, by casting off desire and wrath,[38] by being engaged in protecting all creatures, by observing the excellent duty of charity, and lastly by cherishing superiors and persons of age, we shall succeed in attaining such regions of bliss as we like.[39] By duly gratifying gods, guests, and all creatures, by worshipping Brāhmanas, and by truthfulness of speech, we shall certainly attain to desirable regions of bliss.'"[40]

SECTION XIX.

"Yudhishthira said,—'I am conversant with both the Vedas and the scriptures that lead to the attainment of *Brahma*. In the Vedas there are precepts of both kinds, viz., those that inculcate action and those that inculcate renouncement of action.[1] The scriptures are confounding and their conclusions

are based upon reasons. The truth, however, that is in the *Mantras*, is duly known to me.[2] Thou art conversant only with weapons and observant of the practices of heroes. Thou art unable to understand truly the sense of the scriptures![3] If thou wert really acquainted with duty, then thou couldst have understood that words such as these ought not to have been addressed to me by even one possessed of the clearest insight into the meaning of the scriptures and acquainted with the truths of religion.[4] That, however, which thou hast said unto me, induced by fraternal affection, has been fit and proper, O son of Kunti! I am, for that, gratified with thee, O Arjuna![5] There is no one equal to thee in the three worlds in all duties connected with battle and in skill in respect of diverse kinds of acts.[6] Thou mayst, therefore, speak of the subtilities connected with those subjects,—subtilities, that is, that are impenetrable by others. It behoveth thee not, however, O Dhananjaya, to doubt my intelligence![7] Thou art conversant with the science of battle, but thou hast never waited upon the aged. Thou knowest not the conclusions arrived at by those that have studied the subject in brief and in detail! Even this is the conclusion of intelligent men whose understandings are bent on achieving salvation, viz., that amongst ascetic penances, renunciation, and knowledge of *Brahma*, the second is superior to the first, and the third is superior to the second.[8-9] This, however, that thou thinkest, viz., that there is nothing superior to wealth, is an error. I will convince thee of it, so that wealth may not again appear to thee in that light.[10] All men that are righteous are seen to be devoted to ascetic penances and the study of the Vedas. The *Rishis* also, that have many eternal regions for them, have the merit of penances.[11] Others possessed of tranquillity of soul, having no enemies, and dwelling in the woods, have, through penances and study of the Vedas, proceeded to heaven.[12] Pious men, by restraining desire for worldly possessions, and casting off that darkness which is born of folly, proceed northward (*i. e.*, by luminous paths) to the regions reserved for practicers of of Renunciation.[13] The path that lies to the south and that leads to regions of light *i. e.*, lunar regions), are reserved for

men devoted to action. These are attained by persons subject to birth and death.[14] That end, however, which persons desirous of salvation have before their eyes, is indescribable. *Yoga* is the best means for attaining to it. It is not easy to explain it (to thee)![15] Those that are learned live, reflecting on the scriptures from desire of finding what is unreal. They are, however, often led away to this and to that in the belief that the object of their search exists in this and that.[16] Having mustered, however, the Vedas, the *Aranyakas*, and the other scriptures, they miss the real like men failing to find solid timber in an uprooted banana plant.[17] Some there are who, disbelieving in its unity, regard the Soul, that dwells in this physical frame consisting of the five elements, to be possessed of the attributes of desire and aversion (and others).[18]* Incapable of being seen by the eye, exceedingly subtile, and inexpressible by words, it revolves in a round (of rebirths) among the creatures of the Earth, keeping before it that which is the root of action.[19]† Having made the Soul advance towards itself which is the spring of every kind of blessedness, having restrained all desires of the mind, and having cast off all kinds of action, one may become perfectly independent and happy.[20] When there is such a path that is trod by the righteous and that is attainable by Knowledge, why, O Arjuna, dost thou applaud wealth which is full of every kind of calamity?[21] Men of olden times that were conversant with the scriptures, O Bhārata,—men that were always engaged in gifts and sacrifices and action, were of this opinion, O Bhārata![22] There are

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* Refers to the well-known definition of the soul or mind in the *Nāya* philosophy, which says that it is distinguished by the attributes of desire, aversion, and will, pleasure and pain, and the cognitive faculties.

† The soul, though really bereft of attributes, nevertheless revolves in a round among creatures, *i. e.*, enters other bodies on the dissolution of those previously occupied. The reason of this round or continual journey is *Avidyā* or illusion, *viz.*, that absence of true knowledge in consequence of which men engage themselves in action. When freed from this *Avidyā*, action ceases, and the soul becomes displayed in its true nature, which consists in the absence of all attributes.—T.

some fools who, accomplished in the science of argumentation, deny the existence of the Soul, in consequence of the strength of their convictions of a previous life. It is very difficult to make them accept this truth about final emancipation.[23]* Those wicked men, though possessed of great learning, travel all over the Earth, making speeches in assemblies, and deprecating the true doctrine about emancipation.[24] O Pārtha, who else will succeed in understanding that which we do not understand? Indeed, (as those men cannot understand the true meaning of the scriptures), similarly they cannot succeed in knowing those wise and pious persons that are truly great and that have deep acquaintance with the scriptures.[25] O son of Kunti, men acquainted with truth obtain *Brahma* by asceticism and intelligence, and great happiness by Renunciation.[26]' "

SECTION XX.

Vaiçampāyana said,—"After Yudhishthira had stopped, the great ascetic Devasthāna, possessed of eloquence, said these words, fraught with reason, unto the king.[1]

"Devasthāna said,—'Phālguna has told thee that there is nothing superior to wealth. I shall discourse to thee on that subject. Listen to me with undivided attention![2] O Ajātaçatru, thou hast righteously won the Earth. Having won her, it behoves thee not, O king, to abandon her without cause![3] Four modes of life are indicated in the Vedas. Do thou, O king, duly pass through them, one after another![4] At present thou shouldst, therefore, perform great sacrifices with profuse presents! Amongst the very *Rishis*, some are engaged in the sacrifice represented by Vedic study, and some in that represented by knowledge.[5] Therefore, O Bhārata, thou must know that the very ascetics also are addicted to action! The

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* *Hetumantah Panditah* means—learned in the science of reasoning; *Dridhapurve* is explained by Nilkantha as persons endued with strong convictions of a past life; *Sudurāvartah* means difficult of being made to understand.—T.

Vaikhānasās, however, are said to preach[6] that he who does not seek for wealth is superior to him that seeks for it.* I think that he who would follow that precept would incur many faults.[7] Men collect together diverse things (for the performance of sacrifices) simply because of the (Vedic) ordinance. He who, tainted by his own understanding, giveth away wealth to an undeserving person without giving it to the deserving, doth not know that he incurs the sin of killing a fœtus.†[8] The exercise of the duty of charity after discriminating the deserving from the undeserving is not easy.[9] The supreme Ordainer created wealth for Sacrifice, and He created man also for taking care of that wealth and for performing Sacrifice. For this reason, the whole of one's wealth should be applied to sacrifice. Pleasure would follow from it as a natural consequence.[10] Possessed of abundant energy, Indra, by the performance of diverse sacrifices with profuse gifts of valuables, surpassed all the gods. Having got their chiefship by that means, he shineth in heaven. Therefore, everything should be applied to Sacrifices.[11] Clad in deer-skins, the high-souled Mahādeva, having poured his own self as a libation in the sacrifice called *Sarva*, became the first of gods, and surpassing all creatures in the universe and prevailing over them by means of that achievement, shines in resplendence.[12] King Marutta, the son of Avikshit, by the profusion of his wealth, vanquished Cakra himeslf, the chief of the gods. In the great sacrifice he performed, all the vessels were of gold, and Cree

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* The sense is that instead of performing sacrifices after acquisition of wealth, it is better not to perform sacrifices if they cannot be performed without wealth. Nilakantha, by interpreting *Dhanahetu* as sacrifices which have wealth for the means of their accomplishment, would come to this meaning directly.—T.

† The last line of 8 and the first line of 9 are to be taken together; *ātmānam* is explained by Nilakantha as meaning something that is regarded as dear as self, *i. e.*, wealth. Such a person incurs the sin of killing a fœtus, because that sin proceeds from killing one's own self. Improper use of wealth is, of course, regarded as killing one's own self.—T.

herself came in person.[13] Thou hast heard that the great king Harishchandra, having performed sacrifices, earned great merit and great happiness. Though a man, he nevertheless vanquished Cakra by his wealth. For this reason everything should be applied to Sacrifice.' "[14]

SECTION XXI.

"Devasthāna said,—'In this connection is cited an old history, viz., the discourse that Vrihaspati, asked by Indra, delivered unto him.[1] Vrihaspati said,—Contentment is the highest heaven, contentment is the highest bliss. There is nothing higher than contentment. Contentment stands as the highest.[2] When one draws away all his desires like a tortoise drawing in all his limbs, then the natural resplendence of his soul soon manifests itself.[3] When one does not fear any creature, nor any creature is frightened at one, when one conquers one's desire and aversion, then is one said to behold one's soul.[4] When one, in deed, word, and thought, seeks to injure nobody and cherish no desire, one is said to attain to *Brahma*.[5] Thus, O son of Kunti, whatever religion is followed by creatures, they obtain corresponding fruits. Awāken thyself by this consideration, O Bhārata![6]* Some praise Peacefulness, some praise Exertion; some there are that praise Contemplation; and some praise both Peacefulness and Exertion.† Some praise Sacrifice; others, Renunciation. Some praise gifts; others, acceptance.[7-8] Some, abandoning everything, live in silent meditation. Some praise sovereignty and the cherishing of subjects,[9] after slaying, cutting, and piercing

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* The *Crutis* declare that he who frightens others is frightened himself; while he who frightens not, is not himself frightened. The fruits won by a person correspond with his practices. Yudhishthira is, therefore, exhorted to take the sovereignty, for sovereignty, righteously exercised and without attachment, will crown him with bliss hereafter.—T.

† *Naikam na chāpare* is explained by Nilakantha thus. Literally, this means that "it is not that others do not (praise) *ekam* or contemplation," *i. e.*, some there are that praise contemplation or meditation.—T.

(foes). Some are for passing their days in retirement. Observing all this, the conclusion of the learned is[10] that that religion which consists in not injuring any creature is worthy of the approbation of the righteous. Abstention from injury, truthfulness of speech, justice, compassion, self-restraint,[11] procreation (of offspring) upon one's own wives, amiability, modesty, patience,—the practice of these is the best of all religions as said by the self-create Manu himself. Therefore, O son of Kunti, do thou observe this religion with care![12] That Kshatriya, who, conversant with the truths of royal duties, takes sovereignty upon himself, restraining his soul at all times, equally regarding that which is dear and that which is not, and subsisting upon the remains of sacrificial feasts,[13] who is engaged in restraining the wicked and cherishing the righteous, who obliges his subjects to tread in the path of virtue and who himself treads in that path,[14] who at last transmits his crown to his son and batakes himself to the woods, there to live on the products of the wilderness and act according to the ordinances of the Vedas after having cast off all idleness,[15]—that Kshatriya who conducts himself thus, conforming in everything to the well-known duties of kings,—is sure to obtain excellent fruits in both this world and the next. That final emancipation, of which thou speakest, is exceedingly difficult to obtain, and its pursuit is attended with many impediments.[16] They that adopt such duties and practise charity and ascetic penances, that are possessed of the quality of compassion and are freed from desire and wrath,[17] that are engaged in ruling their subjects with righteousness and fighting for the sake of kine and Brāhmanas, attain hereafter to a high end.[18] For this the Rudras, with the Vasus and the Ādityas, O scorcher of foes, and the Sāddhyas and hosts of kings adopt this religion. Practising without heedlessness the duties inculcated by that religion, they attain to heaven through those acts of theirs.' "[19]

Section XXII.

Vaiçampāyana said,—"After this, Arjuna once more addressed his eldest brother of unfading glory, viz., king Yudhishthira of cheerless heart, and said these words:[1]—'O thou that art conversant with every kind of duty, having by the practice of Kshatriya duties obtained sovereignty that is so very difficult of acquisition, and having conquered all thy foes, why dost thou burn in grief?[2] O king, as regards Kshatriyas, death in battle is regarded more meritorious for them than the performance of diverse sacrifices. It is so declared in the ordinance that lays down the duties of Kshatriyas.[3] Penances and Renunciation are the duties of Brāhmanas. Even this is the ordinance (affecting the two orders) about the next world. Indeed, O puissant one, death in battle is laid down for Kshatriyas.[4] The duties of Kshatriyas are exceedingly fierce and are always connected with the use of weapons, and it has been laid down, O chief of the Bharatas, that they should, when the time comes, perish by weapons on the field of battle.[5] The life of even a Brāhmana, O king, that lives in the observance of Kshatriya duties, is not censurable, for Kshatriyas also have sprung from Brahman.[6] Neither Renunciation, nor Sacrifice, nor Penances, nor dependence on the wealth of others, O ruler of men, has been ordained for Kshatriyas![7] Thou art acquainted with all duties and thou art of righteous soul, O bull of Bharata's race! Thou art a wise king, skilled in all acts. Thou canst distinguish what is right in this world from what is wrong![8] Casting off this cheerlessness caused by repentance, address thyself with a strong will to action. The heart of a Kshatriya especially is hard as thunder.[9] Having by the excercise of Kshatriya duties vanquished thy foes and acquired empire without a thorn in its side, conquer thy soul, O ruler of men, and be engaged in the performance of sacrifices and the practice of charity![10] Indra himself, though a Brāhmana, became a Kshatriya in his acts, and battled with his sinful kinsfolk for eight hundred and ten times.[11] Those acts of his, O

monarch, are adorable and worthy of praise. Through them he obtained, as we have heard, the chiefship of the gods.[12] Do thou, therefore, O monarch, perform sacrifices with profuse presents even as Indra did, O ruler of men, and thereby free thyself from thy fever.[13] Do not, O bull among Kshatriyas, grieve thus for what is past! They that have been slain have attained to the highest end, sanctified by weapons and agreeably to the ordinances of the Kshatriya religion.[14] That which has happened was ordained to happen. Destiny, O tiger among kings, is incapable of being resisted!"[15]

SECTION XXIII.

Vaiçampāyana said,—"Thus addressed by Arjuna of curly hair, the Kuru king born of Kunti remained speechless. Then the Island-born (Vyāsa) said these words.[1]

"Vyāsa said,—'The words of Arjuna, O amiable Yudhishthira, are true. The highest religion, as declared by the scriptures, depends on the duties of domesticity.[2] Thou art acquainted with all duties! Do thou then duly practise the duties prescribed for thee (viz., the duties of domesticity)! A life of retirement in the woods, casting off the duties of domesticity, has not been laid down for thee![3] The gods, *Pitris*, guests, and servants, all depend (for their sustenance) upon the person leading a life of domesticity. Do thou then support all these, O lord of Earth![4] Birds and animals and various other creatures, O ruler of men, are supported by men leading domestic lives. He, therefore, that belongs to that mode of life, is superior (to all others).[5] A life of domesticity is the most difficult of all the four modes of life. Do thou practise that mode of life then, O Pārtha, which is difficult of being practised by persons of unrestrained senses.[6] Thou hast a good knowledge of all the Vedas. Thou hast earned great ascetic merit. It behoveth thee, therefore, to bear like an ox the burthen of thy ancestral kingdom![7] Penances, sacrifices, forgiveness, learning, mendicancy, keeping the senses under control, contemplation, living in solitude, contentment, and knowledge (of *Brahma*), should, O king,

be striven after by Brāhmanas to the best of their ability for the attainment of success.[8] I shall now tell thee the duties of Kshatriyas. They are not unknown to thee! Sacrifice, learning, exertion, ambition,* wielding 'the rod of punishment fierceness, protection of subjects,' knowledge of the Vedas, practise of all kinds of penances, goodness of conduct, acquisition of wealth, and gifts to deserving persons,[10]—these, O king, well performed and acquired by persons of the royal order, secure for them both this world and the next, as heard by us.[11] Amongst these, O son of Kunti, wielding the rod of chastisement has been said to be the foremost. Strength must always reside in a Kshatriya, and upon strength depends chastisement.[12] Those duties that I have mentioned are, O king, the principal ones for Kshatriyas and contribute greatly to their success. Vrihaspati, in this connection, sang this verse:[13] —Like a snake devouring a mouse, the Earth devours a king that is inclined to peace and a Brāhmana that is exceedingly attached to a life of domesticity!'[14]—It is heard again that the royal sage Sudyumna, only by wielding the rod of chastisement, obtained the highest success, like Daksha himself, the son of Prachetas.'[15]

"Yudhishthira said,—'O holy one, by what acts did Sudyumna, that lord of Earth, obtain the highest success? I desire to hear the history of that king!'[16]

"Vyāsa said,—'In this connection is cited this old history. There were two brothers, viz., Cankha and Likhita, of rigid vows.[17] The two brothers had two separate dwellings both of which were beautiful. Situate by the bank of the stream called Vāhudā, both of those residences were adorned with trees that were always burthened with flowers and fruits.[18] Once on a time Likhita came to the residence of his brother Cankha. At that time, however, Cankha had gone out of his asylum on no fixed purpose.[19] Arrived at the asylum of his brother, Likhita plucked many ripe fruits.[20] Obtaining them the regenerate Likhita began to eat them without any qualms of conscience. While still employed in the act of eating,

* Literally, the absence of contentment with present prosperity.—T.

Cankha came back to his retreat.[21] Beholding him eating, Cankha addressed his brother, saying,—Whence have these fruits been obtained and for what reason art thou eating them ?[22]—Approaching his elder brother and saluting him, Likhita smilingly replied, saying,—I have taken them even from this retreat.[23]—Filled with great rage, Cankha said unto him, —Thou hast committed theft by thyself taking these fruits ![24] Go and approaching the king confess to him what thou hast done ! Tell him,—[O best of kings, I have committed the offence of appropriating what was not given to me ![25] Knowing me for a thief and observing the duty of thy order, do thou soon inflict upon me, O ruler of men, the punishment of a thief ![26]—Thus addressed, the highly blessed Likhita of rigid vows, at the command of his brother, proceeded to king Sudyumna.[27] Hearing from his gate-keepers that Likhita had come, king Sudyumna, with his counsellors, advanced (for receiving the sage).[28] Meeting with him, the king addressed that foremost of all persons conversant with duties, saying,— Tell me, O reverend one, the reason of thy coming ! Regard it as already accomplished ![29]—Thus questioned, that regenerate sage said unto Sudyumna,—Do thou promise first that thou wilt achieve it ! It will then behove thee, after hearing me, to accomplish that promise ![30] O bull among men, I ate some fruits that had not been given me by my elder brother ! Do thou, O monarch, punish me for it without delay ![31]—Sudyumna answered,—If the king be regarded as competent to wield the rod of chastisement, he should be regarded, O bull among Brahmanas, as equally competent to pardon.[32] Purified in respect of thy act, O thou of high vows, consider thyself as pardoned ! Tell me now what other wishes thou hast ! I shall certainly accomplish those commands of thine ![33]—'

"Vyāsa continued,—'Thus honored by the high-souled king, the regenerate sage Likhita, however, did not solicit him for any other favor.[34] Then that ruler of Earth caused the two hands of the high-souled Likhita to be cut off, whereupon the latter, bearing the punishment, went away.[35] Returning to his brother Cankha, Likhita, in great affliction, said,— It behoveth thee now to pardon this wretched wight that

hath been duly punished (for what he did)![36]—Cankha said,—I am not angry with thee, nor hast thou injured me, O foremost of all persons conversant with duties! Thy virtue, however, had suffered a shock. I have rescued thee from that plight![37] Proceed without delay to the river Vāhudā and gratify duly, with oblations of water, the gods, *Rishis*, and the *Pitris*, and never again set thy heart on sin![38]—Hearing these words of Cankha, Likhita performed his ablutions in the sacred stream and set about for commencing the water-rite.[39] Upon this, two hands, resembling two lotuses, appeared at the extremeties of his stumps. Filled with wonder he came back to his brother and showed him the two hands.[40] Cankha said unto him,—All this has been accomplished by me through my penances! Do not be surprised at it! Providence hath been the instrument here![41]—Likhita answered,—O thou of great splendour, why didst thou not purify me at first, when, O best of regenerate ones, such was the energy of thy penances?[42]—Cankha said,—I should not have acted otherwise. I am not thy chastiser! The ruler (who has punished thee) has been himself purified, as also thyself, along with the *Pitris*![43]—'

"Vyāsa continued,—'That king, O eldest son of Pāndu, became eminent by this act and obtained the highest success like the lord Dakha himself![44] Even this is the duty of Kshatriyas, viz., the ruling of subjects. Any other, O monarch, would be regarded as a wrong path for them. Do not set thy heart on grief![45] O best of all persons conversant with duty, listen to the beneficial words of this thy brother! Wielding the rod of chastisement, O king, is the duty of kings and not the shaving of the head.' "[46]

Section XXIV

Vaiçampāyana said,—"Once more the great sage Krishna-Dwaipāyna said these words unto Ajātaçatru the son of Kunti.[1]—'Let these great car-warriors of abundant energy of mind, O monarch, let these brothers of thine, O Yudhishthira the chief of the Bharatas, obtain those wishes of theirs that they cherished while dwelling in the woods! Rule thou the

Earth, O son of Prithā, like (another) Yayāti the son of Nahusha![2-3] Before now misery was yours while ye dwelt in the woods in the observance of ascetic penances! That misery is ended, O tiger among men! Enjoy happiness, therefore, for some time![4] Having, O Bhārata, earned and enjoyed religious merit and wealth and pleasure for some time with thy brothers, thou mayst then, O king, retire into the woods![5] Be freed first, O Bhārata, from the debt thou owest to persons that may beg of thee, to the *Pitris*, and to the gods! Thou mayst then, O son of Kunti, practise all the other modes of life (that come afterwards)![6] Do thou, O son of Kuru's race, perform the sacrifices of *Sarvamedha* and *Açwamedha*. Thou shalt then attain, O monarch, to the highest end hereafter![7] Installing thy brothers also in great sacrifices with plentiful presents (to the Brāhmanas), thou shalt, O son of Pāndu, acquire great fame![8] There is a saying, O tiger among men and best of the Kurus! Listen to it, for by acting according to it, O king, thou shalt not swerve from virtue![9] Those men only, O Yudhishthira, whose practices resemble those of robbers, cause a king by their counsels to betake to a career of war and victory.[10]* That king who, guided by considerations of place and time and moved by an understanding dependent on the scriptures, pardons even a number of robbers, incurs no sin.[11] That king who, realising his tribute of a sixth, doth not protect his kingdom, taketh a fourth part of the sins of his kingdom.[12]† Listen also to that by which a king may not swerve from virtue. By transgressing the scriptures (one incurs sin), while by obeying them one may live fearlessly.[13] That king who, guided by an understanding based upon the scriptures and disregarding lust and wrath, behaves impartially, like a father, towards all his subjects, never incurs sin.[14] O thou of great splendour, if a king, afflicted by destiny, fails to accomplish an act when he should, such failure would not be called a tres-

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* *Ādadāna* is explained as a robber or one who forcibly takes other people's property. Some texts read *nareçwarah*. The sense would remain unaltered.—T.

† Manu also mentions a sixth of the produce as the king's share.—T.

pass.[15] By force and policy should the king put down his foes. He must not suffer sin to be perpetrated in his kingdom but should cause virtue to be practised.[16] Brave men, those that are respectable in their practices, they that are virtuous in their acts, they that are possessed of learning, O Yudhishthira, Brāhmanas conversant with Vedic texts and rites, and men of wealth, should especially be protected.[17] In determining suits and accomplishing religious acts, they that are possessed of great learning should alone be employed. A prudent king will never repose his confidence upon one individual however accomplished.[18] That king who does not protect his subjects, whose passions are ungovernable, who is full of vanity, who is stained with haughtiness and malice, incurs sin and earns the reproach of tyranny.[19] If the subjects of a king, O monarch, waste away from want of protection and are afflicted by the gods and ground down by robbers, the sin of all this stains the king himself.[20] There is no sin, O Yudhishthira, in doing an act with heartiness, after full deliberation, and consultation with men capable of offering good advice.[21] Our tasks fail or succeed through destiny. If exertion, however, be applied, sin would not touch the king.[22] I shall recite to thee, O tiger among kings, the story of what happened to an ancient king of the name of Hayagriva, O son of Pāndu,[23]—the story, *viz.*, of the heroic Hayagriva of unstained deeds, who after having slain a large number of his foes in battle, was himself defeated and slain while without a follower by his side.[24] Having achieved all that should be done for keeping foes under check and adopted all those foremost of means by which men may be protected, Hayagriva acquired great fame from the battles he fought and is now enjoying great bliss in heaven.[25] Mangled by robbers with weapons, boldly fighting with them, and casting off his life in battle, the high-souled Hayagriva, ever attentive to his (kingly) duties, achieved the object of his life and is now enjoying great bliss in heaven.[26] The bow was his (sacrificial) stake and the bow-string was the cord for tying the victims. Shafts constituted the smaller laddle and the sword the larger one, and blood was the clarified butter that he poured. The car was the altar and the wrath he felt in battle was the fire,

and the four foremost of steeds yoked unto his vehicle were the four *Hotris*.[27] Having poured upon that sacrificial fire his foes as libations and then his own life-breaths at the completion of the sacrifice, that vigorous lion among kings, *viz.*, Hayagriva, became freed from sin and is now sporting in the regions of the gods.[28] Having protected his kingdom with policy and intelligence, the high-souled Hayagriva of resigned self and great strength of mind and accustomed to the performance of sacrifices filled all the worlds with his fame and is now sporting in the region of the gods.*[29] Having obtained the merit dependent on the performance of sacrifices as also every kind of merit that is connected with human affairs, he wielded the rod of chastisement and ruled the Earth with vigor and without pride. For this the virtuous and high-souled Hayagriva is sporting in the region of the gods.[30]† Possessed of learning, practising renunciation, actuated by faith, and full of gratitude, that king, having performed diverse acts, left this world of men and won the regions that are reserved for the intelligent and the wise and those that are of approved usages and behaviour and prepared to cast off their lives in battle.[31] Having studied the Vedas well and the other scriptures also, having ruled his kingdom properly and caused all the four orders to adhere to their respective duties, the high-souled Hayagriva is sporting in joy the regions of the gods. Having won many battles and cherished his subjects, having drunk the *Soma* juice in sacrifices and gratified the foremost of Brāhmanas with presents and judiciously wielded the rod of chastisement over those placed under his sway and at last cast off his life in battle, that king is living happily in heaven.[32] His life was worthy of every praise. Learned and honest men applaud it, deserving as it is of every applause. Having won heaven

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* *Santyaktātmā* is explained by Nilakantha as without pride or of resigned self. The Bengali translators have wrongly rendered it "having cast off his life."—T.

† *Yoga* is explained as vigor in action, *nyāsa* as the abandonment of pride.—T.

and acquired the regions reserved for heroes, that high-souled monarch of virtuous deeds became crowned with success.' "[33]

SECTION XXV.

Vaiçampāyana said,—"Hearing the words of the Island-born *Rishi* and seeing Dhananjaya angry, Yudhishthira the son of Kunti saluted Vyāsa and made the following answer.[1]

"Yudhishthira said,—'This earthly sovereignty and the diverse enjoyments (appertaining thereto) fail to give any joy to my heart. On the other hand, this poignant grief (consequent upon the loss of my kinsmen) is eating away its core.[2] Hearing the lamentations of these women who have lost their heroic husbands and children, I fail to attain peace, O sage!' "[3]

Vaiçampāyana continued,—"Thus addressed, the virtuous Vyāsa, that foremost of all persons conversant with *Yoga*, possessed of great wisdom and intimately acquainted with the Vedas, said unto Yudhishthira (the following words).[4]

"Vyāsa said,—'No man can acquire anything by his own acts or by sacrifices and worship. No man can give anything to a fellow man. Man acquires everything through Time. The Supreme Ordainer has made the course of Time the means of acquisition.[5] By mere intelligence or study of the scriptures, men, if Time be unfavorable, cannot acquire any earthly possession. Sometimes an ignorant fool may succeed in winning wealth. Time is the efficacious means for the accomplishment of all acts.[6] During times of adversity, neither science, nor incantations, nor drugs, yield any fruits. In times, however, of prosperity, those very things, properly applied, become efficacious and bear success.[7] By Time the winds blow violently; by Time the clouds become rain-charged; by Time tanks become adorned with lotuses of different kinds; by Time trees in the forest become decked with flowers.[8] By Time nights become dark or lighted. By Time the Moon becomes full. If the Time for it does not come, trees do not bear flowers and fruits. If the Time for it does not come, the currents of rivers do not become fierce.[9] Birds and snakes and deer and elephants and other animals never become excited when the Time for it

does not come. If the Time for it does not come, women do not conceive. It is with Time that winter, and summer, and the rainy season come.[10] If the Time for it does not come, no one is born and no one dies. If the Time does not come, the infant does not acquire power of speech. If the Time does not come, one does not acquire youth. It is with Time that the seed sown puts forth its sprouts.[11] If the Time does not come, the Sun does not appear above the horizon, nor, when the Time for it does not come, does he repair to the Asta hills. If the Time for it does not come, the Moon does not wax nor wane, nor the ocean, with its high billows, rise and ebb.[12] In this connection is instanced the old story recited, O Yudhishthira, by king Senajita in grief.[13] The irresistible course of Time affects all mortals. All earthly things, ripened by Time, suffer destruction.[14] Some, O king, slay some men. The slayers, again, are slain by others. This is the language of the world. In reality, however, no one slays and no one is slain.[15] Some one thinks men slay (their fellow men.) Another thinks men do not slay. The truth is that the birth and destruction of all creatures have been ordained to happen in consequence of their very nature.[16] Upon the loss of one's wealth or the death of one's wife or son or sire, one cries out, saying,—Alas, what grief!—and dwelling upon that sorrow always enhances it.[17] Why do you, like a foolish person, indulge in grief? Why do you grieve for them that are subject to grief?* Behold, grief is increased by indulgence as fear is by yielding to fear![18] This body even is not mine! Nothing in this Earth is mine! Or, the things of this Earth belong as much to others as to me! The wise, seeing this, do not suffer themselves to be deluded.[19] There are thousands of causes for sorrow, and hundreds of causes for joy. These every day affect the ignorant only, but not him that is wise.[20] These, in course of Time, become objects of affection or aversion, and appearing as bliss or woe revolve (as if in a wheel) for affecting living creatures.[21] There is only sorrow in this world but no happiness. It is for this that

* And that have, by their death, escaped from all grief.—T.

sorrow only is felt. Indeed, sorrow springs from that affliction called desire, and happiness springs from the affliction called sorrow.[22] Sorrow comes after happiness, and happiness after sorrow. One does not always suffer sorrow or always enjoy happiness.[23] Happiness always ends in sorrow, and sometimes proceeds from sorrow itself. He, therefore, that desires eternal happiness must abandon both.[24] When sorrow must arise upon the expiration of happiness, and happiness upon the expiration of sorrow, one should, for that, cast off, like a (snake-bit) limb of one's body, that from which one experiences sorrow or that heart-burning which is nurtured by sorrow or that which is the root of his anxiety.[25]* Be it happines or sorrow, be it agreeable or disagreeable, whatever comes should be borne with an unaffected heart.[26] O amiable one, if thou abstainest, in even a slight measure, from doing whats is agreeable to your wives and children, thou shalt then know who is whose and why so and for what.[27] They that are highly stupid and they that are masters of their souls enjoy happiness here. They, however, that occupy an intermediate place suffer misery.[28] This, O Yudhishthira, is what Senajit of great wisdom said, that person who was conversant with what is good or bad in this world, with duties, and with happiness and misery.[29] He who is grieved at other people's griefs can never be happy. There is no end of gief, and grief arises from happiness itself.[30] Happiness and misery, prosperity and adversity gain and loss, death and life, in their turn, wait upon all creatures. For this reason the wise man of tranquil soul would neither be elated with joy nor be depressed with sorrow.[31] Engaging in battle has been said to be the Sacrifice for a king; a due observance of the science of chastisement is his *Yoga*; and the gift of wealth in sacrifices in the form of *Dakshina* is his Renunciation. All these should be regarded as acts that sanctify him.[32] By governing the kingdom with intelligence and policy, casting off pride, performing sacrifices, and looking at

* The Bombay text makes this verse consist of 3 lines. The first line is omitted in the Bengal texts. *Murchitah* is explained by Nilakantha as *Varddhitah*.—T.

everything and all persons with kindness and imparitiality, a high-souled king, after death, sports in the region of the gods.[33] By winning battles, protecting his kingdom, drinking the *Soma* juice, advancing his subjects, wielding judiciously the rod of chastisement, and casting off his body at last in fight, a king enjoys happiness in heaven.[34] Having studied all the Vedas and the other scriptures duly, having protected the kingdom properly, and having caused all the four orders to adhere to their respective duties, a king becomes sanctified and finally sports in heaven.[35] He is the best of kings whose conduct, even after his death, is applauded by the inhabitants of the city and the country and by his counsellers and friends.' "[36]

SECTION XXVI.

Vaicampāyana said,—"In this connection, the high-souled Yudhishthira said unto Arjuna these words fraught with reason :[1]—'Thou thinkest, O Pārtha, that there is nothing superior to wealth, and that the poor man can neither have heaven, nor happiness, nor the acquisition of his wishes ![2] This however, is not true. Many persons are seen that have been crowned with success through Sacrifice in the shape of Vedic study. Many sages are seen that by devotion to penances have acquired eternal regions (of bliss).[3] They, O Dhananjaya, who always observe the practices of the *Rishis* by betaking themselves to *Brahmacharyya* and who become acquainted with all duties, are regarded by the gods as *Brāhmanas*.[4] O Dhananjaya, thou shouldst always regard those *Rishis* that are devoted to the study of the Vedas and those that are devoted to the pursuit of true knowledge as persons that are truly virtuous![5] O son of Pāndu, all our acts depend upon those that are devoted to the acquisition of true knowledge.* We know this to be the opinion of the *Vaikhānāsas*, O puissant one![6] The *Ajās* the *Prishnis* the *Sikatas*, O Bhārata, *Arunas*, and

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* True knowledge is knowledge of *Brahma*. What is said here is that our conduct (acts) should be framed according to the opinion of persons possessed of such knowledge.—T.

the *Ketavas*, have all gone to heaven through the merit of *Vedic* study.[7] By performing those acts, O Dhananjaya, that are indicated in the Vedas, *viz.*, battle, study of the Vedas, Sacrifices, the restrainment of passion that is so difficult,[8] one goes to heaven by the southern path of the Sun. I have, before this, told thee that those very regions belong to persons that are observant of (Vedic) acts.[9] Thou shalt see, however, that the northern path is travelled by those that are devoted to *Yoga* penances. Those eternal and bright regions to which that path leads belong to men of *Yoga*.[10] Of these two, the northern path is much applauded by those conversant with the *Purānas*. Thou shouldst know that one acquires heaven through contentment. From contentment springs great happiness.[11] There is nothing higher than contentment. Unto the *Yogin* who has controlled wrath and joy, contentment is his high praise and success.[12] In this connection is cited the discourse by Yayāti of old. Listening to that discourse one may succeed in withdrawing all his desires like a tortoise drawing in all his limbs.[13] When one cherishes no fear of anything, when one is not feared by anything, when one cherishes no desire, when one bears no hate, then is one said to have attained to the state of *Brahma*[14] When one does not bear sinfully towards any creature, in act, thought, or word, one is then said to have attained to *Brahma*[15] When one has controlled his pride and folly, and withdrawn himself from all attachments, it is then that that pious man of irradiated soul becomes fit for attaining to that salvation which consists in the annihilation of separate existence.[16] Listen now to me with concentrated attention, O son of Prithā, as I say it unto thee! Some desire virtue; some, good conduct; and some wealth.[17] One may desire wealth (as a means for the acquisition of virtue). The abandonment, however, of such desire would be better for him.* There are many faults attached to

* What the poet says here is this: it is better not to wish for or covet wealth as a means for the performance of sacrifices than to covet it for performing sacrifices. A poor man will act better by not performing sacrifices at all than by performing them with wealth acquired by the usual means.—T.

wealth and consequently to those religious acts that are performed with wealth.[18] We have seen it with our own eyes. It behoveth thee also to see this! He that desires wealth finds it very difficult to abandon that which should by every means be abondoned.[19] Good deeds are very rare in those that amass riches. It is said that wealth can never be acquired without injuring others, and that, when earned, it brings numerous troubles.[20] A person of narrow heart, setting at naught the fear of repentance, commits acts of aggression towards others, tempted by even a little wealth, unconscious all the while of the sin of Brāhmanicide that he incurs by his acts.[21] Obtaining wealth which is so difficult of acquisition, one burns with grief if one has to give a portion if it to one's servants,—with grief, that is, which is equal to what one would feel if one is actually robbed by depredators. If, on the other hand, one does not part with one's wealth, obloquy becomes one's share.[22] One, however, that has no wealth, never becomes the subject of censure. Withdrawn from all attachments, such a person can become happy in all respects by supporting life upon what little he may obtain as alms. No one, however, can be happy by the acquisition of wealth.[23] In this connection certain verses relating to Sacrifices are recited by persons conversant with ancient scriptures.[24] Wealth was created by the Creator for the sake of Sacrifices, and man was created by him for protecting that wealth and performing Sacrifices. For this, all wealth should be applied to Sacrifices. It is not proper that it should be spent for the gratification of desire of enjoyment.[25] The Creator then confers wealth upon mortals for the sake of Sacrifices. Know this, O son of Kunti, thou that art the foremost of all wealthy persons![26] It is for this that the wise think that wealth, without doubt, is nobody's on Earth. One should perform Sacrifices with it and give it away with a trustful heart.[27] One should spend (in gift) what one has acquired, and not waste or spend it in gratifying one's desire of enjoyment. What use is there in amassing wealth when such proper objects exist in which to spend it?[28] Those persons of little understanding that give away (wealth) unto men that have swerved from the duties of their order, have

to subsist hereafter for a hundred years on ordure and dirt.[29] That men give unto the undeserving and refrain from giving unto the deserving is due to inability to discriminate between the deserving and the undeserving. For this reason the practice of even the virtue of charity is difficult.[30] These are the two faults connected with wealth even when acquired, *viz.*, gift to an undeserving person and abstaining to give unto him that is deserving. [31]

SECTION XXVII.

"Yudhishthira said,—'In consequence of the fall of Abhimanyu of tender years, of the sons of Draupadi, of Dhrishtadyumna, of Virāta, of king Drupada,[1] of Vasusena conversant with every duty, of the royal Dhrishtaketu, and of diverse other kings hailing from diverse regions, in battle,[2] grief does not forsake my wretched self that am a slayer of kinsmen! Indeed, I am inordinately covetous of kingdom and am an exterminater of my own race![3] He upon whose breast and limbs I used to roll in sport, alas, that Gangā's son has been slain by me in battle through lust of sovereignty![4] When I beheld that lion among men, *viz.*, our grandsire, assailed by Cikhandin and trembling and reeling in consequence of Pārtha's shafts that resembled thunder-bolts in energy, when I beheld his tall form pierced all over with blazing arrows and himself become weak like an aged lion, my heart was deeply pained![5-6] When I beheld that afflicter of hostile cars reel like a mountain summit and fall down strengthless on the terrace of his own vehicle with his face turned towards the east, my senses were stupified.[7] That scion of Kuru's race who with bow and shaft in hand had contended in fierce battle for many days with Rāma himself of Bhrigu's line on the field sanctified by Kuru,[8] that son of Gangā, that hero, who, at Bārānasi, for the sake of brides, had, on a single car, challenged to battle the assembled Kshatriyas of the world,[9] he who had burnt by the energy of his weapons that irresistible and foremost of kings *viz.*, Ugrāyudha, alas, that hero has been caused by me to be slain in battle![10] Knowing full well that Cikhandin the prince

of Pānchāla was his destroyer, that hero still refrained from slaying the prince with his shafts. Alas, such a magnanimous warrior was slain by Arjuna![11] O best of sages, at that moment when I beheld the grandsire stretched on the Earth and covered with blood, a violent fever afflicted my heart![12] He who had protected and reared us when we were children, alas, he was caused to be slain by my sinful self that am covetous of kingdom, that am a slayer of reverend seniors, and a perfect fool, for the sake of sovereignty that would last but a few days![13] Our preceptor, the great bowman Drona, adored by all the kings, was approached by me and addressed falsely in respect of his son![14] The memory of that act of mine is burning all my limbs! The preceptor said unto me—Tell me truly, O king, whether my son liveth still![15]—Expecting truth from me, the Brāhmana asked me of all others. By silently uttering the word *elephant*, I behaved falsely towards him![16] Sinful that I am, exceedingly covetous of kingdom, and a slayer of my reverend seniors, I behaved even thus towards my preceptor in battle, throwing off the garb of truth (which I was believed to wear) for I said unto him that Açwatthāman had been killed when, in fact, an elephant of that name had been slain.[17] To what regions shall I go (hereafter), having perpetrated such infamous deeds I caused also my eldest brother Karna to be slain, that terrible warrior who never retreated from battle! Who is there more sinful than I?![19] Through covetousness I caused Abhimanyu of tender years, that hero who resembled a lion born in the hills, to penetrate into the array that was protected by Drona himself![19] I am like one guilty of infanticide. Sinful as I am, I have not, since then, been able to look Arjuna or the lotus-eyed Krishna in the face![20] I grieve also for Draupadi who is bereft of her five sons like the Earth bereft of her five mountains![21] I am a great offender, a great sinner, and a destroyer of the Earth! Without rising from this seat that I now occupy, I will weaken my body (by starvation) and meet with death![22] Know me who am the slayer of my preceptor as one that has sat down here in the observance of the *Prāya* vow! An exterminater of my race, I must do so in order that I may not be reborn in any of

other orders of being ![23]* I shall forego all food and drink, and without moving from this place, O great ascetic, shall dry up my life-breaths that are so dear ![24] I pray you with humility, grant me permission in this and go whithersoever you please ! Let every one grant me permission. I shall cast off this body of mine !' "[25]

Vaiçampāyana continued,—"Restraining Prithā's son who, stupified by sorrow on account of his kinsmen, uttered such words, Vyāsa, that best of ascetics, spoke as follows, first telling him,—'This cannot be ![26]

"Vyāsa said,—'It behoveth thee not, O monarch, to indulge in such poignant grief ! I shall repeat what I have once said. All this is Destiny, O puissant one ![27] Without doubt, all creatures that are born display at first a union (of diverse materials and forces). Dissolution, however, overtakes them at the end. Like bubbles in water they rise and disappear.[28] All things massed together are sure to crumble away, and all things that rise must fall down. Union ends in dissolution, and life ends in death.[29] Idleness, though temporarily agreeable, ends in misery, and labour with skill, though temporarily painful, ends in happiness. Affluence, Prosperity, Modesty, Contentment, and Fame dwell in labour and skill but not in idleness.[30]† Friends are not competent to bestow happiness, nor foes competent to inflict misery. Similarly, wisdom does not bring wealth nor does wealth bring happiness.[31] Since, O son of Kunti, thou hast been created by thy Maker for engage thyself in Work. Success springs from Work. Thou art not competent, O king, to avoid Work.' "[32]

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* The meaning is that I must undergo such a severe penance in order that in my next life I may not be born as an inferior animal but may succeed in taking birth among men.—T.

† The first line of 30 is incorrectly read in the Bengal texts. The Bombay reading, which I have adopted, is the right one.—T.

SECTION XXVIII.

Vaiçampāyana said,—"Vyāsa then dispelled the grief of the eldest son of Pāndu, who, burning with sorrow on account of the slaughter of his kinsmen, had resolved to cast off his life-breaths.[1]

Vyāsa said,—'In this connection is cited the old story, O tiger among men, that is known by the name of Açmā's discourse. Listen to it, O Yudhishthira![2] Janaka the ruler of the Videhas, O king, filled with sorrow and grief, questioned a wise Brāhmana of the name of Açmā for the resolution of his doubts.[3]

"'Janaka said,—How should a man desirous of his own good behave upon occasions of the accession and the destruction of both kinsmen and wealth?[4]—

"'Açmā said,—Immediately after the formation of a man's body, joys and griefs attach themselves to it.[5] Although there is a possibility of either of the two overtaking the person, yet whichever actually overtakes him quickly robs him of his reason like the wind driving away gathering clouds.[6] (In times of prosperity) one thinks in this strain, viz.,—*I am of high-birth!—I can do whatever I like!—I am not an ordinary man!*—His mind becomes soaked with such triple vanity.[7] Addicted to all earthly enjoyments, he begins to waste the wealth hoarded by his ancestors. Impoverished in course of time, he regards the appropriation of what belongs to others as even laudable.[8] Like a hunter piercing a deer with his shafts, the king then punishes that wicked wight, that robber of other people's possessions, that transgressor, of law and rule.[9] Without attaining to a hundred years (the usual period of human life), such men scarcely live beyond twenty or thirty years.[10] Carefully observing the behaviour of all creatures, a king should, by the exercise of his intelligence, apply remedies for alleviating the great sorrows of his subjects.[11] The causes of all mental sorrow are two, *viz.*, delusion of the mind and the accession of distress. No third cause exists.[12] All these diverse kinds of woe as also those arising from attachment to earthly enjoyments, that overtake man, are

even such.*[13] Decrepitude and Death, like a pair of wolves, devour all creatures, strong or weak, short or tall.[14] No man can escape decrepitude and death, not even the subjugator of the whole Earth girt by the sea.[15] Be it happiness or be it sorrow that comes upon creatures, it should be enjoyed or borne without elation or depression. There is no method of escape from them.[16] The evils of life, O king, overtake one in early or middle or old age. They can never be avoided, while those (sources of bliss) that are coveted never come.†[17] The absence of what is agreeable, the presence of what is disagreeable, good and evil, bliss and woe, follow Destiny.[18] Similarly, the birth of creatures and their death, and the accessions of gain and loss, are all pre-ordained.[19] Even as scent, color, taste, and touch spring naturally, happiness and misery arise from what has been pre-ordained.[20] Seats and beds and vehicles, prosperity and drink and food, ever approach living creatures according to Time's course.[21]‡ Physicians even get ill. The strong become weak. They that are in the enjoyment of prosperity lose all and become indigent. The course of Time is very wonderful.[22] High-birth, health, beauty, prosperity, and objects of enjoyment, are all won through Destiny.[23] The indigent, although they may not desire it, have many children. The affluent again are seen to be childless. Wonderful is the course of Destiny.[24] The evils caused by disease, fire, water, weapons, hunger, poison, fever, and death, and falls from high places, overtake a man according to the Destiny under which he is born. It is seen in this world that somebody, without sinning, suffers diverse ills, while another, having sinned, is not borne down by the weight of calamity.[25-26] It is seen that somebody in the enjoyment of wealth perishes in youth; while some one that is poor drags on his existence, borne down by decrepitude,

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* *Even such, i. e.*, spring from such causes.—T.

† Man covets freedom from decay and immortality, but instead of obtaining what he covets or strives for, decay and death become his portion on Earth.—T.

‡ *I. e*, these appear and disappear in course of Time.—T.

for a hundred years.[27] One born in an ignoble race may have a very long life, while one sprung from a noble line perishes soon like an insect.[28] In this world, it is very common that persons in affluent circumstances have no apetite, while they that are indigent can digest chips of wood.[29] Impelled by destiny, whatever sins the man of wicked soul, discontented with his condition, commits, saying—*I am the doer*,—he regards to be all for his good.[30] Hunting, dice, women, wine, brawls, these are censured by the wise. Many persons, however, possessed of even an extensive knowledge of the scriptures, are seen to be addicted to them.[31] Objects, whether coveted or otherwise, come upon creatures in consequence of Time's course. No other cause can be traced.[32] Air, space, fire, moon, sun, day, night, the luminous bodies (in the firmament), rivers, and mountains,—who makes them and who supports them?[33] Cold, and heat, and rain, come one after another in consequence of Time's course. It is even so, O bull among men, with the happiness and the misery of mankind.[34] Neither medicines, nor incantations, can rescue the man assailed by decrepitude or overtaken by death.[35] As two logs of wood, floating on the great ocean, come together and are again (when the time comes) separated, even so creatures come together and are again (when the time comes) separated.[36] Time acts equally towards those men that (are in affluent circumstances and that) enjoy the pleasures of song and dance in the company of women and those helpless men that live upon the food that others supply.[37] In this world a thousand kinds of relationship are contracted such as mother and father and son and wife. In reality, however, whose are they and whose are we?[38] No one can become any one's own, nor can any one become anybody else's own. Our union here with wives and kinsfolk and well-wishers is like that of travellers at a road-side inn.[39]—*Where am I? Where shall I go?—Who am I?—How came I here?—What for and whom should I grieve?*—Reflecting on these questions one obtains tranquillity.[40] Life and its environments are constantly revolving like a wheel, and the companionship of those that are dear is transitory. The union with brother, mother

father, and friend is like of travellers in an inn.[41] Men of knowledge behold, as if with corporeal eyes, the next world that is unseen. Without disregarding the scriptures, one desirous of knowledge should have faith.[42] One possessed of knowledge should perform the rites laid down in respect of the *Pitris* and the gods, practise all religous duties, perform sacrifices, judiciously pursue virtue, profit, and pleasure.[43] Alas, no one understands that the world is sinking in the ocean of Time that is so very deep and that is infested by those huge crocodiles called decripitude and death.[44] Many physicians may be seen afflicted with disease along with all the members of their families, although they have carefully studied the science of Medicine.*[45] Taking bitters and diverse kinds of oily drugs, these succeed not in transcending death like ocean in transcending its continents.[46] Men well-versed in chemistry, notwithstanding chemical compounds applied judiciously, are seen to be broken down by decripitude like trees broken down by elephants.[47] Similarly, persons possessed of ascetic merit, devoted to study of the Vedas, practising charity, and frequently performing sacrifices, succeed not in escaping decrepitude and death.[48] As regards all creatures that have taken birth, neither years, nor months, nor fortnights, nor days, nor nights, that have once passed do ever return.[49] Man, whose existence is so transitory, is forced, in course of Time, whether he will or no, to come upon this inevitable and broad path that has to be trodden by every creature.†[50] Whether the body springs from the creature or the creature springs from the body, one's union, however, with wives and other friends is like that of travellers in a inn.[51]‡ One can not obtain a lasting com-

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* Litterally, the science of Life.—T.

† This inevitable and broad path is the path of Life. What is said here is that every creature is subject to birth.—T.

‡ The first line of this verse refers to the disputed question of whether the body exists independent of life, or the creature exists independent of the body. This is much disputed by Hindu philosophers. The gross body may be disolved, but the *linga çarira* (composed of the subtilest elements) exists as a case for the unborn Soul. This is maintained by many.—T.

panionship with any one. One cannot obtain such companionship with one's own body. How then can it be had with any one else?[52] Where, O king, is thy sire today and where thy grandsires? Thou beholdest them not today and they do not behold thee, O sinless one![53] No person can see either heaven or hell. The scriptures, however, are the eyes of the virtuous. O king, frame thy conduct according to the scriptures![54] With a pure heart, one should practise first the vow of *Bramacharyya* and then beget children and then perform sacrifices, for paying off the debt one owes to the *Pitris*, the gods, and men![55] Performing sacrifices and engaged in procreating (children), after having first observed the vow of *Brahmacharyya*, one who hath wisdom for his eyes, casting off all anxiety of heart, should pay court to heaven, this world, and his own soul.*[56] That king bent upon the practice of virtue who strives judiciously for acquiring Heaven and Earth and who takes of earthly goods just what is ordained (as the king's share) in the scriptures, wins a reputation that spreads over all the worlds and among all creatures, mobile and imobile.[57]—The ruler of the Vidahas, of clear understanding, having heard these words full of reason, became freed from grief, and taking Açmā's leave proceeded towards his abode.[58] O thou of unfading glory, cast off thy griefs and rise up! Thou art equal to Cakra himself. Suffer thy soul to be gladdened. The Earth has been won by thee in the exercise of Kshatriya duties. Enjoy her, O son of Kunti, and do not disregard my words?' "[59]

SECTION XXIX.

Vaiçampāyana said,—"That foremost of kings. *viz.*, Yudhishthira the son of Dharma, still remaining speechless, Pāndu's son Arjuna addressed Krishna and spoke as follows.[1]

"Arjuna said,—'This scorcher of foes, *viz.*, Dharma's son, is burning with grief on account of his (slaughtered) kinsfolk.

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* *Param* here is explained by Nilakantha as *Paramātmā*. *Pay court*, *i. e.*, seek to obtain and enjoy them.—T.

Comfort him, O Mādhava![2] Once more, O Janārddana, all of us have fallen into great danger! It behoveth thee, O mighty-armed one, to dispel his grief!'"[3]

Vaiçampāyana continued,—"Thus addressed by the high-souled Arjuna, the lotus-eyed Govinda of unfading glory turned his face towards the king.[4] Keçava could not by any means be disregarded by Yudhishthira. From his earliest years Govinda was dearer to Yudhishthira than Arjuna himself.[5] Taking up the king's hand adorned with sandal-paste and looking like a column of marble, the mighty-armed Caurin began to speak, gladdening (the hearts of all who listened to him).[6] His face, adorned with teeth and eyes that were very beautiful, shone brightly like a full-blown lotus at sunrise.[7]

"Vāsudeva said,—"Do not, O tiger among men, indulge in such grief that emaciates thy body! They who have been slain in this battle will on no account be got back![8] Those Kshatriyas, O king, that have fallen in this great battle, are even like objects that one acquires in one's dreams and that vanish when one awakes.[9] All of them were heroes and ornaments of battle. They were vanquished while rushing with faces towards their foes. No one amongst them was slain with wounds on the back or while flying away.[10] All of them, having contended with heroes in great battle and having cast off their life-breaths then, have, sanctified by weapons, proceeded to heaven. It behoveth thee not to grieve for them![11] Devoted to the duties of Kshatriyas, possessed of courage, perfectly conversant with the Vedas and their branches, all of them have attained to that blissful end which is obtainable by heroes. It behoveth thee not to grieve for them after hearing of those high-souled lords of Earth, of ancient days, that departed from this world.[12] In this connection is cited the old discourse of Nārada before Srinjaya when the latter was deeply afflicted with grief on account of the death of his son.[13] (Nārada said,)—Subject to happiness and misery, myself, thyself, and all creatures, O Srinjaya, shall have to die. What cause then is there for sorrow![14] Listen to me as I recite the great blessedness of (some) ancient kings! Hear me with concentrated attention! Thou shalt then, O king, cast off

thy grief![15] Listening to the story of those high-souled lords of Earth, abate thy sorrow! O, hear me as I recite their stories to thee in detail![16] By listening to the charming and delightful history of those kings of ancient times, malignant stars may be propitiated and the period of one's life may be increased.[17] We hear, O Srinjaya, that there was a king of the name of Marutta who was the son of Avikshit. Even he fell a prey to death. The gods with Indra and Varuna and Vrihaspati at their head came to the sacrifice, called *Viçwasrij*, performed by that high-souled monarch.* Challenging Cakra the chief of the gods, that king vanquished him in battle.[18-19] The learned Vrihaspati, from desire of doing good unto Indra, had refused to officiate at Marutta's sacrifice. Thereupon Samvarta, the younger brother of Vrihaspati, acceded to the king's request.[20] During the rule of that king, O best of monarchs, the Earth yielded crops without being tilled and was adorned with diverse kinds of ornaments.[21] In the sacrifice of that king, the *Viçwedevas* sat as courtiers, the *Maruts* acted as distributors (of food and presents) and the high-souled *Sāddhyas* were also present.[22] In that sacrifice of Marutta, the *Maruts* drank *Soma*. The sacrificial presents the king made surpassed (in value) those ever made by the gods, the *Gandharvas*, and men.[23] When even that king, O Srinjaya, who transcended thee in religious merit, knowledge, renunciation, and affluence, and who was purer than thy son, fell a prey to death, do not grieve for thy son![24] There was another king of the name of Suhotra the son of Atithi. We hear, O Srinjaya, that even he fell a prey to death. During his rule, Maghavat showered gold for one whole year upon his kingdom.[25] Obtaining that king for her lord, the Earth became in reality (and not in name only as before) *Vasumati*.† The rivers, during the sway of that king, bore golden tortoises, crabs, alligators,

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* This sacrifice is one in which the performer parts with *all* his wealth.—T.

* *Vasumati* means possessed of wealth (from *Vasu* and the suffix *mat*). The Burdwan Pundits have committed a ridiculous blunder in rendering this verse.—T.

sharks, and porpoises, for the adorable Indra, O king, had showered these upon them.[26-27] Beholding those golden fishes and sharks and tortoises in hundreds and thousands, Atithi's son became filled with wonder.[28] Collecting that vast wealth of gold that covered the Earth, Suhotra performed a sacrifice at Kurujāngala and gave it away unto the Brāhmanas.[29] When that king, O Srinjaya, who transcended thee in the four attributes of religious merit, knowledge, renunciation, and affluence, and who was purer than thy son, fell a prey to death, do not grieve for thy son (that is dead).[30] Thy son never performed a sacrifice and never made gifts. Knowing this, pacify thy mind and do not give way to grief.* We hear also, O Srinjaya, that Vrihadratha the king of the Angas, fell a prey to death.[31] He gave away a hundred thousand steeds. A hundred thousand maidens also, adorned with golden ornaments,[32] he gave away as presents in a sacrifice he performed. A hundred thousand elephants also of the best breed,[33] he gave away as presents in another sacrifice performed by him. A hundred millions also of bulls, adorned with golden chains,[34] with thousands of kine accompanying them, he gave away as sacrificial presents. While the king of Anga performed his sacrifice by the hill called Vishnupada,[35] Indra became intoxicated with the *Soma* he drank, and the Brāhmanas with the presents they received. In the sacrifices, O monarch, numbering by hundreds, that this king performed of old,[36] the presents he made far surpassed those ever made by the gods, the *Gandharvas*, and men. No other man was born, or will ever be born, that gave or will give away so much wealth as was given away by the king of the Angas in the seven sacrifices he performed, each of which was characterised by the consecration of the *Soma*.†[37] When, O Srinjaya, this Vrihadratha even,

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* The Bengal reading *chainam* in the first line of 31 is better than the Bombay reading *chetya*, which, Nilakantha explains, means *chetanavān bhava*.—T.

† These seven sacrifices were the *Agnishtoma*, the *Atyagnishtoma*, the *Ukthya*, the *Shodashi*, the *Vājapeya*, the *Atirātra*, and the *Aptoryāma*. Each of these required the consecration of the *Soma*.—T.

who was thy superior in the four attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead.[38] We hear also, O Srinjaya, that Civi the son of Uçinara, fell a prey to death. That king swayed the whole Earth as one sways the leathern shield in his hand.[39] Riding on a single car that proved victorious in every battle, king Civi caused the whole Earth to resound with the rattle of his wheels and subjugated all monarchs.*[40] Uçinara's son Civi gave away, in a sacrifice, all the kine and horses he had, both domestic and wild.[41] The Creator himself thought that no one amonst the kings of the past or the future had or would have the ability to bear the burthen, O Srinjaya, that Uçinara's son Civi, that foremost of kings, that hero who was possessed of prowess equal to that of Indra himself, bore. Do not, therefore, grieve for thy son who never performed any sacrifice nor made any gift.[42-43] Indeed, O Srinjaya, when Civi, who was far superior to thee in the four attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead![44] We hear, O Srinjaya, that the high-souled Bharata also, the son of Dushmanta and Cakuntalā, who had a vast and well-filled treasury, fell a prey to death.[45] Devoting three hundred horses unto the gods on the banks of Yamunā, twenty on the banks of Saraswati, and fourteen on the banks of Gangā,[46] that king of great energy, in days of old, performed (in this order) a thousand Horse-sacrifices and a hundred *Rājasuyas*.[47] No one amongst the kings of the Earth can imitate the great deeds of Bharata, even as no man can, by the might of of his arms, soar into the welkin.[48] Erecting numerous sacrificial altars, he gave away innumerable horses and untold wealth unto the sage Kanwa.†[49] When even he, O Srinjaya, who was far superior to thee in the four attributes and who

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* The expression used is "he caused one umbrella only to be set up." The custom is well-known that none but kings could cause umbrellas to be held over their heads.—T.

† Kanwa had brought up in his retreat Bharata's mother Cakuntalā who had been deserted, immediately after her birth, by her mother. Menakā. Bharata himself was born in Kanwa's retreat.—T

was purer than thy son, fell a prey to death, do not grieve for thy son that is dead![50] We hear, O Srinjaya, that Rāma also, the son of Daçaratha, fell a prey to death. He always cherished his subjects as if they were the sons of his own loins.[51] In his dominions there were no widows and none that was helpless. Indeed, Rāma in governing his kingdom always acted like his father Dacaratha.[52] The clouds, yielding showers seasonably, caused the crops to grow abundantly. During the period of his rule, food was always abundant in his kingdom.[53] No death occurred by drowning or by fire. As long as Rāma governed it, there was no fear in his kingdom of any disease.[54] Every man lived for a thousand years, and every man was blessed with a thousand children. During the period of Rāma's sway, all men were whole and all men attained the fruition of their wishes.[55] The very women did not quarrel with one another, what need then be said of the men? During his rule his subjects were always devoted to virtue.[56] Contented, crowned with fruition in respect of all the objects of their desire, fearless, free, and wedded to the vow of truth, were all the people when Rāma governed the kingdom.[57] The trees always bore flowers and fruits and were subject to no accidents. Every cow yielded milk filling a *drona* to the brim.[58] Having dwelt, in the observance of severe penances, for four and ten years in the woods, Rāma performed ten Horse-sacrifices of great splendour* and to which the freest access was given to all.[59] Possessed of youth, of a dark complexion, with red eyes, he looked like the leader of an elephantine herd. With arms stretching down to his knees and of handsome face, his shoulders were like those of a lion and the might of his arms was great.[60] Ascending upon the throne of Ayodhyā, he ruled for ten thousand and ten hundred years.[61] When he, O Srinjaya, who transcended thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead![62] We hear, O Srinjaya, that king Bhagiratha also died. In one

* *Jāruthyān* is explained by Nilakantha as *Stutyān*. It may also mean *Triguna-dakshinān*.—T.

of the sacrifices of that king, intoxicated with the *Soma* he had drunk, Indra,[63] the adorable chastiser of Pāka and the chief of the gods, vanquished, by putting forth the might of his arms, many thousands of *Asuras*.[64] King Bhagiratha, in one of the sacrifices he performed, gave away a million of maidens adorned with ornaments of gold.[65] Each of those maidens sat upon a car and unto each car were attached four steeds. With each car were a hundred elephants, all of the foremost breed and decked with chains of gold.[66] Behind each elephant were a thousand steeds, and behind each steed a thousand kine, and behind each cow a thousand goats and sheep.[67] (The river-goddess) Gangā, named (from before) Bhāgirathi, sat upon the lap of this king dwelling near (her stream), and from this incident came to be called *Urvaçi*.*[68] The triple-coursed Gangā had agreed to be the daughter of Bhagiratha of Ikshāku's race, that monarch ever engaged in the performance of sacrifices with presents in profusion unto the Brāhmanas.†[69] When he, O Srinjaya, who transcended thee in respect of the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son.[70] We hear, O Srinjaya, that the high-souled Dwilipa also fell a prey to death. The Brāhmanas love to recite his innumerable deeds.[71] In one of his great sacrifices that king, with heart fully assenting, gave away the entire Earth, abounding with wealth, unto the Brāhmanas.[72] In each sacrifice performed by him, the chief priest received as sacrificial fee a thousand elephants made of gold.[73] In one of his sacrifices, the stake (set up for slaughtering the victims) was made of gold and looked exceed-

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* The legend about the bringing down of Gangâ is very beautiful. Gangà is nothing else than the melted form of Vishnu. For a time she dwelt in the pot *(Kamandalu)* of Brahman. The ancestors of Bhagiratha having perished through Kapila's curse, Bhagiratha resolved to rescue their spirits by calling down Gangà from heaven and causing her sacred waters to roll over the spot where their ashes lay. He succeeded in carrying out his resolution after conquering many difficulties. *Urvaçi* literally means one who sits on the lap.—T.

† *Triple-coursed*, because Ganga is supposed to have one stream in heaven, one on Earth, and a third in the nether regions—.T

ingly beautiful. Discharging the duties assigned to them, the gods having Cakra for their chief, used to seek the protection rofthat king[74]. Upon that golden stake possessed of great effulgence and decked with a ring, six thousand gods and *Gandharvas* danced in joy, and Viçwāvasu himself, in their midst played on his *Vinā* the seven notes according to the rules that egular their combinations. Such was the character of Viçwāvasu's music that every creature (wherever he might be) thought that the great *Gandharva* was playing to him alone.[75-76] No other monarch could imitate this achievement of king Dwilipa. The elephants of that king, intoxicated and adorned with housings of gold, used to lie down on the roads.*[77] Those men proceeded to heaven that succeeded in obtaining a sight even of the high-souled king Dwilipa who was ever truthful in speech and whose bow could bear a hundred foes equal in energy to a hundred Anantas.†[78] These three sounds never ceased in Dwilipa's abode, *viz.*, the voice of Vedic recitations, the twang of bows, and cries of *Let it be given.*[79] When he, O Sanjaya, who transcended thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead.[80] Yuvanāçwa's son Māndhātri also, O Sanjaya, we have heard, fell a prey to death. The deities named Maruts extracted that child from his sire's stomach through one of its sides.[81] Sprung from a quantity of clarified butter that had been sanctified by *mantras* (and that had by mistake been quaffed by his sire instead of his sire's spouse), Māndhātri was born in the stomach of the high-souled Yuvanāçwa. Possessed of great prosperity, king Māndhātri conquered the three worlds.[82] Beholding that child of celestial beauty lying on the lap of his sire, the gods asked one another,—From whom shall this child obtain suck?—[83] Then Indra approached him, saying,—He shall obtain suck

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* The sense, I think, is that such was the profusion of Dwilipa's, wealth that no care was taken for keeping gold-decked elephants within guarded enclosures.—T.

† *Catādhanwan* is explained by Nilakantha as one whose bow is capable of bearing a hundred Anantas.—T

even from me!—From this circumstance, the chief of the deities came to call the child by the name of *Māndhātri.**[84] Form the nourishment of that high-souled child of Yuvanāçwa, the finger of Indra, placed in his mouth, began to yield a jet of milk.[85] Sucking Indra's finger, he grew up (into a stout youth) in a hundred days. In twelve days he looked like one of twelve years.[86] The whole Earth in one day came under the sway of that high-souled and virtuous and brave king who resembled Indra himself for prowess in battle.[87] He vanquished king Angāra, Marutta, Asita, Gaya, and Vrihadratha the king of the Angas.†[88] When Yuvanāçwa's son fought in battle with Angāra, the gods thought that the firmament was breaking with the twang of his bow.[89] The whole Earth from where the Sun rises to where he sets is said to be the field of Māndhātri.[90] Having performed Horse-sacrifices and a hundred *Rājasuyas*, he gave unto the Brāhmanas many *Rohita* fishes.[91] Those fishes were each ten *Yojanas* in length and one in breadth. Those that remained after gratifying the Brāhmanas were divided amongst themselves by the other classes.‡[92] When he, O Sanjaya, who transcended thee in respect of the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead.[93] We hear, O Sanjaya, that Yyāti the son of Nahusha also fell a prey to death. Having subjugated the whole world with its seas,[94] he journeyed through it, decking it with successive sacrificial altars the intervals between which were measured by throws of a heavy piece of wood. Indeed, he reached the very shores of the sea as he proceeded performing great sacrifices (on those altars

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* Literally, "*Me he shall suck.*"—T.

† The Burdwan translators take Asita and Gaya as one person called Asitangaya, and K. P. Singha takes Anga and Vrihadratha to be two different persons. Of course, both are wrong.—T.

‡ The first line of 92 is evidently connected with 91. Nilakantha expressly mentions it. Yet the Burdwan translators have made a mess of this verse 92.—T.

along his way).*[95] Having performed a thousand sacrifices and a hundred *Vājapeyas*, he gratified the foremost of Brāhmanas with three mountains of gold.[96] Having slain many *Daityas* and *Dānavas* duly arrayed in battle, Nahusha's son Yayāti divided the whole Earth (among his children).[97] At last discarding his other sons headed by Yadu and Drahyu, he installed (his youngest son) Puru on his throne and then entered the woods accompanied by his wife.[98] When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead.[99] We hear, O Srinjaya, that Amvarisha also, the son of Nābhāga, fell a prey to death. That protector (of the world) and foremost of kings was regarded by his subjects as the embodiment of virtue.[100] That monarch, in one of his sacrifices, assigned to the Brāhmanas, for waiting upon them, a million of kings who had themselves performed thousands of sacrifices each.[101] Men of piety praised Amvarisha the son of Nābhāga, saying that such feats had never been achieved before nor would their like be achieved in the future.†[102] Those hundreds upon hundreds and thousands upon thousands of kings (that had at the command of Amvarisha waited at his sacrifices upon the Brāhmanas that came there) became (through Amvarisha's merits) crowned with the fruits of the Horse-sacrifice, and followed their lord by the Southern path (to regions of brightness and bliss).‡[103] When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy child that is dead![104] We hear, O Srinjaya, that Caçavindu also, the son of Chitraratha, fell a prey to

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* *Camyāpāt* is explained as hurling a heavy piece of wood. What is meant here is that Yayâti, having erected an altar, took up and hurled a heavy piece of wood forwards, and upon the place where it fell, erected another altar. In this way he proceeded till he reached the very sea-shore.—T.

† *Dakshināh* is explained by Nilakantha as men possessed of *Dākshya*. It may mean liberal-minded men.—T.

‡ K. P. Singha has made a ridiculous blunder in rendering this verse.—T.

death. That high-souled king had a hundred thousand wives,[105] and a million of sons. All of them used to wear golden armour and all of them were excellent bowmen.[106] Each of those princes married a hundred princesses, and each princess brought a hundred elephants. With each of those elephants were a hundred cars.[107] With each car were a hundred steeds, all of good breed and all decked with trappings of gold. With each steed were a hundred kine, and with each cow were a hundred sheep and goats.[108] This countless wealth, O monarch, Caçavindu gave away, in a Horse-sacrifice, unto the Brāhmanas.[109] When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey te death, do not grieve for thy child that is dead.[110] We hear, O Srinjaya, that Gaya also, the son of Amurtharayas, fell a prey to death. For a hundred years, that king subsisted upon the remains of sacrificial food.[111] (Pleased with such devotion) Agni desired to give him boons. The boons solicited by Gaya were,—Let my wealth be inexhaustible even if I give ceaselessly! Let my regard for virtue exist for ever![112]* Let my heart ever take pleasure in Truth, through thy grace, O eater of sacrificial libations!—It hath been heard by us that king Gaya obtained all those wishes from Agni.[113] On days of the new moon, on those of the full moon, and on every fourth month, for a thousand years, Gaya repeatedly performed the Horse-sacrifice.[114] Rising (at the completion of every sacrifice) he gave away a hundred thousand kine and hundreds of mules (unto the Brāhmanas) during this period.[115] That bull among men gratified the gods with *Soma*, the Brāhmanas with wealth, the *Pitris* with *Swadhā*, and the women with the accomplishment of all their wishes.[116] In his great Horse-sacrifice, king Gaya caused a golden ground to made, measuring a hundred cubits in length and fifty in breadth, and gave it away as the sacrificial fee.[117] That fore-

* There is a slight difference of reading in the first half of the second line. Nilakantha explains it with his usual ingenuity. The Bengal reading, with *mè*, is disapproved by him. For all that, the Bengal reading which I have adopted, seems to be preferable.—T.

most of men, *viz.*, Gaya the son of Amurttarayas, gave away as many kine as there are sand grains, O king, in the river Gangā.[118] When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead.[119] We hear, O Srinjaya, that Sankriti's son Rantideva also fell a prey to death. Having undergone the austerest of penances and adored him with great reverence, he obtained these boons from Cakra, having solicited them, saying,—[120] Let us have abundant food and abundant guests! Let not my faith sustain any diminution, and let us not have to ask anything of any person![121]—The animals, both domestic and wild, slaughtered in his sacrifice, used to come to him, *viz.*, the high-souled Rantideva of rigid vows and great fame, of their own accord.[122] The secretions that flowed from the skins of the animals (slaughtered in his sacrifices), produced a mighty and celebrated river which to this day is known by the name of *Charmanwati*.[123] King Rantideva used to make gifts unto the Brāhmanas in an extensive enclosure. When the king said—Unto thee I give a hundred *nishkas!* Unto thee I give a hundred!—the Brāhmanas (without accepting what was offered) made a noise (expressive of refusal).[124] When, however, the king would say—I give a thousand *nishkas!*—the gifts were all accepted. All the vessels and plates in Rantideva's palace, for holding food and other articles,[125] all the jugs and pots, the pans and plates and cups, were of gold.[126] On those sight pass which the guests used to live in Rantideva's abode, twenty thousand and one hundred kine had to be slaughtered.[127] Yet even on such occasions, the cooks, decked in ear-rings, used to proclaim (amongst those that sat down to supper), —There is abundant juice. Eat as much as ye wish, but of flesh we have not as much today as on former occasions![128]—When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead.[129] We hear, O Srinjaya, that the high-souled Sagara also fell a prey to death. He was of Ikshāku's race, a tiger among men, and of superhuman prowess.[130] Sixty thousand

sons used to walk behind him, like myriads upon myriads of stars waiting upon the Moon in the cloudless firmament of autumn.[131] His sway extended over the whole of this Earth.* He gratified the gods by performing a thousand Horse-sacrifices.[132] He gave away unto deserving Brāhmanas palatial mansions with columns of gold and (other parts) made entirely of that precious metal, containing costly beds and bevies of beautiful ladies with eyes resembling petals of the lotus, and diverse other kinds of valuable objects. At his command, the Brāhmanas divided those gifts among themselves.[133-134] Through anger that king caused the Earth to be excavated whereupon she came to have the ocean on her bosom, and for this, the ocean has come to be called *Sāgara* after his name.[135] When he, O Srinjaya, who far surpassed thee in the four principal atributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead.[136] We hear, O Srinjaya, that king Prithu also, the son of Vena fell a prey to death. The great *Rishis*, assembling together in the great forest, installed him in the sovereignty of the Earth.[137] And because it was thought that he would advance all mankind, he was, for that reason, called *Prithu* (the advancer). And because also he protected people from injuries (*Kshata*), he was, for that reason, called a *Kshatriya* (protector from injuries).[138] Beholding Prithu the son of Vena, all the creatures of the Earth exclaimed,—We have been lovingly attached to him!—From this circumstance of the loving attachment (to him of all creatures), he came to be called a *Rājā* (one that can inspire attachment).[139] The Earth, during his sway, yielded crops without being tilled, every leaf that the trees had bore honey; and every cow yielded a jugful of milk.[140] All men were hale and all their wishes used to be crowned with fruition. They had no fear of any kind. They used to live, as they pleased, in fields or (or sheltered) houses.[141] When Prithu desired to go over the sea, the waters became solidified. The rivers also never swelled up when he had to

* Literally, 'there was but one umbrella opened on the Earth in his time.'—T.

cross them but remained perfectly calm. The standard on his car moved freely everywhere (without being obstructed by any impediment).[142] King Prithu, in one of his grand Horse-sacrifices, gave away unto the Brāhmanas one and twenty mountains of gold, each measuring three *nalwas*.*[143] When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead.[144] Upon what, O Srinjaya, dost thou reflect in silence? It seems, O king, that thou hearest not these words of mine! If thou hast not heard them, then this discourse of mine has been a fruitless rhapsody like medicine or diet to a person on the point of death.[145]—

"'Srinjaya said,—I am attending, O Nārada, to this discourse of thine, of excellent import and perfumed like a garland of flowers,—this discourse upon the conduct of high-souled royal sages of meritorious deeds and great fame, that can certainly dispel grief![146] Thy discourse, O great sage, has not been a fruitless rhapsody! I have been freed from grief at thy very sight! Like one never satiated with drinking nectar, I am not satiated with thy words![147] O thou of true sight, if thou, O lord, be inclined to show thy grace towards this person burning on account of the death of his son, then that son, through that grace of thine, is sure to be revived and to mingle once more with me (in this life)!—[148]

"'Nārada said,—I will give back to thee that son of thine, named Suvarnashthivin, whom Parvata gave thee and who has been bereft of life! Of the splendour of gold, that child shall live a thousand years!—'"[149]

SECTION XXX.

"Yudhishthira said,—'How did the son of Srinjaya become *Suvarnashthivin*?† Why also did Parvata give Srinjaya that

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* The word in the original is *nala*. Nilakantha supposes that it has been so used for the sake of rythm, the correct form being *nalwa*, meaning a distance of four hundred cubits.—T.

† Literally, one whose excretā are gold.—T.

child? And why did he die?[1] When the lives of all men in those days extended for a thousand years, why did Srinjaya's son die in infancy?[2] Or, was he in name only *Suvarnashthivin*? How also did he come to be so? I desire to know all this!![3]

"Krishna said,—'I will recite to thee, O king, the facts as they happened. There are two *Rishis*, the foremost ones in the world, named Nārada and Parvata.[4] Nārada is the maternal uncle and Parvata is his sister's son. With cheerful hearts, the uncle Nārada and the nephew Parvata had, in days of old, O king, left heaven for a pleasant ramble on Earth for tasting clarified butter and rice[5,6] Both of them possessed of great ascetic merit, they wandered over the Earth, subsisting on food taken by human beings.[7] Filled with joy and entertaining great affection for each other, they entered into a compact that, whatever wish, good or bad, would be entertained by one should be disclosed to the other, but on the event of one of them acting otherwise, he should be subject to the other's curse.[8] Agreeing to that understanding, those two great *Rishis*, adored of all the worlds repaired to king Srinjaya the son of Citya and said unto him,[9]—We two, for thy good, shall dwell with thee for a few days. O lord of Earth, do thou attend to all our wants duly!—The king, saying—*So be it*,—set himself to attend upon them hospitably.[10] After a while, one day, the king, filled with joy, introduced to those illustrious ascetics his daughter of the fairest complexion, saying,—This my daughter will wait upon you both.[11] Bright as the filaments of the lotus, she is beautiful and of faultless limbs, accomplished and of sweet manners, and is called Sukumāri by name.—Very well,—said the *Rishis* in reply, upon which the king directed his daughter, telling her,—O child, attend upon these two Brāhmanas as thou wouldst upon the gods or thy sire![12-13]—The virtuous princess, saying—*So be it*—began to attend upon them in obedience to her father's behest.[14] Her dutiful services and her unrivalled beauty very soon inspired Nārada with a tender flame towards her.[15] That tender sentiment began to grow in the heart of the illustrious saint like the moon gradually waxing on the accession of the lighted fortnight.[16] The virtuous Nārada, however, over-

vhelmed by shame, could not disclose that burning attachment to his sister's son the high-souled Parvata.[17] By his ascetic power, as also by signs, Parvata understood all. Inflamed with rage, the latter thereupon resolved to curse the love-afflicted Nārada.[18] And he said,—Having of thy own accord made a compact with me that, whatever wish, good or bad, would be cherished by either of us[19] should be disclosed to the other, thou hast violated it! These were thy own words, O Brāhmana! It is for this that I shall curse thee![20] Thou didst not tell me before that thy heart has been pierced by the charms of the maiden Sukumāri! It is for this that I shall curse thee![21] Thou art a *Brahmachārin*. Thou art my preceptor. Thou art an ascetic and a Brāhmana. Yet hast thou broken the compact thou hadst made with me![22] Filled with rage I shall, for this, curse even thee! Listen to me! This Sukumāri shall, without doubt, become thy wife![23] From the time of thy marriage, however, O puissant one, both she and all men shall behold thee an ape, for thy true features having disappeared, an ape shalt thou appear unto all![24]—Hearing these words of his, the uncle Nārada, filled with wrath, cursed his nephew Parvata in return, saying,[25]—Although thou hast ascetic merit and *Brahmacharyya* and truth and self-restraint, and although thou art ever devoted to virtue, thou shalt not yet succeed in proceeding to heaven![26]—Filled with rage and desire of vengeance, they thus cursed and flamed against each other like a couple of infuriate elephants.[27] From that time the high-souled Parvata began to wander over the Earth, respected as he deserved, O Bhārata, for his own energy.[28] Nārada then, that foremost of Brāhmanas, obtained according to due rites the hand of Srinjaya's daughter, the faultless Sukumāri.[29] The princess, however, beheld Nārada exactly as the curse had said. Indeed, just after the last of the wedding *mantras* had been recited, Sukumāri beheld the celestial *Rishi* to have a face like that of an ape. She, however, did not, on that account, disregard her lord. On the other hand, she dedicated her love to him.[30-31] Indeed, the princess, chaste as she was, devoted herself entirely to her lord and did not in her heart even desire any one else among the gods, *Munis*, and *Yakshas* for a husband[32]

One day, as the illustrious Parvata, in course of his wanderings, entered a solitary forest, he beheld Nārada there.[33] Saluting him, Parvata said,—Show thy grace unto me by permitting me, O puissant one, to go to heaven![34]—Seeing the cheerless Parvata kneeling before him with joined hands, Nārada, himself more cheerless, said unto him,[35]—Thou hadst curst me first, saying,—*Be thou an ape!*—After thou hadst said so unto me, I cursed thee from anger, saying,[36]—*From this day thou shalt not dwell in heaven*!—It was not well of thee, since thou art like a son unto me!—The two saints then freed each other from their mutual curses.[37] Beholding her husband possessed of celestial form and blazing with beauty, Sukumāri fled from him, taking him to be somebody other than her lord.[38] Seeing the beautiful princess flying away from her lord, Parvata addressed her, saying,—This one is even thy husband! Do not entertain any scruple![39] This one is the illustrious and puissant *Rishi* Nārada, that foremost of virtuous persons! He is thy lord, of one soul with thee! Do not have any doubt![40]—Assured in diverse ways by the high-souled Parvata and informed also of the curse on her lord, the princess regained her equanimity. Then Parvata proceeded to heaven and Nārada to his home.'[41]

"Vāsudeva continued,—'The illustrious *Rishi* Nārada, who was himself an actor in this matter, is here. O best of men, asked by thee, he will tell thee everything that happened.'"[42]

SECTION XXXI.

Vaiçampāyana said,—"The royal son of Pāndu then addressed Nārada, saying,—'O holy one, I desire to hear of the birth of the child whose excreta were gold.'[1] Thus addressed by king Yudhishthira the just, the sage Nārada began to narrate to him all that had occurred in connection with that child of golden excreta.[2]

"Nārada said,—'It is even so, O thou of mighty arms, as Keçava here hath said! Asked by thee I shall now recite the portion that remains of this story.[3] Myself, and my sister's son, the great ascetic Parvata, came (on one occasion) unto Srinjaya, that foremost of all victorious kings, for dwelling with him.[4]

Honored by him with due rites, and with every wish of ours gratified, we took up our residence in his abode.[5] After the season of rains had gone, and when the time came for our own departure, Parvata said unto me these words of grave import suitable to the hour;[6]—We have, O Brāhmana, dwelt in the abode of this king for some time, highly honored by him. Think of what return we should make![7]—I then, O monarch, addressed Parvata of blessed aspect, saying,—O nephew, this becomes thee, and, O thou of great power, all this depends upon thyself![8] Through thy boons let the king be made happy and let him obtain his wishes! Or, if thou choosest, let him be crowned with success through the ascetic merits of both of us![9] —After this, Parvata having called king Srinjaya, that foremost of victorious persons, said unto him these words, O bull of Kuru's race.[10]—We have been exceedingly gratified, O king, with thy hospitable attentions given with every sincerity! With our permission, O foremost of men, think of the boon thou shouldst solicit![11] Let the boon, however, be such that it may not imply enmity to the gods or destruction to men![*] Accept then, O king, a boon, for thou deservest one as we think![12]—Hearing these words, Srinjaya replied,—If ye have been gratified with me, my object then has been gained, for that of itself has been my greatest gain and that is regarded by me as the fruition of all my desires![13]—Unto Srinjaya who said so, Parvata again said,—Solicit, O king, the fruition of that wish which thou art cherishing in thy heart for a long time![14]—Srinjaya answered,—I desire a son that shall be heroic and possessed of great energy, firm in his vows and of long life, highly blessed and possessed of splendour equal to that of the Chief himself of the dieties![15]—At this, Parvata said,—This thy desire shall be fulfilled! Thy child, however, shall not be long lived, for thy wish for such a son is even for prevailing over the Chief of the gods![16] Thy son shall be known by the name of *Suvarnashthivin*. He shall be poss-

* The first line of 12 is misunderstood by the Burdwan translators. There can be no doubt, however, that Nilakantha's whom I follow, is right.—T.

essed of splendour like that of the Chief of the gods, but take care to protect him always from that deity!"[17]—Hearing these words of the high-souled Parvata, Srinjaya began to beseech that saint for ordaining otherwise,[18] saying,—Let my son be long-lived, O *Muni*, through thy ascetic merit!—Parvata, however, said nothing, through partiality for Indra.[19] Beholding the king very cheerless, I said unto him,—Think of me, O king, (in thy distress), and I shall promise to come when thought of by thee![20] Do not grieve, O lord of Earth! I will give thee back thy beloved child, even if he be dead, in his living form![21]—Having said so unto that monarch, both of us left his presence for coming to where we wished, and Srinjaya returned to his abode as he pleased.[22] After some time had elapsed, the royal sage Srinjaya had born unto him a son of great prowess and blazing forth with energy.[23] The child grew up like a large lotus in a lake, and became *Suvarnashthivin* in reality as in name.*[24] This extraordinary fact, O best of the Kurus, soon became widely known over the world. The Chief of the gods also came to know it as the result of Parvata's boon.[25] Fearing humiliation (at the hands of the child when he would grow up), the slayer of Vala and Vritra began to watch for the *laches* of the prince.[26] He commanded his celestial weapon Thunder, standing before him in embodied shape, saying,—Go, O puissant one, and assuming the form of a tiger slay this prince![27] When grown up, this child of Srinjaya may, by his achievements, humiliate me, O Thunder, as Parvata has said![28]—Thus addressed by Cakra, the celestial weapon Thunder, that subjugator of hostile towns, began from that day to continually watch for the *laches* of the prince.[29] Srinjaya, meanwhile, having obtained that child whose splendour resembled that of Indra himself, became filled with joy. The king, accompanied by his wives, and the other ladies of his household, took up his residence in the midst of a forest.†[30] One day, on the shores of the Bhāgirathee, the boy, accompanied by his nurse, ran hither and thither in

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* *Vide* note in page 91.—T.

† The Burdwan translators have misunderstood this verse.—T.

play.[31] Though only five years of age, his prowess, even then, resembled that of a mighty elephant. While thus employed, the child met a powerful tiger that came upon him suddenly.[32] The infant prince trembled violently as he was being crushed by the tiger and soon fell down lifeless on the Earth. At this sight the nurse uttered loud cries of grief.[33] Having slain the prince, the tiger, through Indra's powers of delusion, vanished there and then.[34] Hearing the voice of the crying nurse, the king, in great anxiety, ran to the spot.[35] He beheld his son there, his blood quaffed off, and lying cheerless on the ground like the moon dropped from the firmament.[36] Taking up on his lap the boy covered with blood, the king, with heart stricken by grief, began to lament piteously.[37] The royal ladies then, afflicted with grief and crying, quickly ran to that spot where king Srinjaya was.[38] In that situation the king thought of me with concentrated attention. Knowing that the king was thinking of me I appeared before him.[39] Stricken with grief as the king was, I recited to him all those stories, O monarch, that this hero of Yadu's race has already recited to thee.[40] I brought Srinjaya's child back to life, with Indra's permission. That which is ordained must occur. It is impossible that it should be otherwise.[41] After this, prince Suvarnashthivin of great fame and energy began to delight the hearts of his parents.[42] Of great prowess, he ascended the throne of his father after the latter had repaired to heaven, and ruled for a period of one thousand and one hundred years.[43] He worshipped the gods in many great sacrifices characterised by profuse presents. Possessed of great splendour, he gratified the gods and the *Pitris*.[44] Having procreated many sons, all of whom by their issue multiplied the race, he went the way of all nature, O king, after many years.[45] Do thou, O foremost of kings, dispel this grief born in thy heart, even as Keçava has counselled thee, as also Vyāsa of austere penances.[46] Rise up, O king, and bear the burthen of this thy ancestral kingdom, and perform high and great sacrifices so that thou mayst obtain (hereafter) whatever regions may be desired by thee!"[47]

SECTION XXXIII.

Vaiçampāyana said,—"Unto king Yudhishthira who still remained speechless and plunged in grief, the Island-born Vyāsa, that great ascetic conversant with the truths of religion, spoke again.[1]

"Vyāsa said,—'O thou of eyes like lotus petals, the protection of subjects is the duty of kings. Those men that are always observant of duty regard duty to be all powerful.[2] Do thou, therefore, O king, walk in the steps of thy ancestors With Brāhmanas, penances are a duty. This is the eternal ordinance of the Vedas.[3] Penances, therefore, O bull of Bharata's race, constitute the eternal duty of Brāhmanas. A Kshatriya is the protector of all persons in respect of their duties.*[4] That man who, addicted to earthly possessions, transgresses wholesome restraints, that offender against social harmony, should be chastised with a strong hand.[5] That insensate person who seeks to transgress authority, be he an attendant, a son, or even a saint,—indeed, all men of such sinful nature,—should by every means be chastised or even killed. That king who conducts himself otherwise incurs sin.[6-7] He who does not protect morality when it is being disregarded is himself a trespasser against morality. The Kauravas were trespassers against morality. They have, with their followers, been slain by thee.[8] Thou hast been observant of the duties of thy own order. Why then, O son of Pāndu, dost thou indulge in such grief? The king should slay those that deserve death, make gifts to persons deserving of charity, and protect his subjects according to the ordinance.'[9]

"Yudhishthira said,—'I do not doubt the words that fall from thy lips, O thou of great ascetic merit! Everything appertaining to morality and duty is well known to thee, O foremost of all persons conversant with morality and duty![10] I have, however, for the sake of kingdom, caused many persons

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* A Kshatriya should protect a Brāhmana in respect of his penances and a Vaiçya in respect of the duties of his order. Whatever impediments a Brāhmana or a Vaiçya might encounter in the discharge of his duties, must be removed by a Kshatriya.—T.

to be slain! Those deeds, O Brāhmana, are burning and consuming me!'[11]

"Vyāsa said,—'O Bhārata, is the Supreme Being the doer, or is man the doer? Is everything the result of Chance in the world, or are the fruits that we enjoy or suffer the results of (previous) action?[12] If man, O Bhārata, does all acts, good or bad, being urged thereto by the Supreme Being, then the fruits of those acts should attach to the Supreme Being himself.[13] If a person cuts down, with an axe, a tree in the forest, it is the person that incurs the sin and not the axe by any means.[14] Or, if it be said that, the axe being only the material cause, the consequence of the act (of cutting) should attach to the animate agent (and not to the inanimate tool), then the sin may be said to belong to the person that has made the axe. This, however, can scarcely be true.[15] If this be not reasonable, O son of Kunti, that one man should incur the consequence of an act done by another, then, guided by this, thou shouldst throw all responsibility upon the Supreme Being.*[16] If, again, man be himself the agent of all his acts virtuous and sinful, then Supreme Director there is none and, therefore, whatever thou hast done cannot bring evil consequences on thee.†[17] No one, O king, can ever turn away from that which is destined. If, again, Destiny be the result of the acts of former lives, then no sin can attach to one in this life even as the sin of cutting down a tree cannot touch the maker of the axe.‡[18] If thou thinkest it is Chance only that acts in the world, then such an act of destruction could never happen nor will ever happen.¶[19] If it is necessary to ascertain what is good and what

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* *I. e.*, thou shouldst think that the consequences of all acts must attach to the Supreme Being himself, he being the urger of us all.—T.

† *Na para &c.*, *i. e.*, there is no Supreme Being and no next-world.—T.

‡ No one being free in this life, all one's acts being the result of previous acts, there can be no responsibility for the acts of this life.—T.

¶ The manner in which this great battle has been brought about shows evidence of design and not mere Chance. Nilakantha reads *hatam* which is evidently wrong. There can be no doubt that the correct reading is *hatham*.—T.

evil in the world, attend to the scriptures. In those scriptures it has been laid down that kings should stand with the rod of chastisement uplifted in their hands.[20] I think, O Bhārata, that acts, good and bad, are continually revolving here as on a wheel, and men obtain the fruits of those acts, good or bad, that they do.[21] One sinful act proceeds from another. Therefore, O tiger among kings, avoid all evil acts and do not thus set thy heart upon grief.[22] Thou shouldst adhere, O Bhārata, to the duties, even if reproachable, of thy own order. This self-destruction, O king, does not look well in thee![23] Expiations, O king, have, been ordained for (evil) acts. He that is alive can perform them, but he that dies fails in their performance.[24] Therefore, O king, without laying down thy life, perform those expiatory acts. If thou dost not perform them thou mayst have to repent in the next world.' "[25]

SECTION XXXIV.

"Yudhishthira said,—'Sons and grandsons and brothers and sires and fathers-in-law and preceptors and maternal uncles and grandsires,[1] many high-souled Kshatriyas, many relatives (by marriage), friends, companions, sisters' sons, and kinsmen, O grandsire,[2] and many foremost of men coming from diverse countries, have fallen! All these, O grandsire, have been caused to be slain by myself alone, from desire of kingdom![3] Having caused so many heroic kings who were always devoted to righteousness and all of whom had quaffed *Soma* in sacrifices, what end shall I attain, O great ascetic![4] Thinking that this Earth has been bereft of many lions among kings, all of whom were in the enjoyment of great prosperity, I burn continually to this day![5] Having witnessed this slaughter of kinsmen and of millions of other men, I burn with grief, O grandsire![6] Oh, what will be the plight of those foremost of ladies who have been deprived of sons, of husbands, and of brothers![7] Reproaching the Pāndavas and the Vrishnis as cruel murderers, those ladies, with emaciated features and plunged in grief, will throw themselves on the Earth![8] Not beholding their sires and brothers and husbands and sons, those ladies, through

affliction, casting off their life-breaths, will go to the abode of Yama, O foremost of Brāhmanas! I have no doubt of this! The course of morality is very subtile. It is plain that we shall be stained with the guilt of slaughtering women for this![9-10] Having slain our kinsmen and friends and thereby committed an inexpiable sin, we shall have to fall into hell with heads downwards![11] O best of men, we shall, therefore, waste our limbs with the austerest of penances! Tell me, O grandsire, to what mode of life I should betake myself then!"[12]

Vaiçampāyana continued,—"Hearing these words of Yudhishthira, the Island-born *Rishi*, having reflected keenly for sometime, addressed the son of Pāndu as follows.[13]

"Vyāsa said,—'Remembering the duties of a Kshatriya, O king, do not give way to grief! All those Kshatriyas, O bull among Kshatriyas, have fallen in the observance of their proper duties![14] In the pursuit of great prosperity and of great fame on Earth, those foremost of men, all of whom were liable to death,* have perished through the influence of Time.[15] Thou hast not been their slayer, nor this Bhima, nor Arjuna, nor the twins. It is Time that took away their life-breaths according to the great law of change.[16] Time hath neither mother, nor father, nor anybody for whom he is disposed to show any favor. He is the witness of the acts of all creatures. By him have they been taken away.[17] This battle, O bull of Bharata's race, was only an occasion ordained by him. He causes creatures to be slain through the instrumentality of creatures. This is the manner in which it puts forth its irresistible power.[18] Know that Time (in his dealings with creatures) is dependent upon the bond of action and is the witness of all actions good and bad. It is Time that brings about the fruits, fraught with bliss or woe, of our actions.[19] Think, O mighty-armed one, of the acts of those Kshatriyas that have fallen! Those acts were the causes of their destruction and it is in consequence of them that they have perished.[20] Think also of thy own acts consisting of observances of vows with restrained

* Nilakantha explains this in a different way. He thinks that the expression *Kritāntāvidhi-sanjuktāh* means,—'through their own faults.'—T.

soul. And think also how thou hast been forced by the Supreme Ordainer to do such an act (as the slaughter of so many human beings)![21] As a weapon made by a smith or carpenter is under the control of the person that is handling it, and moves as he moves it, similarly this universe, controlled by actions done in Time, moves as those actions move it.[22] Seeing that the births and deaths of creatures take place without any (assignable) cause and in perfect wantonness, grief and joy are perfectly needless.[23] Although this entanglement of thy heart is a mere delusion, still, if it pleasest thee, O king, perform expiatory rites (for washing thyself free of thy so-called sin).[24] It is heard, O Pārtha, that the gods and the *Asuras* fought against each other. The *Asuras* were the elder, and the gods the younger, brothers.[25] Covetous of prosperity, fierce was the battle fought between them. The fight lasted for two and thirty thousand years.[26] Making the Earth one vast expanse of blood, the gods slew the *Daityas* and gained possession of heaven.[27] Having obtained possession of the Earth, a (large) number of Brāhmanas, conversant with the Vedas, armed themselves, stupefied with pride, with the *Dānavas* for giving them help in the fight.[28] They were known by the name of *Çālāvrika* and numbered eight and eighty thousand. All of them, however, were slain by the gods.[29] Those wicked-souled persons who desire the extinction of virtue and who set sinfulness agoing deserve to be slain even as the furious *Daityas* were slain by the gods.[30] If by slaying a single individual a family may be saved, or, if by slaying a single family the whole kingdom may be saved, such an act of slaughter will not be a transgression.[31] Sin, O king, sometimes assumes the form of virtue, and virtue sometimes assumes the form of sin. They, however, that are learned know which is which.[32] Therefore, console thyself, O son of Pāndu, for thou art well versed in the scriptures. Thou hast, O Bhārata, only followed the path formerly trodden by the very gods![33] Men like yourselves never go to hell, O bull of Pāndu's race! Comfort these thy brothers and all thy friends, O scorcher of foes![34] He who deliberately engages himself in sinful acts, and committing sinful acts feels no

shame but continues the same as before,[35] is called (in the scriptures) a great sinner. There is no expiation for him and his sins know no diminution.[36] Thou art born in a noble race. Forced by the faults of others, thou hast most unwillingly done this, and having done this thou repentest of it.[37] The Horse-sacrifice, that grand rite, has been indicated as an expiation for thee! Make preparations for that sacrifice, O monarch, and thou shalt be freed from thy sins.[38] The divine chastiser of Pāka, having vanquished his foes with the assistance of the Maruts, gradually performed a hundred sacrifices and became *Çatakratu*,*[39] Freed from sin, possessed of heaven, and having obtained many regions of bliss and great happiness and prosperity, Cakra, surrounded by the Maruts, is shining in beauty, and illuminating all the quarters with his splendour.[40] The lord of Cachi is adored in the heavens by the *Apsarās*. The *Rishis* and the other gods all worship him with reverence.[41] Thou hast got the Earth through thy prowess. All the kings have been vanquished by thee, O sinless one, through thy prowess.[42] Proceeding with thy friends to their kingdom, O king, install their brothers, sons, or grandsons on their thrones.[43] Behaving with kindness towards even the children in the womb, make thy subjects glad and happy, and rule the Earth.[44] Install on their thrones the daughters of those that have no sons. Women are fond of pleasure and power. Through this means they will cast off their sorrows and become happy.[45] Having comforted the whole empire in this way, O Bhārata, adore the gods in a Horse-sacrifice as the victorious Indra in days of old. It is not proper for us to grieve for those high-souled Kshatriyas, O bull of thy order, (that have fallen in battle).[46] Stupefied by the power of the Destroyer, they have perished in the observance of the duties of their own order.[47] Thou hast discharged the duties of a Kshatriya and obtained the Earth without a thorn in it. Observe thy own duties, O son of Kunti, for then, O Bhārata, thou shalt be able to obtain happiness in the other world!"[48]

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* The performer of a hundred sacrifices.—T.

SECTION XXXV.

"Yudhishthira said,—'After doing what acts does a man become liable to perform expiation? And what are those acts which he must do for being freed from sin? Tell me this, O grandsire!'[1]

"Vyāsa said,—'Having omitted to do those acts that have been ordained, and done those that have been interdicted, and having behaved deceitfully, a man becomes liable to perform expiation.[2] The person in the observance of the *Brahmacharyya* vow, who rises from bed after the sun has risen, or goes to bed while the sun is setting, one who has a rotten nail or black teeth,[3] one whose younger brother weds first, one who weds before his elder brother is wedded, one who has been guilty of the slaughter of a Brāhmana, one who speaks ill of others, one who weds a younger sister before the elder sister has been wedded, one who weds an elder sister after having wed a younger one,[4] one who falls away from a vow, one who slays any one of the regenerate classes, one who imparts a knowledge of the Vedas to a person unworthy of it, one who does not impart a knowledge thereof to a person that is worthy of it,[5] one who takes many lives, one who sells flesh, one who has abandoned his (sacred) fire, one who sells a knowledge of the Vedas,*[6] one who slays his preceptor or a woman, one born in a sinful family, one who slays an animal wilfully,† one who sets fire to a dwelling house,[7] one who lives by deceit, one who acts in opposition to his preceptor, and one who has violated a compact,—these all are guilty of sins requiring expiation.[8] I shall now mention other acts that men should not do, *viz.*, acts that are interdicted by both the world and the Vedas. Listen to me with concentrated attention![9] The rejection of one's own creed, the practice of other people's creed, assisting at the sacrifice or the religious rites of one that is not worthy of such assistance, eating of food that is forbidden,[10] deserting one that craves protection, neglect in maintaining servants and depen-

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* *I. e.*, charges his pupils a fee for teaching them the scriptures.—T.

† *I. e.*, *not* in a sacrifice.—T.

dants, selling salt and treacle (and similar other substances), killing of birds and animals,[11] refusal, though competent, to procreate upon a soliciting woman, omission to present the daily gifts (of handfuls of grass to kine and the like),[12] omission to present the *dakshinā*, humiliating a Brāhmana, —these all have been pronounced by persons conversant with duty to be acts that no one should do.[13] The son that quarrels with the father, the person that violates the bed of his preceptor, one that neglects to produce offspring in one's wedded wife, are all sinful, O tiger among men![14] I have now declared to thee, in brief as also in detail, those acts and omistions by which a man becomes liable to perform expiation.[15] Listen now to the circumstances under which men, by even commiting these acts, do not become stained with sin.[16] If a Brāhmana well acquainted with the Vedas takes up arms and rushes against thee in battle for killing thee, thou mayst proceed against him for taking his life. By such an act the slayer does not become guilty of the slaughter of a Brāhmana.*[17] There is a *mantra* in the Vedas, O son of Kunti, that lays this down. I declare unto thee only those practices that are sanctioned by the authority of the Vedas.[18] One who slays a Brāhmana that has fallen away from his own duties and that advances, weapon in hand, with intent to slaughter, does not truly become the slayer of a Brāhmana. In such a case it is the wrath of the slayer that proceeds against the wrath of the slain.[19] A person by drinking alcoholic stimulants in ignorance or upon the advice of a virtuous physician when his life is at peril, should have the regenerating ceremonies performed once more in his case.[20] All that I have told thee, O son of Kunti, about the eating of interdicted food, may be cleansed by such expiatory rites.[21] Connection with the preceptor's wife at the preceptor's command does not stain the pupil. The sage Uddālaka caused his son Cwetaketu to be begotten by a disciple.[22] A person by committing theft for the sake of his preceptor in a season of distress is not stained with sin. One, however,

* *Jighānsiāt* is *Jighānsi* and *iāt*, *i. e.*, may proceed with intention to slay.—T.

that takes to thieving for procuring enjoyments for himself becomes stained.[23] One is not stained by stealing from other than Brāhmanas (in a season of distress and for the sake of one's preceptor). Only one that steals under such circumstances without himself appropriating any portion thereof is untouched by sin.[24] A falsehood may be spoken for saving one's own life or that of another, or for the sake of one's preceptor, or for gratifying a woman, or for bringing about a marriage.[25] One's vow of *Brahmacharyya* is not broken by having wet dreams. In such cases the expiation laid down consists in the pouring of libations of clarified butter on the blazing fire.[26] If the elder brother be fallen or has renounced the world, the younger brother does not incur sin by marrying. Solicited by a woman, connection with her is not destructive of virtue.[27] One should not slay or cause to be slain an animal except in a sacrifice. Animals have become sacred (fit for sacrifice) through the kindness manifested towards them by the Creator himsef in the ordinance laid down by him.[28] By making a gift in ignorance to an undeserving Brāhmana one does not incur sin. The omission (through ignorance) to behave with liberality towards a deserving person does not lead to sin.[29] By casting off an adulterous wife one does not incur sin. By such treatment the woman herself may be purged while the husband may avoid sin.[30] One who knows the true uses of the *Soma* juice, does not incur sin by selling it.* By dismissing a servant who is incompetent to render service one is not touched by sin.[31] I have now said unto thee those acts by doing which one does not incur sin. I shall now speak to thee of expiation in detail.'"[32]

SECTION XXXVI.

"Vyāsa said,—'By penances, religious rites, and gifts, O Bhārata, a man may wash off his sins if he does not commit them again.[1] By subsisting upon only one meal a day, and

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* *I. e.*, one who knows that the *Soma* is used in sacrifices for gratifying the gods.—T.

that procured by mendicancy, by doing all his acts himself (without relying on the aid of a servant), by making his round of mendicancy with a human skull in one hand and a *khattānga** in another, by becoming a Brahmachārin and always ready for exertion,[2] by casting off all malice, by sleeping on the bare ground, by publishing his offence to the world, by doing all this for full twelve years, a person can cleanse himself from the sin of having slain a Brāhmana.[3] By perishing upon the weapon of a person living by the use of arms, of one's own will and upon the advice of persons learned in the scriptures, or by throwing one's self down, for three times, with head downwards, upon a blazing fire,[4] or by walking a hundred *Yojanas* all the while reciting the Vedas, or by giving away one's whole property to a Brāhmana conversant with the Vedas,[5] or at least so much as would secure to him a competence for life, or a house properly furnished, and by protecting kine and Brāhmanas, one may be cleansed of the sin of having slain a Brāhmana.[6] By living upon the scantiest diet every day for a space of six years, a person may be cleansed of that sin.† By observing a harder vow with regard to food one may be cleansed in three years.‡[7] By living upon one meal a month, one may be cleansed in course of only a year. By observing, again, an absolute fast, one may be cleansed within a very short time,[8] There is no doubt again that one is cleansed by a Horse-sacrifice. Men that have been guilty of having slain a Brāhmana and that have succeeded in taking the final bath at the completion of the Horse-sacrifice,[9] become cleansed of

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* A staff with a skull fixed upon it.—T.

† The rule laid down is that he should eat in the morning for the first three days, in the evening for the second three days, eat nothing but what is got without soliciting, for the next three days, and fast altogether for the three days that follow. This is called *Kricchra-bhojana.* Observing this rule for six years, one may be cleansed of the sin of slaying a Brāhmana.—T.

‡ The harder rule referred to is eating in the morning for seven days; in the evening for the next seven days; eating what is got (without soliciting, for the next seven days; and fasting altogether for the next seven.—T.

all their sins. This is an injunction of great authority in the *Çrutis*. One, again, by laying down his life in a battle undertaken for the sake of a Brāhmana, becomes cleansed of the sin of having slain a Brāhmana.[10] By giving away a hundred thousand kine unto persons deserving of gifts, one becomes cleansed of the sin of having slain a Brāhmana as also, indeed, of all his sins.[11] One that gives away five and twenty thousand kine of the *kapilā* species and while all of them have calved, becomes cleansed of all his sins.[12] One who, at the point of death, gives away a thousand kine with calves unto poor but deserving persons, becomes freed from sin.[13] That man, O king, who gives away a hundred steeds of the Kāmvoja breed unto Brāhmanas of regulated behaviour, becomes freed from sin.[14] That man, O Bhārata, who gives unto even one person all that he asks for, and who, having given it, does not speak of his act to any one, becomes freed from sin.[15] If a person who has once taken alcohol drinks (as expiation) hot liquor, he sanctifies himself both here and hereafter.[16] By falling from the summit of a mountain or entering a blazing fire, or by going on an everlasting journey after renouncing the world, one is freed from all sins.[17] By performing the sacrifice laid down by Vrihaspati, a Brāhmana who drinks alcoholic liquors may succeed in attaining to the region of Brahman. This has been said by Brahman himself.[18] If a person, after having drunk alcoholic liquor, becomes humble and makes a gift of land, and abstains himself from it ever afterwards, he becomes sanctified and cleansed.[19] The person that has violated his preceptor's bed, should lie down on a sheet of iron after having heated it, and having cut off the emblem of his sex, should leave the world for a life in the woods, with eyes always turned upwards.[20] By casting off one's body, one becomes cleansed of all his evil acts. Women, by leading a regulated life for one year, become cleansed of all their sins.[21] The person who observes a very rigid vow, or gives away the whole of his wealth, or perishes in a battle fought for the sake of his preceptor, becomes cleansed of all his sins.[22] One who uses falsehood before one's preceptor or acts in opposition to him, becomes cleansed of that sin by doing something agree-

able to one's preceptor.[23] One who has fallen off from the vow (of *Brahmacharyya)* may become cleansed of that sin by wearing the hide of a cow for six months and observing the penances laid down in the case of the slaughter of a Brāhmana.[24] One who has been guilty of adultery, or of theft, may become cleansed by observing rigid vows for a year.[25] When one steals another's property, one should, by every means in his power, return to that other property of the value of what has been stolen. One may then be cleansed of the sin (of theft).[26] The younger brother who has married before the marriage of the elder brother, as also the elder brother whose younger brother has married before him, becomes cleansed by observing a rigid vow, with collected soul, for twelve nights.[27] The younger brother, however, should wed again for rescuing his deceased ancestors. Upon such second wedding, the first wife becomes cleansed and her husband himself would not incur sin by taking her.[28] Men conversant with the scriptures declare that women may be cleansed of even the greatest sins by observing the vow of *chāturmāsya*, all the while living upon scanty and cleasnsing food.[29] Persons conversant with the scriptures do not take into account the sins that women may commit at heart. Whatever their sins (of this description), they are cleasnsed by their menstrual course like a metallic plate that is scoured with ashes.[30] Plates (made of the alloy of brass and copper) stained by a Cudra eating off it, or a vessel of the same metal that has been smelt by a cow, or stained by a Brāhmana's *Gandusha*, may be cleansed by means of the ten purifying substances.*[31] It has been laid down that a Brāhmana should acquire and practise the full measure of virtue. For a person of the kingly order it has been laid down that he should acquire and practise a measure of virtue less by a fourth part.[32] So, a Vaiçya should acquire a measure less (than a Kshatriya's) by a fourth and a Cudra less (than a Vaiçya's) by a fourth. The heaviness or lightness of sins (for purposes of expiation) of each of the four orders, should be

* These are the five products of the cow, besides earth, water, ashes, acids, and fire.—T.

determined upon this principle.[33] Having slain a bird or an animal, or cut down living trees, a person should publish his sin and fast for three nights.[34] By having intercourse with one with whom intercourse is prohibited, the expiation for one is wandering in wet clothes and sleeping on a bed of ashes.[35] These, O king, are the expiations for sinful acts, according to precedent and reason and scriptures and the ordinances of Brahman himself.[36] A Brāhmana may be cleansed of all sins by reciting the *Gāyatri* in a sacred place, all the while living upon frugal fare, casting off malice, abandoning wrath and hate, unmoved by praise and blame, and abstaining from speeh with all.[37] He should during the day time be under shelter of the sky and should lie down at night even at such a place. Thrice during the day, and thrice during the night, he should also plunge with his clothes into a stream or lake for performing his ablutions.[38] Observant of rigid vows, he should abstain from speech with women, Cudras, and fallen persons. A Brāhmana by observing such regulations may be cleansed of all sins unconsciously committed by him.[39] A person obtains in the other world the fruits, well or ill, of his acts here which are all witnessed by the elements. Be it virtue or be it vice, according to the true measure that one acquires of either, one enjoys or suffers the consequences (even here).[40] By knowledge, by penances, and by righteous acts, therefore, one enhances his weal (even here). One, therefore, may similarly enhance his misery by committing unrighteous acts.[41] One should, therefore, always achieve acts that are righteous and abstain altogether from those that are unrighteous.[42] I have now indicated what the expiations are of the sins that have been mentioned. There is expiation for every sin except those that are called *Mahāpātakas* (highly heinous).[43] As regards sins in respect of unclean food and the like, and improper speeches, &c., they are of two classes, viz., those committed consciously and those that are committed unconsciously.[44] All sins that are committed consciously are grave, while those that are committed unconsciously are trivial or light. There is expiation for both.[45] Indeed, sin is capable of being washed away by (observance of) the ordinances spoken of. Those ordinances, however, have been

laid down only for believers (in god) and those that have faith.[46] They are not for atheists or those that have no faith, or those in whom pride and malice predominate.[47] A person, O tiger among men, that is desirous of weal both here and hereafter, should, O foremost of virtuous men, have recourse to righteous behaviour, to (the counsels of) men that are righteous, and to the duties that have been ordained for him.[48] Therefore, for the reasons already advanced (by me), thou, O king, shalt be cleansed of all thy sins for thou hast slain thy foes in the discharge of thy duties as a king and for the protection of thy life-breaths and thy inheritance.[49] Or, if notwithstanding this, thou still regardest thyself to be sinful, perform expiation! Do not cast away thy life in consequence of such grief that is not becoming a wise man!"[50]

Vaiçampāyana continued,—"Thus addressed by the holy *Rishi*, king Yudhishthira the just, having reflected for a short while, said these words unto the sage."[51]

SECTION XXXVII.

"Yudhishthira said,—'Tell me, O grandfather, what food is clean and what unclean, what gift is praiseworthy, and who should be considered deserving and who undeserving (of gifts)!'[1]

"Vyāsa said,—'In this connection is cited the old account of a discourse between the ascetics and that lord of creation, viz., Manu.[2] In the *Krita* age, an assembly of *Rishis*, of rigid vows, having approached the great and puissant lord of creation, Manu, while seated at his ease, solicited him to discourse on duties, saying,[3]—What food should be taken, who is to be regarded a deserving person (for gifts), what gifts should be made, how should a person study, and what penances should one perform and how, and what acts should be done and what acts should not be done! O lord of creation, tell us everything about these![4]—Thus addressed by them, the divine and self-born Manu said unto them,—Listen to me as I expound the duties in brief and in detail![5] In regions which have not been interdicted, silent recitation (of sacred *mantras*, *homa*),

fasts, knowledge of self, sacred rivers, regions inhabited by men devoted to these pious acts,[6]—these have been laid down as acts and objects that are cleansing. Certain mountains also are cleansing, as also the eating of gold and bathing in waters into which have been dipped gems and precious stones.*[7] Sojourn to holy places, and eating of sanctified butter,—these also, without doubt, speedily cleanse a man.[8] No man would ever be called wise if he indulged his pride. If he wishes to be long-lived, he should for three nights drink hot water (as an expiation for having indulged his pride).[9] Refusal to appropriate what is not given, gift, study (of scriptures), penance, abstention from injury, truth, freedom from wrath, and worship of the gods in sacrifices,—these are the characteristics of virtue.[10] That again which is virtue may, according to time and place, be sin. Thus appropriation (of what belongs to others), untruth, and injury and killing, may under special circumstances, become virtue.†[11] With respect to persons capable of judging, acts are of two kinds, *viz.*, virtuous and sinful. From the worldly and the Vedic points of view again, virtue and sin are good or bad (according to their consequences). From the Vedic point of view, virtue and sin (*i.e.*, everything a man may do or not do), would be classed under *action* and *inaction*. Inaction (*i. e.*, abstention from Vedic rites and adoption of a life of contemplation) leads to emancipation (from rebirth); while the consequences of action (*i. e.*, pratice of Vedic rites) are repeated death and rebirth. From the worldly point of view, acts that are evil lead to evil and those that are good to consequences that are good. From the worldly point of view, therefore, virtue and sin are to be distinguished by the good and the evil character of their conse-

* The first line of 7 is read differently in the Bombay edition. Nilakantha accepts it. I think, however, that the Bengal reading is better for its intelligibility.—T.

† *Appropriation &c.*, as in the case of the king imposing fines on offenders and appropriating them to the uses of the state. *Untruth*, as that of the loyal servant or follower for protecting the life of his master. Killing, as that of an offender by the king, or in the exercise of the right of self defence.—T.

quences.*[12-13] Acts that are (apparently) evil, when undertaken from considerations connected with the gods, the scriptures, life itself, and the means by which life is sustained, produce consequnces that are good.†[14] When an act is undertaken from the expectation, however doubtful, that it will produce mischief (to some one) in the future, or when an act is done whose consequence is visibly mischievous, expiation has been laid down.[15] When an act is done from wrath or clouded judgment, then expiation should be performed by giving pain to the body, guided by precedent, by scriptures, and by reason. When anything, again, is done for pleasing or displeasing the mind, the sin arising therefrom may be cleansed by sanctified food and recitation of *mantras*.[16-17] The king who lays aside (in a particular case) the rod of chastisement, should fast for one night. The priest who (in a particular case) abstains from advising the king to inflict punishment, should fast for three nights as an expiation.[18] The person who, from grief, attempts to commit suicide by means of weapons, should fast for three nights.[19] There is no expiation for them that cast off the duties and practices of their order and class, country, and family, and that abandon their very creed.[20] When an occasion for doubt respecting what should be done arises, that should be regarded as the injunction of the scriptures which ten persons versed in Vedic scriptures or three of those that frequently recite them may declare.‡[21] The bull, earth, little ants, worms generated in dirt, and poison, should not be eaten by Brāhmanas.[22] They should not also eat fishes that have no scales, and

* These two verses, as they stand in the original, are exceedingly terse. I have been obliged to interpolate largely for making the English version intelligible. To avoid the look of pedantry, *all* the interpolations have not been enclosed within parantheses.—T.

† Nilakantha explains this verse differently. I think he is not right in taking *açubhānām* for *nichānām*. Why should we do a violence to the word?—T.

‡ There were, as now, persons with whom the reading or recitation of the scriptures was a profession. The functions of these men were not unlike those of the rhapsodists of ancient Greece.—T.

four-footed aquatic animals like frogs and others, except the tortoise.[23] Water-fowls called *Bhāsas*, ducks, *Suparnas*, *Chakravākas*, diving ducks, cranes, crows, shags, vultures, hawks, owls,[24] as also all four-footed animals that are carnivorous and that have sharp and long teeth, and birds, and animals having two teeth and those having four teeth,[25] as also the milk of the sheep, the she-ass, the she-camel, the newly-calved cow, women, and deer, should not be taken by a Brāhmana.[26] Besides this, the food that has been offered to the manes, that which has been cooked by a woman who has recently brought forth a child, and food cooked by an unknown person, should not be eaten. The milk also of a cow that has recently calved should not be taken.[27] If a Brāhmana takes food that has been cooked by a Kshatriya, it diminishes his energy; if he takes the food provided by a Cudra, it dims his Brāhmanic lustre; and if he takes the food provided by a goldsmith or a woman who has neither husband nor children, it lessens the period of his life.[28] The food provided by an usurer is equivalent to dirt, while that provided by a woman living by prostitution is equivalent to semen. The food also provided by persons that tolerate the unchastity of their wives, and by persons that are ruled by their spouses, is forbidden.[29] The food provided by a person selected (for receiving gifts) at a certain stage of a sacrifice, by one who does not enjoy his wealth or make any gifts, that provided by one who sells *Soma*, or one who is a shoe-maker, by an unchaste woman, by a washerman,[30] by a physician, by persons serving as watchmen, by a multitude of persons, by one who is pointed at by a whole village, by one deriving his support from keep of dancing girls,[31] by persons wedding before their elder brothers are wedded, by professional panegyrists and bards, and by those that are gamblers, the food also which is brought with the left hand or which is stale,[32] the food which is mixed with alcohol, the food a portion of which has been already tasted, and the food that forms the remnant of a feast, should not be taken (by a Brāhmana). Cakes, sugarcanes, potherbs, and rice boiled in sugared milk, if they have lost their relish, should not be taken.[33] The powder of fried barley and of other kinds

of fried grain, mixed with curds, if become stale with age; should not be taken. Rice boiled in sugared milk, food mixed with the *tila* seed, meat, and cakes, that have not been dedicated to the gods,[34] should not be taken by Brāhmanas leading a domestic mode of life. Having first gratified the gods, *Rishis*, guests, *Pitris*, and the household deities, a Brāhmana leading a domestic mode of life should then take his food. A householder by living thus in his own house becomes like a person of the *Bhikshu* order that has renounced the world.[35-36] A man of such behaviour, living with his wives in domesticity, earns great religious merit. No one should make a gift for the sake of acquiring fame, or from fear (of censure and the like) or unto a benefactor.[37] A virtuous man would not make gifts unto persons living by singing and dancing or unto those that are professional jesters, or unto a person that is intoxicated, or unto one that is insane, or unto a thief, or unto a slanderer,[38] or unto an idiot, or unto one that is pale of hue, or unto one that is defective of a limb, or unto a dwarf, or unto a wicked person, or unto one born in a low and wicked family, or unto one that has not been sanctified by the observance of vows.[39] No gift should be made to a Brāhmana destitute of knowledge of the Vedas. Gifts should be made unto him only that is a *Çrotriya*.* An improper gift and an improper acceptance produce evil consequences unto both the giver and the acceptor.[40] As a person who seeks to cross the ocean with the aid of a rock or a mass of catechu sinks along with his support, even so the giver and the acceptor (in such a case) both sink together.[41] As a fire that is covered with wet fuel does not blaze forth, even so the acceptor of a gift who is bereft of penances and study and piety cannot confer any benefit (upon the giver).[42] As water in a (human) skull and milk in a bag made of dog-skin become unclean in consequence of the uncleanness of the vessels in which they are kept, even so the Vedas become fruitless in a person who is not of good behaviour.[43] One may give from compassion unto a low Brāhmana who is without *mantras* and vows, who is ignorant of the

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* *I. e.*, one possessed of a knowledge of the Vedas.—T.

scriptures and who harbours envy.[44] One may, from compassion, give unto a person that is poor or afflicted or ill. But he should not give unto such a person in the belief that he would derive any (spiritual) benefit from it or that he would earn any religious merit by it.[45] There is no doubt that a gift made to a Brāhmana bereft of the Vedas becomes perfectly fruitless in consequence of the fault of the recipient.[46] As an elephant made of wood or an antelope made of leather, even so is a Brāhmana that has not studied the Vedas. All the three have nothing but names.*[47] As a eunuch is unproductive with women, as a cow is unproductive with a cow, as a bird lives in vain that is featherless, even so is a Brāhmana that is without *mantras*.[48] As grain without kernel, as a well without water, as libations poured on ashes, even so is a gift to a Brāhmana void of learning.[49] An unlearned Brāhmana is an enemy (to all) and is the destroyer of the food that is presented to the gods and *Pitris*. A gift made to such a person goes for nothing. He is, therefore, like unto a robber (of other people's wealth). He can never succeed in acquiring regions of bliss hereafter.[50] I have now told thee in brief, O Yudhishthira, all that was said (by Manu on that occasion). This high discourse should be listened to by all, O bull of Bharata's race!"[51]

SECTION XXXVIII.

"Yudhishthira said,—'O holy and great ascetic, I desire to hear in detail what the duties of kings are and what the duties, in full, of all the four orders![1] I desire also to hear, O foremost of Brāhmanas, what behaviour should be adopted in seasons of distress, and how I may subjugate the world by treading along the path of morality![2] This discourse on expiation, treating (at the same time) of fasts and capable of exciting great curiousity, fills me with joy.[3] The practice of virtue and the discharge of kingly duties are always inconsistent with each

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* With very slight verbal alterations, this verse, as also the first half of the next, like many others, occurs in Manu, *Vide* Manu, Ch. II, v. 157-58.—T.

other. Always thinking of how one may reconcile the two, my mind is constantly stupified!' "[4]

Vaiçampāyana continued,—"Then Vyāsa, O monarch, that foremost of all persons conversant with the Vedas, casting his eyes upon that ancient and all-knowing person, *viz.*, Nārada, said,[5]—If, O king, thou wishest to hear of duties and morality in full, then ask Bhishma, O mighty-armed one, that old grandsire of the Kurus![6] Conversant with all duties and possessed of universal knowledge, that son of Bhāgirathi will remove all the doubts in thy heart on the difficult subject of duties.[7] That goddess, *viz.*, the genius of the celestial river of three courses, brought him forth. He saw with his physical eyes all the gods with Indra at their head.[8] Having gratified with his dutiful services the celestial *Rishis* having Vrihaspati at their head, he acquired a knowledge of the duties of kings.[9] That foremost one among the Kurus obtained a knowledge also of that science, with its interpretations, which Uçanas and that regenerate one who is the preceptor of the celestials know.[10] Having practised rigid vows, that mighty-armed one acquired a knowledge of all the Vedas and their branches, from Vaçishtha and from Chyavana of Bhrigu's race.[11] In olden days he studied under the eldest-born son of the Grandsire himself, viz., Sanatkumāra of blazing splendour, well conversant with the truths of mental and spiritual science.[12] He learnt the duties in full of the *Yatis* from the lips of Mārkandeya. That bull among men obtained all weapons from Rāma and Cakra.[13] Although born among human beings, his death itself is still under his own control. Although childless, yet he has many regions of bliss hereafter as heard by us.[14] Regenerate *Rishis* of great merit were always his courtiers. There is nothing among objects that should be known that is unknown to him.[15] Conversant with all duties and acquainted with all the subtile truths of morality, even he will discourse to thee upon duty and morality! Go unto him before he abandons his life-breaths.'[16]! Thus addressed by him, the high-souled son of Kunti, of great wisdom, said the following words unto Satyavati's son Vyāsa, that first of eloquent men.[17]

"Yudhishthira said,—'Having caused a great and horrid

slaughter of kinsmen, I have become an offender against all and a destroyer of the Earth![18] Having caused that Bhishma himself, that warrior who always fought fairly, to be slain by aid of deceit, how shall I approach him for asking him (about duties and morality)?'"[19]

Vaiçampāyana continued,—"Moved by the desire of benefiting all the four orders, the mighty-armed and high-souled chief of Yadu's race once more addressed that foremost of kings (in the following words).[20]

"Vāsudeva said,—'It behoveth thee not to show such pertinacity in grief. Do that, O best of kings, which the holy Vyāsa has said![21] The Brāhmanas, O mighty-armed one, and these thy brothers of great energy, stand before thee beseechingly like persons beseeching the deity of the clouds at the close of summer.[22] The unslain remnant of the assembled kings, and the people belonging to all the four orders of thy kingdom of Kurujāngala, O king, are here![23] For the sake of doing what is agreeable to these high-souled Brāhmanas, in obedience also to the command of thy reverend senior Vyāsa of immeasurable energy,[24] and at the request of ourselves that are thy well-wishers, and of Draupadi, O scorcher of foes, do what is agreeable to us, O slayer of foes, and what is beneficial to the world!'"[25]

Vaiçampāyana continued,—"Thus addressed by Krishna, the high-souled king (Yudhishthira) of eyes like lotus petals, rose from his seat for the good of the whole world.[26] That tiger among men, viz., Yudhishthira of great fame, beseeched by Krishna himself, by the Island-born (Vyāsa), by Devasthāna, by Jishnu, by these and many others, cast off his grief and anxiety.[27-28] Fully conversant with the declarations of the *Çrutis*, with the science that treats of the interpretation of those declarations, and with all that men usually hear and all that deserves to be heard, the son of Pāndu obtained peace of mind and resolved upon what he should next do.[29] Surrounded by all of them like the moon by the stars, the king, placing Dhritarāshtra at the head of the train, set out for entering the city.[30] Desirous of entering the city, Kunti's son Yudhishthira, conversant with every duty, offered worship unto the

gods and thousands of Brāhmanas.[31] He then ascended a new and white car covered with blankets and deer-skins, and unto which were yoked sixteen white bullocks possessed of auspicious marks, and which had been sanctified with Vedic *mantras*. Adored by panegyrists and bards, the king mounted upon that car like Soma riding upon his own ambrosial vehicle.[32-33] His brother Bhima of terrible prowess took the reins. Arjuna held over his head a white umbrella of great effulgence.[34] That white umbrella held upon the car looked beautiful like a star-decked white cloud in the firmament.[35] The two heroic sons of Mādri, viz., Nakula and Sahadeva, took up two yak-tails white as the rays of the moon and adorned with gems, for fanning the king.[36] The five brothers, decked with ornaments, having ascended the car, O king, looked like the five elements (that enter into the composition of every body).[37] Riding upon another white car unto which were yoked steeds fleet as thought, Yuyutsu, O king, followed the eldest son of Pāndu behind.[38] Upon his own brilliant car of gold unto which were yoked Caivya and Sugriva, Krishna, with Sātyaki, followed the Kurus.[39] The eldest uncle of Prithā's son, O Bhārata, accompanied by Gāndhāri, proceeded at the head of the train, upon a vehicle borne on the shoulders of men.[40] The other ladies of the Kuru household, as also Kunti and Krishnā, all proceeded on excellent vehicles, headed by Vidura.[41] Behind followed a large number of cars and elephants decked with ornaments, and foot-soldiers and steeds.[42] His praises chaunted by sweet-voiced panegyrists and bards, the king proceeded towards the city called after the elephant.[43] The progress, O mighty-armed one, of king Yudhishthira, became so beautiful that its like had never been seen on Earth. Teeming with healthy and cheerful men, the busy hum of innumerable voices was heard there.[44] During the progress of Prithā's son, the city and its streets were adorned with gay citizens (all of whom had come out for honoring the king).[45] The spot through which the king passed had been decked with white festoons of flowers and innumerable banners. The streets of the city were perfumed with incense.[46] The palace was overlaid with powdered perfumes and flowers and fragrant plants, and hung

over with garlands and wreaths.[47] New metallic jars, full of water to the brim, were kept at the door of every house, and bevies of beautiful maidens of the fairest complexion stood at particular spots.[48] Accompanied by his friends, the son of Pāndu, adored with sweet speeches, entered the city through its well-adorned gate."[49]

SECTION XXXIX.

Vaiçampāyana said,—"At the time the Pārthas entered the city, thousands upon thousands of the citizens came out to behold the sight.[1] The well-adorned squares and streets, with the crowd swelling at each moment, looked beautiful like the ocean swelling at the rise of the moon.[2] The large mansions that stood on the street-sides, decked with every ornament and full of ladies, seemed to shake, O Bhārata, with their fair freight.[3] With soft and modest voices they uttered the praises of Yudhishthira, of Bhima and Arjuna, and of the two sons of Mādri.[4] And they said,—'Worthy of all praise art thou, O blessed princess of Pānchāla, that waitest by the side of these foremost of men even like Gautami by the side of the (seven) *Rishis*![5] Thy acts and vows have borne their fruit, O lady!' In this strain, O monarch, the ladies praised the princess Krishnā.[6] In consequence of those praises, O Bhārata, and their speeches with one another, and the shouts of joy (uttered by the men), the city became filled with a loud uproar.[7] Having passed through the streets with such behaviour as befitted him, Yudhishthira then entered the beautiful palace (of the Kurus) adorned with every ornament.[8] The people belonging to the city and the provinces, approaching the palace, uttered speeches that were agreeable to his ears.[9] 'By good luck, O foremost of kings, thou hast vanquished thy enemies, O slayer of foes! By good luck, thou hast recovered thy kingdom through virtue and prowess![10] Be, O foremost of kings, our monarch for a hundred years, and protect thy subjects virtuously like Indra protecting (the denizens of heaven!'[11] Thus adored at the palace-gate with blessed speeches, and accepting the benedictions uttered by the Brāhmanas from every side,[12] the king, graced with victory

and the blessings of his people, entered the palace that resembled the mansion of Indra himself, and then descended from his car.[13] Entering the apartments, the blessed Yudhishthira approached the household gods and worshipped them with gems and scents and floral wreaths.[14] Possessed of great fame and prosperity, the king came out once more and beheld a number of Brāhmanas waiting with auspicious articles in their hands (for pronouncing benedictions on him).[15] Surrounded by those Brāhmanas desirous of uttering benedictions on him, the king looked beautiful like the spotless moon in the midst of the stars.[16] Accompanied by his priest Dhaumya and his eldest uncle, the son of Kunti cheerfully worshipped, with due rites, those Brāhmanas with (gifts of) sweets, gems, and gold in profusion, and kine and robes, O monarch, and with diverse other articles that each desired.[17-18] Then loud shouts of—*This is a blessed day*—arose, filling the entire welkin, O Bhārata. Sweet to the ear, that sacred sound was highly gratifying to the friends and well-wishers (of the Pāndavas).[19] The king heard that sound uttered by those learned Brāhmanas and that was as loud and clear as the sound of a bevy of swans. He listened also to the speeches, fraught with melodious words and grave import, of those persons well-conversant with the Vedas.[20] Then, O king, the peal of drums and the delightful blare of conchs, indicative of triumph, arose.[21] A little while after, when the Brāhmanas had become silent, a *Rākshasa* of the name of Chārvāka, who had disguised himself as a Brāhmana, addressed the king.[22] He was a friend of Duryodhana and stood there in the garb of a religious mendicant. With a rosary, with a tuft of hair on his head, and with the triple staff in his hand, he stood proudly and fearlessly[23] in the midst of all those Brāhmanas that had come there for pronouncing benedictions (upon the king), numbering by thousands, O king, and all of whom were devoted to penances and vows.[24] That wicked wight, desirous of evil unto the high-souled Pāndavas, and without having consulted those Brāhmanas, said these words unto the king.[25]

"Chārvāka said,—'All these Brāhmanas, making me their spokesman, are saying,—Fie on thee! Thou art a wicked

king! Thou art a slayer of kinsmen![26] What shalt thou gain, O son of Kunti, by having thus exterminated thy race? Having slain also thy superiors and preceptor, it is proper for thee to cast away thy life![27]—'Hearing these words of that wicked *Rākshasa*, the Brāhmanas there became deeply agitated. Stung by that speech, they made a loud uproar.[28] And all of them, with king Yudhishthira, O monarch, became speechless from anxiety and shame.[29]

"Yudhishthira said,—'I bow down to ye and beseech ye humbly, be gratified with me! It doth not behove ye to cry fie on me. I shall soon lay down my life!'"*[30]

Vaiçampāyana continued,—"Then all those Brāhmanas, O king, loudly said,—'These are not our words! Prosperity to thee, O monarch!'[31] Those high-souled persons, conversant with the Vedas, with understandings rendered clear by penances, then penetrated the disguise of the speaker by means of their spiritual sight.[32] And they said,—'This is the *Rākshasa* Chārvāka, the friend of Duryodhana! Having put on the garb of a religious mendicant, he seeks the good of his friend Duryodhana![33] We have not, O thou of righteous soul, said anything of the kind! Let this anxiety of thine be dispelled! Let prosperity attend upon thee with thy brothers!'"[34]

Vaiçampāyana continued,—'Those Brāhmanas then, insensate with rage, uttered the sound *Hun*. Cleansed of all sins, they censured the sinful *Rākshasa* and slew him there (with that very sound).[35] Consumed by the energy of those utterers of *Brahma*, Chārvāka fell down dead, like a tree with all its sprouts blasted by the thunder of Indra.[36] Duly worshipped, the Brāhmanas went away, having gladdened the king with their benedictions. The royal son of Pāndu also, with all his friends, felt great happiness."[37]

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* *Pratyāsanna-vyasaninam* is explained by Nilakantha as 'I stand near these distressed brothers of mine (for whose sake only I am for accepting sovereignty." This is certainly very fanciful. The plain meaning is, 'I am about to lay down my life."—T.

SECTION XL.

Vaiçampāyana said,—"Then Devaki's son Janārddana of universal knowledge addressed king Yudhishthira who stood there with his brothers, saying,[1]—'In this world, O sire, Brāhmanas are always objects of worship with me. They are gods on Earth, having poison in their speech, and are exceedingly easy to gratify.[2] Formerly, in the Krita age, O king, a *Rākshasa* of the name of Chārvāka, O mighty-armed one, performed austere penances for many years in Vadari.[3] Brahman repeatedly solicited him to ask for boons. At last the *Rākshasa* solicited the boon, O Bhārata, of immunity from fear at the hands of every being in the universe.[4] The Lord of the universe gave that high boon of immunity from fear at the hands of all creatures, subject to the only limitation that he should be careful of how he offended the Brāhmanas.[5] Having obtained that boon, the sinful and mighty *Rākshasa* of fierce deeds and great prowess began to give pain to the gods.[6] The gods, persecuted by the might of the *Rākshasa*, assembling together, approached Brahman, for compassing their foe's destruction.[7] The eternal and unchangeable god answered them, O Bhārata, saying,—I have already arranged the means by which the death of this *Rākshasa* may soon be brought about.[8] There will be a king of the name of Duryodhana. Among men, he will be the friend of this wight. Bound by affection towards him, the *Rākshasa* will insult the Brāhmanas.[9] Stung by the wrong he will inflict upon them, the Brāhmanas, whose might consists in speech, will in wrath censure him, at which he will meet with destruction![10]—Even that *Rākshasa* Chārvāka, O foremost of kings, slain by the curse of the Brāhmanas, lies there, deprived of life! Do not, O bull of Bharata's race, give way to grief![11] Thy kinsmen, O king, have all perished in the observance of Kshatriya duties. Those bulls among Kshatriyas, those high-souled heroes, have all gone to heaven![12] Do thou attend to thy duties now! O thou of unfading glory, let no grief be thine. Slay thy foes, protect thy subjects, and worship the Brāhmanas!'"[13]

SECTION XLI.

Vaiçampāyana said,—"The royal son of Kunti, freed from grief and the fever of his heart, took his seat, with face eastwards, on an excellent seat made of gold.[1] On another seat, beautiful and blazing and made of gold, sat, with face directed towards him, those two chastisers of foes, viz., Sātyaki and Vāsudeva.[2] Placing the king in their midst, on his two sides sat Bhima and Arjuna upon two beautiful seats adorned with gems.[3] Upon a white throne of ivory, decked with gold, sat Prithā with Sahadeva and Nakula.[4] Sudharman,* and Vidura, and Dhaumya, and the Kuru king Dhritarāshtra, each sat separately on separate seats that blazed with the effulgence of fire.[5] Yuyutsu and Sanjaya and Gāndhāri of great fame, all sat down where king Dhritarāshtra had taken his seat.[6] The righteous-souled king, seated there, touched the beautiful white flowers, *Swastikas*, vessels full of diverse articles, earth, gold, silver, and gems, (that were placed before him).[7] Then all the subjects, headed by the priest, came to see king Yudhishthira, bringing with them diverse kinds of auspicious articles.[8] Then earth, and gold, and many kinds of gems, and all things in profusion that were necessary for the performance of the coronation rite, were brought there.[9] There were golden jars full to the brim (with water), and those made of copper and silver and earth, and flowers, and fried paddy, and *Kuça* grass, and cow's milk,[10] and (sacrificial) fuel consisting of the wood of *Çami*, *Pippala*, and *Palāsa*, and honey and clarified butter and (sacrificial) laddles made of *Udumvara*, and conchs adorned with gold.†[11] Then the priest Dhaumya, at the request of Krishna, constructed according to rule, an altar gradually inclining towards the east and the north.[12] Causing the high-souled Yudhishthira then, with Krishnā the daughter of Drupada, to be seated upon a handsome seat, called *Sarvatobhadra*, with firm feet and covered with tiger-skin and blaz-

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* The priest of the Kauravas.—T.

† Cami is the *Accacia suma*; *Pippala* is the *Piper longum*; and *Palāsa* is the *Butea frondosa*. *Udumvara* is the *Ficus glomerata*.—T.

ing with effulgence, began to pour libations of clarified butter (upon the sacrificial fire) with proper *mantras*.[13-14] Then he of Daçārha's race, rising from his seat, took up the sanctified conch, poured the water it contained upon the head of that lord of Earth, viz., Yudhishthira the son of Kunti. The royal sage Dhritarāshtra and all the subjects also did the same[15] at the request of Krishna. The son of Pāndu then, with his brothers, thus bathed with the sanctified water of the conch, looked exceedingly beautiful.[16] Then *Panavas* and *Ānakas* and drums were beat. King Yudhishthira the just duly accepted the gifts made unto him by the subjects. Always giving away presents in profusion in all his sacrifices, the king honored his subjects in return.[17] He gave a thousand *nishkas* unto the Brāhmanas that uttered (especial) benedictions on him. All of them had studied the Vedas and were endued with wisdom and good behaviour.[18] Gratified (with gifts), the Brāhmanas, O king, wished him prosperity and victory, and with voice melodious like that of swans, uttered his praises, saying,[19]—'O Yudhishthira of mighty arms, by good luck, O son of Pāndu, victory has been thine! By good luck, O thou of great splendour, thou hast recovered thy position through prowess![20] By good luck, the wielder of *Gāndiva*, and Bhimasena, and thyself O king, and the two sons of Mādri, are all well,[21] having slain your foes and escaped with life from this battle, so destructive of heroes! Do thou, O Bhārata, attend without delay to those acts that should next be done![22] Thus adored by those pious men, king Yudhishthira the just, with his friends, became installed on the throne of a large kingdom, O Bhārata!"[23]

SECTION XLII.

Vaiçampāyana said,—"Having heard those words, suitable to time and place, of his subjects, king Yudhishthira answered them in the following words:[1]—'Great must be the sons of Pāndu, in sooth, whose merits, true or false, are thus recited by such foremost of Brāhmanas assembled together![2] Without doubt, we are all objects of favor with ye since ye so

freely describe us to be possessed of such attributes![3] King Dhritarāshtra, however, is our father and god. If ye desire to do what is agreeable to me, always render your obedience to him and do what is agreeable to him![4] Having slaughtered all my kinsmen, I live for him alone. My great duty is to always serve him in every respect with watchfulness.[5] If ye, as also my friends, think that I should be an object of favor with you and them, let me then request you all to show the same behaviour towards Dhritarāshtra as ye used to show before![6] He is the lord of the world, of yourselves, and of myself! The whole world, with the Pāndavas, belongs to him.[7] Ye should always bear these words of mine in your minds![7] The king then told them to go whithersoever they liked.[8] Having dismissed the citizens and the people of the provinces, the delighter of the Kurus appointed his brother Bhimasena as *Yuvarāja*.[9] And he cheerfully appointed Vidura of great intelligence for assisting him with his deliberations and for overlooking the sixfold requirements of the state.*[10] And he appointed Sanjaya of mature years and possessed of every accomplishment, as general director and supervisor of the finances,[11] And the king appointed Nakula for keeping the register of the forces, for giving them food and pay and for supervising other affairs of the army.[12] And king Yudhishthira appointed Phālguna for resisting hostile forces and chastising the wicked.[13] And he appointed Dhaumya, the foremost of priests, to attend daily to the Brāhmanas and all rites in honor of the gods and other acts of a religious kind.[14] And he appointed Sahadeva to always remain by his side, for the king thought, O monarch, that he should under all circumstances be protected by that brother of his.[15] And the king cheerfully employed others in other acts according as he deemed them fit.[16] That slayer of hostile heroes, viz., the righteous-souled king Yudhishthira, ever devoted to virtue, commanded Vidura and the high-souled Yuyutsu, saying,[17]—'You should always with alacrity and attention do everything that my royal father Dhritarāshtra wishes![18]

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* These are peace, war, marching, halting, sowing dissensions, and defence of the kingdom by seeking alliances and building forts, &c.—T

Whatever also should be done in respect of the citizens and the residents of the provinces should be accomplished by you in your respective departments, after taking the king's permission.' "[19]

SECTION XLIII.

Vaiçampāyana said,—"After this, king Yudhishthira of magnanimous soul caused the *Çrāddha* rites to be performed for every one of his kinsmen slain in battle.[1] King Dhritarāshtra also of great fame, gave away, for the good of his sons in the other world, excellent food, and kine, and much wealth, and many beautiful and costly gems (unto the Brāhmanas).[2] Yudhishthira, accompanied by Draupadi, gave away much wealth for the sake of Drona and the high-souled Karna, of Dhrishtadyumna and Abhimanyu, of the *Rākshasa* Ghatotkacha the son of Hidimvā, and of Virāta, and his other well-wishers that had served him loyally, and of Drupada and the five sons of Draupadi.[3-4] For the sake of each of these, the king gratified thousands of Brāhmanas with gifts of wealth and gems and kine and clothes.[5] The king performed the *Çraddha* rite for the good, in the next world, of every one of those kings also who had fallen in the battle without leaving kinsmen or friends behind.[6] And the king also, for the good of the souls of all his friends, caused houses to be founded for the distribution of food, and places for the distribution of water, and tanks to be excavted in their names.[7] Thus paying off the the debt he owed to them and avoiding the chance of censure in the world,* the king became happy and continued to protect his subjects virtuously.[8] He showed due honor as before, unto Dhritarāshtra, and Gāndhāri, and Vidura, and unto all the superior Kauravas and unto all the officers.[9] Full of kindness, the Kuru king honored and protected all those ladies also who had, in consequence of the battle, been deprived of their heroic husbands and sons.[10] The puissant king, with great

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* For if he had acted otherwise, he would have been called thankless.—T.

compassion, extended his favors to the destitute and the blind and the helpless by giving them food, clothes and shelter.[11] Freed from foes and having conquered the whole Earth, king Yudhishthira began to enjoy great happiness."[12]

SECTION XLIV.

Vaiçampāyana said,—"Having got back the kingdom, king Yudhishthira of great wisdom and purity, after the ceremony of installation had been over, joining his hands together, addressed the lotus-eyed Krishna of Daçārha's race, saying,[1]—'Through thy grace, O Krishna, through thy policy and might and intelligence and prowess, O tiger among the Yadus,[2] I have got back this ancestral kingdom of mine! O thou of eyes like lotus leaves, I repeatedly bow to thee, O chastiser of foes![3] Thou hast been called the One only Being! Thou hast been said to be the refuge of all worshippers! The regenerate ones adore thee under innumerable names![*4] Salutations to thee, O Creator of the Universe! Thou art the soul of the Universe and the Universe hath sprung from thee! Thou art Vishnu, thou art Jishnu, thou art Hari, thou art Krishna, thou art Vaikuntha, and thou art the foremost of all beings![5] Thou hast, as said in the *Purānas*, taken thy birth seven times in the womb of Aditi. It was thou that tookest birth in the womb of Prishni![†] The learned say that thou art the three *Yugas*![6‡] All thy achievements are sacred! Thou art the lord of our senses! Thou art the great Lord worshipped in sacrifices! Thou art called the great swan! Thou art Three-eyed Cambhu! Thou art One, though known as Vibhu and Dāmodara![7] Thou art the great Boar, thou art Fire, thou art the Sun, thou hast the bull for the device on thy banner, and thou hast Garuda also as thy device! Thou

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* The literal meaning of *Purusha*, as applied to the Supreme Being, is 'One that pervades all forms in the Universe."—T.

† I. e., Aditi and of Aditi's self as born in different shapes at different times.—T.

‡ *Yugas* may mean either the three ages *Krita*, *Tretā*, and *Dwāpara*; or, the three pairs such as Virtue and Knowledge, Renunciation and Lordship, and Prosperity and Fame.—T.

art the grinder of hostile hosts, thou art the Being that pervadest every form in the universe, and thou art of irresistible prowess![8] Thou art the foremost of all things, thou art fierce, thou art the generalissimo in battle, thou art Truth, thou art the giver of food, and thou art Guha (the celestial generalissimo)! Thyself unfading, thou causest thy foes to fade and waste. Thou art the Brāhmana of pure blood, and thou art those that have sprung from intermixture. Thou art great![9] Thou walkest on high, thou art the mountains, and thou art called *Vrishadarbha* and *Vrishākapi*! Thou art the Ocean, thou art without attributes, thou hast three humps, thou hast three abodes, and thou takest human forms on Earth, descending from heaven![10] Thou art Emperor, thou art *Virāt*, and thou art *Swarāt*!* Thou art the Chief of the celestials, and thou art the cause whence the Universe has sprung! Thou art Almighty, thou art exsistence in every form, thou art without form, thou art Krishna, and thou art fire![11] Thou art the Creator, thou art the sire of the celestial physicians, thou art (the sage) Kapila, and thou art the Dwarf![12]† Thou art Sacrifice embodied, thou art Dhruva,‡ thou art Garuda, and thou art called *Yajnasena*! Thou art Cikhandin, thou art Nahusha, and thou art Vishnu. Thou art the constellation *Punarvasu* extended in the firmament![13] Thou art exceedingly tawny in hue, thou art the sacrifice known by the name of *Uktha*, thou art Sushena, thou art the drum (that sends forth its sound on every side)! The track of thy car-wheels is light! Thou art the lotus of Prosperity, thou art the cloud called *Pushkara*, and thou art decked with floral wreaths![14] Thou art affluent, thou art puissant, thou art the most subtile, and it is thou whom the Vedas describe! Thou art the great

* Virāt is one superior to an Emperor, and Swarāt is one superior to a Virāt.—T.

† Vishnu, assuming the form of a dwarf, deluded the *Asura* Vali into giving away unto him the three worlds which he forthwith restored to Indra.—T.

‡ The son of Uttānapāda, who in the *Krita* age had adored Vishnu at a very early age and obtained the most valuable boons.—T.

receptacle of waters, thou art Brahman, thou art the sacred refuge, and thou knowest the abodes of all! Thou art called *Hiranyagarva*, thou art the sacred mantras *swadhā* and *swāhā*, thou art Keçava![15] Thou art the cause whence all this hath sprung, and thou art its dissolution! In the beginning it is thou that createst the universe! This universe is under thy control, O Creator of the universe! Salutations to thee, O wielder of *Çārnga*, discus, and sword![16] Thus hymned by king Yudhishthira the just in the midst of the court, the lotus-eyed Krishna became pleased. That foremost one of the Yādavas then began to gladden the eldest son of Pāndu with many agreeable speeches."[17]

SECTION XLV.

Vaicampāyana said,—"The king dismissed all his subjects, who, commanded by the monarch, returned to their respective homes.[1] Comforting his brothers, Yudhishthira, blazing with beauty, then addressed his brothers Bhima of terrible prowess and Arjuna and the twins, saying,[2]—'Your bodies have, in the great battle, been mangled with diverse kinds of weapons by the foe. Ye are greatly fatigued, grief and anger have scorched your hearts.[3] Through my fault, ye bulls of Bharata's race, ye have suffered the miseries of an exile in the forests like vulgar men In delight and in happy ease enjoy this victory (that ye have won)! After resting yourselves and regaining the full use of your faculties, meet me again in the morning.'[5] After this, the mighty-armed Vrikodara, like Maghavat entering his own beautiful fane, entered the palace of Duryodhana, that was adorned with many excellent buildings and rooms, that abounded with gems of diverse kinds, and that teemed with servants male and female, and that Yudhisthira assigned to him with the approval of Dhritarāshtra.[6-7] The mighty-armed Arjuna also, at the command of the king, obtained the palace of Dusçāsana which was not inferior to Duryodhana's and which consisted of many excellent structures and was adorned with a gate-way of gold, and which abounded with wealth and was full of atten-

dants of both sexes.[8-9] The palace of Durmarshana was even superior to that of Dusçāsana. Looking like the mansion of Kuvera himself, it was adorned with gold and every kind of gem.[10] King Yudhishthira gladly gave it to Nakula who deserved it best and who had been emaciated (with the miseries of a life) in the great forest.[11] The foremost of palaces belonging to Durmukha was exceedingly beautiful and adorned with gold. It abounded with beds and beautiful women with eyes like lotus-petals.[12] The king gave it unto Sahadeva who was ever employed in doing what was agreeable to him. Obtaining it, Sahadeva became delighted as the Lord of treasures upon obtaining Kailāsa.[13] Yuyutsu and Vidura and Sanjaya, O monarch, and Sudharman and Dhaumya, proceeded to the abodes they had owned before.*[14] Like a tiger entering his cave in the hills, that tiger among men, viz., Caurin, accompanied by Sātyaki, entered the palace of Arjuna.[15] Feasting on the viands and drinks (that had been kept ready for them), the princes passed the night happily. Awaking in the morning with well-pleased hearts, they presented themselves before king Yudhishthira."[16]

SECTION XLVI.

Janamejaya said,—"It behoveth thee, O learned Brāhmana, to tell me what was next done by Yudhishthira the mighty-armed son of Dharma after he had regained his kingdom! It behoveth thee to tell me also, O *Rishi*, what the heroic Hrishikeça, the supreme master of the three worlds, did after this!"[2]

Vaiçampāyana said,—"Listen to me, O king, as I narrate in detail, O sinless one, what the Pāndavas, headed by Vāsudeva, did after this![3] Having obtained his kingdom, O monarch, Kunti's son Yudhishthira appointed each of the four orders of men to their respective duties.[4] The (eldest) son of Pāndu gave unto a thousand high-souled Brāhmanas of the

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* Sudharman was the priest of the Kurus. How came Dhaumya, who was the priest of the Pāndavas, to have from before an abode in the Kuru capital?—T.

Snātaka order a thousand *Nishkas* each.[5] He then gratified the servants that were dependant on him and the guests that came to him, including persons that were undeserving and those that held heterodox views, by fulfiling their wishes.[6] Unto his priest Dhaumya he gave kine in thousands and much wealth and gold and silver and robes of diverse kinds.[7] Towards Kripa, O monarch, the king behaved in the way one should towards one's preceptor. Observant of vows, the king continued to honor Vidura greatly.[8] That foremost of charitable men gratified all persons with gifts of food and drink and robes of diverse kinds and beds and seats.[9] Having restored peace to his kingdom, the king, O best of monarchs, possessed of great fame, paid due honors unto Yuyutsu and Dhritarāshtra.[10] Placing his kingdom at the disposal of Dhritarāshtra, of Gāndhāri, and of Vidura, king Yudhishthira continued to pass his days happily.[11] Having gratified everybody, including the citizens, in this way, Yudhishthira, O bull of Bharata's race, then proceeded with joined hands to the presence of the high-souled Vāsudeva.[12] He beheld Krishna, of the hue of a blue cloud, seated on a large sofa adorned with gold and gems.[13] Attired in yellow robes of silk and decked with celestial ornaments, his person blazed with splendour like a jewel set on gold.[14] His bosom adorned with the *Kaustubha* gem, he looked like the Udaya mountain decked the rising Sun.[15] So beautiful did he look that simile there is none in the three worlds. Approaching the high-souled one who was Vishnu himself in incarnate form,[16] king Yudhishthira addressed him sweetly and smilingly, saying,—'O foremost of intelligent men, hast thou passed the night happily?[17] O thou of unfading glory, are all thy faculties in their full vigor? O foremost of intelligent persons, is it all right with thy understanding?[18] We have got back our kingdom and the whole Earth has come under our control, O divine lord, through thy grace, O refuge of the three worlds and, O thou of three steps!*

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* This is an allusion to Krishna's having covered the three worlds with three of his steps for deluding the *Asura* Vali and depriving him of universal sovereignty.—T.

Through thy grace have we won victory and obtained great fame and have not fallen away from the duties of our order!"[19] Unto that chastiser of foes, viz., king Yudhisthira the just who addressed him in that strain the divine Krishna said not a word, for he was then rapt in meditation."[20]

SECTION XLVII.

"Yudhishthira said,—'How wonderful is this, O thou of immeasurable prowess, that thou art rapt in meditation! O great refuge of the universe, is it all right with the three worlds?[1] When thou hast, O god, withdrawn thyself (from the world), having, O bull among men, adopted the fourth state, my mind has been filled with wonder!*[2] The five life-breaths that act within the body have been controlled by thee into stillness. Thy delighted senses thou hast concentrated within thy mind![3] Both speech and mind, O Govinda, have been concentered within thy understanding. All thy senses, indeed, have been withdrawn into thy soul![4]† The hair on thy body stands erect. Thy mind and understanding are both still. Thou art as immobile now, O Mādhava, as an wooden post or a stone?[5] O illustrious god, thou art as still as the flame of a lamp burning in a place where there is no wind. Thou art as immobile as a mass of rock![6] If I am fit to hear the cause, if it is no secret of thine, dispel, O god, my doubt, for I beg of thee and solicit it as a favor![7] Thou art the Creator and thou art the Destroyer! Thou art destructible and thou art indestructible! Thou art without beginning and thou art

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* There are three states of consciousness in the case of ordinary men, viz., waking, dream, and sound sleep. The fourth state, realisable by *Yogins* alone, is called *Turiya*. It is the state of perfect unconsciousness of this world, when the soul, abstracted within itself, is said to be fixed upon the Supreme Being or some single object.—T.

† Mind, as used generally in Hindu philosophy, is the seat of the senses and the feelings. *Buddhi* is the Understanding or the cognitive faculties of the Kantian school. The Bombay reading of the second line is correct. It is *Gunādevāh Kshetrajne* &c. Nilakantha correctly explains it as *Cavdādigunabhājodevāh*, i. e., the senses.—T.

without end! Thou art the first and the foremost of Beings![8] O foremost of righteous persons, tell me the cause of this (*Yoga*) abstraction! I solicit thy favor, and am thy devoted worshipper, and bow to thee, bending my head![9] Thus addressed, the illustrious younger brother of Vāsava, recalling his mind, understanding, and the senses to their usual sphere, said these words with a soft smile.[10]

"Vāsudeva said,—'That tiger among men, viz., Bhishma, who is now lying on a bed of arrows, and who is now like unto a fire that is about to go out, is thinking of me. Hence my mind also was concentrated on him.[11] My mind was concentrated upon him the twang of whose bowstring and the sound of whose palms Indra himself was unable to bear.[12] I was thinking of him who having vanquished in a trice all the assembled kings (at the Self-choice of the daughters of the king of Kāçi) abducted the three princesses for the marriage of his brother Vichitraviryya![13] I was thinking of him who fought, continually for three and twenty days with Rāma himself of Bhrigu's race and whom Rāma was unable to overcome![14] Collecting all his senses and concentrating his mind by the aid of his understanding, he sought my refuge (by thinking of me). It was for this that I had centered my mind upon him.[15] I was thinking of him whom Gangā conceived and brought forth according to ordinary human laws and whom Vaçishtha took as a pupil.[16] I was thinking of that hero of mighty energy and great intelligence who possesses a knowledge of all the celestial weapons as also of the four Vedas with all their branches.[17] I was thinking of him, O son of Pāndu, who is the favorite disciple of Rāma the son of Jamadagni, and who is the receptacle of all the sciences.[18] I was thinking of that foremost of all persons conversant with morality and duty, of him, O bull of Bharata's race, who knows the Past, the Future, and the Present.[19] After that tiger among kings shall have, in consequence of his own achievements, ascended to heaven, the Earth, O son of Prithā, will look like a moonless night![20] Therefore, O Yudhishthira submissively approaching Gangā's son, viz., Bhishma of terrible prowess, question him about what thou mayst desire to learn![21] O lord of Earth, enquire

of him about the four branches of knowledge (in respect of morality, profit, pleasure, and salvation), about the sacrifices and the rites laid down for the four orders, about the four modes of life, and about the duties in full of kings![22] When Bhishma, that foremost one of Kuru's race, will disappear from the world, every kind of knowledge will disappear with him. It is for this that I urge thee (to go to him now).'[23] Hearing these beneficial words of high import from Vāsudeva, the righteous Yudhishthira, with voice choked in tears, answered Janārddana, saying,[24]—'What thou hast said, O Mādhava, about the eminence of Bhishma, is perfectly true! I have not the slightest doubt regarding it![25] Indeed, I had heard of the high blessedness, as also the greatness, of the illustrious Bhishma from high-souled Brāhmanas discoursing upon it![26] Thou, O slayer of foes, art the Creator of all the worlds. There cannot, therefore, O delighter of the Yādavas, be the slightest doubt in what thou sayest![27] If thy heart be inclined to show grace, O Mādhava, then we shall go unto Bhishma with thyself at our head![28] When the divine Surya shall have turned towards the north, Bhishma will leave (this world) for those regions of bliss that he has won. That descendent of Kuru's race, therefore, O mighty-armed one, deserves to have a sight of thee![29] (If thou grantest my prayer), Bhishma will then obtain a sight of thee that art the first of gods, of thee that art destructible and indestructible! Indeed, O lord, thou it is that art the vast receptacle of *Brahma!*"[30]

Vaiçampāyana continued,—"Hearing these words of king Yudhishthira the just, the slayer of Madhu, addressed Sātyaki who was sitting beside him, saying,—'Let my car be yoked![31] At this, Sātyaki quickly left Keçava's presence and going out, commanded Dāruka, saying,—'Let Krishna's car be made ready."[32] Hearing the words of Sātyvki, Dāruka speedily yoked Krishna's car. That foremost of vehicles, adorned with gold, decked with a profusion of emeralds, and moon-gems and sun-gems, furnished with wheels covered with gold, possessed of effulgence, fleet as the wind, set in the middle with divers other kinds of jewels, beautiful as the morning sun, equipt with a beautiful standard topped by Garuda, and gay with numer-

ous banners, had those foremost of steeds, fleet as thought, viz., Sugriva and Caivya and the other two, in trappings of gold, yoked unto it. Having yoked it, O tiger among kings, Dāruka, with joined hands, informed Krishna of the fact."[23-25]

SECTION XLVIII.

Janamejaya said,—"How did the grandsire of the Bharatas, who lay on a bed of arrows, cast off his body and what kind of *Yoga* did he adopt ?"[1]

Vaiçampāyana said,—"Listen, O king, with pure heart and concentrated attention, as to how, O tiger among the Kurus, the high-souled Bhishma cast off his body ![2] As soon as the Sun, passing the solstitial point, entered in his northerly course, Bhishma, with concentrated attention, caused his soul (as connected with and independent of the body) to enter his soul (in its independent and absolute state).[3] Surrounded by many foremost of Brāhmanas, that hero, his body pierced with innumerable arrows, blazed forth in great beauty like Surya himself with his innumerable rays.[4] Surrounded by Vyāsa conversant with the Vedas, by the celestial *Rishi* Nārada, by Devasthāna, by Açmakasumantu,[5] by Jaimini, by the high-souled Paila, by Cāndilya, by Devarāta, by Maitreya of great intelligence,[6] by Asita and Vaçishtha and the high-souled Kauçika, by Hārita and Lomaça and Atri's son of great intelligence,[7] by Vrihaspati and Cukra and the great sage Chyavana, by Sanatkumāra and Kapila and Vālmaki and Tumvuru and Kuru,[8] by Maudgalya and Rāma of Bhrigu's race, and the great sage Trinavindu, by Pippalāda and Vāyu and Samvarta and Pulaha and Katha,[9] by Kāçyapa and Pulastya and Kratu and Daksha and Parāçara, by Marichi and Angiras and Kāçmya and Gautama and the sage Gālava,[10] by Dhaumya and Vibhānda and Māndavya and Dhaumra and Krishnānubhautika, by Uluka, that foremost of Brāhmanas and the great sage Mārkandeya, by Bhāshkari and Purāna and Krishna and Suta,—that foremost of virtuous persons,[11] surrounded by these and many other highly-blessed sages of great souls and possessed of faith and self-restaint and tranquillity of mind, the Kuru hero looked like the Moon

in the midst of the planets and the stars.[12] Stretched on his bed of arrows, that tiger among men, viz., Bhishma, with pure heart and joined hands, thought of Krishna in mind, word, and act.[13] With a cheerful and strong voice he hymned the praise of the slayer of Madhu, that master of *Yoga*, with the lotus in his navel, that lord of the universe, called Vishnu and Jishnu.[14] With joined hands, that foremost of eloquent men, that puissant one, viz., Bhishma of highly virtuous soul, thus praised Vāsudeva.[15]

"Bhishma said,—'O Krishna, O foremost of Beings, be thou pleased with these words which I utter, in brief and in detail, from desire of hymning thy praises![16] Thou art pure and purity's self! Thou transcendest all! Thou art what people say to be THAT. Thou art the Supreme Lord. With my whole heart I seek thy refuge, O universal Soul and Lord of all creatures!*[17] Thou art without beginning and without end. Thou art the highest of the high and *Brahma*. Neither the gods nor the *Rishis* know thee! The divine Creator, called Nārāyana or Hari, alone knows thee![18] Through Nārāyana, the *Rishis*, the *Siddhas*, the great *Nāgas*, the gods, and the celestial *Rishis*, know a little of thee! Thou art the highest of the high and knowest no deterioration![19] The gods, the *Dānavas*, the *Gandharvas*, the *Yakshas*, the *Pannagas*, do not know who thou art and whence art thou![20] All the worlds and all created things live in thee and enter thee (when the dissolution comes). Like gems strung together in a thread, all things that have attributes reside in thee, the Supreme Lord![†][21] Having the universe for thy work and the universe for thy limbs, this universe consisting of mind and matter

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* The Supreme Being is called here and elsewhere *Hansa*, i. e., swan, because as the swan is supposed to transcend all winged creatures in the range of its flight, so the Supreme Being trandscends all creatures in the universe. He is called *That*, as in the Vedic formula of praise,—"Thou art *That*," meaning, "Thou art inconceivable and incapable of being described in words."—T.

† Created things have attributes. It is *Brahma* only that has no attributes, in the sense that no attributes with which we are familiar can be affirmed of him.—T.

resides in thy eternal and all-pervading soul like an line of flowers strung together in a strong thread.[22] Thou art called Hari, of a thousand heads, thousand feet, thousand eyes, thousand arms, thousand crowns, and thousand faces of great splendour. Thou art called Nārāyana, divinity, and the refuge of the universe![23] Thou art the subtilest of the subtile, grossest of the gross, the heaviest of the heavy, and the highest of the high![24] In the *Vāks*, the *Anuvāks*, the *Nishads*, and the *Upanishads*, thou art regarded as the Supreme Being of irresistible force. In the Sāmans also, whose declarations are always true, thou art regarded as Truth's self![*25] Thou art of quadruble soul. Thou art displayed in only the understandings (of all creatures). Thou art the Lord of those that are bound to thee in faith. O god, thou art adored (by the faithful) under four excellent, high, and secret names![†26] Penances are ever present in thee! Performed (by other creatures for gratifying thee), penances live in thy form. Thou art the Universal Soul. Thou art of universal knowledge. Thou art the universe. Thou art omniscient. Thou art the creator of everything in the universe![‡27] Like a couple of sticks generating a blazing fire, thou hast been born of the divine Devaki and Vasudeva for the protection of *Brahma* on Earth.[¶28] For his eternal salvation, the devout wor-

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* The Vāks are the *mantras*; the Anuvāks are those portions of the Vedas which are called Brāhmanas; the Nishads are those portions of the Vedic ritual which lead to an acquaintance with the gods. The Upanishads are those portions which treat exclusively of the knowledge of the Soul.—T.

† Quadruple soul, *i. e.*, *Brahma*, *Jiva*, *Mind*, and Consciousness. The four names under which the Supreme Being is adored by the faithful are Vāsudeva, Sankarshana, Praddyumna, and Aniruddha.—T.

‡ *Penances are ever present in thee*, in the sense that thou art never without them, penances constituting thy essence. *Performed by creatures, they live in thy limbs*, in the sense that penances performed are never lost.—T.

¶ In ancient India, the *Rishis* living in the woods got their fire by rubbing two sticks together. These they called *Arani*. *Brahma* or Earth is explained by Nilākantha to mean the Vedas, the Brāhmanas, and the Sacrifices.—T.

shipper, with mind withdrawn from everything else and casting off all desires, beholds thee, O Govinda, that art the pure Soul, in his own soul![29] Thou transcendest Surya in glory. Thou art beyond the ken of the senses and the understanding. O lord of all creatures, I place myself in thy hands![30] In the Purānas thou hast been spoken as *Purusha* (all-pervading spirit). On occasions of the commencement of the *Yugas*, thou art said to be *Brahma*, while on occasions of universal dissolution thou art spoken of as Sankarsana. Adorable thou art, and therefore I adore thee![31] Though One, thou hast yet been born in innumerable forms. Thou hast thy passions under complete control. Thy devout worshippers, faithfully performing the rites laid down in the scriptures, sacrifice to thee, O giver of every wish![32] Thou art called the sheath within which the universe lies. All created things live in thee. Like swans and ducks swimming on the water, all the worlds that we see float in thee.[33] Thou art Truth. Thou art One and undeteriorating. Thou art *Brahma*. Thou art That which is beyond mind and Matter. Thou art without beginning, middle, and end. Neither the gods nor the *Rishis* know thee![34] The gods, the *Asuras*, the *Gandharvas*, the *Siddhas*, the *Rishis*, and the the great *Uragas*, with concentrated souls, always adore thee. Thou art the great medicine for all sorrow.[35] Thou art without birth and death. Thou art Divine. Thou art self-create. Thou art eternal. Thou art invisible and beyond ken. Thou art called Hari and Nārāyana, O puissant one.[36] The Vedas declare thee to be the Creator of the universe and the Lord of everything existing in the universe. Thou art the Supreme protector of the universe. Thou knowest no deterioration and thou art that which is called the highest.[37] Thou art of the complexion of gold. Thou art the slayer of *Asuras*. Though One, Aditi brought thee forth in twelve forms.* Salutations to thee that art the soul of the Sun.[38] Salutations to thee in thy form of Soma that is spoken of as the chief of all the regenerate ones and that gratifies with nectar the gods in the lighted fortnight and the *Pitris* in the dark fortnight.[39] Thou

* These are the twelve Adityas or chief gods.—T.

art the One Being of transcendent effulgence dwelling on the other side of thick darkness. Knowing thee one ceases to have any fear of death. Salutations to thee in that form which is an object of knowledge![40]* In the grand *Ukthya* sacrifice, the Brāhmanas adore thee as the great *Rich*. In the great fire-sacrifice, they sing thee as the chief *Adhyaryu* (priest). Thou art the soul of the Vedas. Salutations to thee[41] The *Richs*, the *Yajus*, and the *Sāmans* are thy abode. Thou art the five kinds of sanctified libations (used in sacrifices). Thou art the seven woofs used in the Vedas. Salutations to thee in thy form of Sacrifice![42]† Libations are poured on the *Homa* fire in accompaniment with the seventeen monosyllabic sounds. Thou art the soul of the *Homa*. Salutations to thee![43] Thou art that *Purusha* whom the Vedas sing. Thy name is *Yajus*. The Vedic metres are thy limbs. The sacrifices laid down in the three Vedas are thy three heads. The great sacrifice called *Rathantara* is thy voice expressive of gratification. Salutations to thee in thy form of sacred hymns![44] Thou art the *Rishi* that hadst appeared in the great sacrifice extending for a thousand years performed by the creators of the universe. Thou art the great swan with wings of gold. Salutations to thee in thy from of a swan![‡45] Roots with all kinds of affixes and suffixes are thy limbs. The *Sandhis* are thy joints. The consonants and the vowels are thy ornaments. The Vedas have declared thee to be the divine word. Salutations to thee in thy form as the Word![$46]

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* Thou art pure Knowledge and residest beyond the darkness of ignorance. I bow to thee not in any of those forms in which thou art ordinarily adored but in that form of pure light which *Yogins* only can behold by spiritual sight.—T.

† The five libations are Dhāna, Karambha, Parivāpa, and water. The seven woofs are the seven mantras *(Cchandas)* predominating in the Vedic hymns, such as Gāyatri, &c..—T.

‡ The *Prajāpatis* who are the creators of the universe performed a sacrifice extending for a thousand years. The supreme Being appeared in that sacrifice as an act of grace to the sacrificers.—T.

$ *Sandhis* are those changes of contiguous vowels (in compounding two words) that are required by the rules of euphony. *Akshara* is literally a character or letter; here, word made up of characters or letters.—T.

Assuming the form of a boar whose limbs were constituted by Sacrifice, thou hadst raised the submerged Earth for the benefit of the three worlds. Salutations to thee in thy form of infinite prowess![47] Thou sleepest in *Yoga* on thy snake-decked sofa constituted by the thousand hoods (of the *Nāga*). Salutations to thee in thy form of sleep![48] Thou buildest the bridge for the good (to cross the sea of life) with Truth, with those means by which emancipation may be obtained, and with the means by which the senses may be controlled. Salutations to thee in thy form of Truth![49] Men practising diverse creeds, actuated by desire of diverse fruits, worship thee with diverse rites. Salutations to thee in thy form of Creed![50] From thee have all things sprung. It is thou that excitest all creatures having physical frames containing the principle of desire. Salutations to thee in thy form of Excitement.[51] The great *Rishis* seek thy unmanifest self within the manifest. Called *Kshetrajna*, thou sittest in *Kshetra*. Salutations to thee in thy form of *Kshetra*![*52] Though always conscious and present in self, the Sānkhyas still describe thee as existing in the three states of wakefulness, dream, and sound sleep. They further speak of thee as possessed of sixteen attributes and representing the number seventeen. Salutations to thy form as conceived by the Sānkhyas![53]† Casting off sleep, restraining breath, withdrawn into their own selves, *Yogins* of restrained senses behold thee as eternal light. Salutations to thee in thy *Yoga* form![54] Peaceful *Sannyāsins*, freed from fear of rebirth in consequence of the destruction of all their sins and merits, obtain thee. Salutations to thee in thy form of emancipa-

* The manifest is the body. The *Rishis* seek thy unmanifest self within the body, *i. e.*, in their own hearts. *Kshetra* is *budhi* or intelligence. The Supreme Being is called *Kshetrajna* because he knows every mind. Intelligence or mind is one of his forms.—T.

† The sixteen attributes are the eleven senses and the five elements in their subtile forms called *Mahabhutas*. Added to this is Infinity. The Supreme Being, according to the Sānkhya doctrine, is thus the embodiment of the number seventeen. *Thy form as conceived by the Sānkhyas, i. e., thy form as Number.*—T.

tion![55]* At the end of a thousand *Yugas*, thou assumest the form of a fire with blazing flames and consumest all creatures. Salutations to thee in thy form of fierceness![56] Having consumed all creatures and making the universe one vast expanse of water, thou sleepest on the waters in the form of a child. Salutations to thee in thy form as *Māyā* (illusion)![57] From the navel of the Self-born of eyes like lotus leaves, sprung a lotus. On that lotus is established this universe. Salutations to thee in thy form as lotus![58] Thou hast a thousand heads. Thou pervadest everything. Thou art of immeasurable soul. Thou hast subjugated the four kinds of desire that are as vast as the four oceans. Salutations to thee in thy form of *Yoga*-sleep![59] The clouds are in the hair of thy head. The rivers are in the several joints of thy limbs. The four oceans are in thy stomach. Salutations to thee in thy form as water![60] Birth and the change represented by death spring from thee. All things, again, at the universal dissolution, dissolve away in thee. Salutations to thy form as cause![61] Thou sleepest not in the night. Thou art occupied in day time also. Thou observest the good and the bad actions (of all). Salutations to thee in thy form of (universal) observer![62] There is no act which thou canst not do. Thou art, again, ever ready to accomplish acts that are righteous. Salutations to thee in thy form of Work, the form, viz., which is called Vaikuntha![63] In wrath thou hadst, in battle, exterminated thrice seven times the Kshatriyas who had trampled virtue and authority under their feet. Salutations to thee in thy form of Cruelty![64] Dividing thyself into five portions thou hast become the five vital breaths that act within every body and cause every living creature to move. Salutations to thee in thy form of air![65] Thou appearest in every *Yuga* in the forms called month and season and half-year and year, and art the cause of both crea-

* In cases of those that are reborn, there is always a residuum of sin and merit for which they have, in their earthly life, to suffer and enjoy. In the case, however, of those that have betaken themselves to a life of renunciation, the great endeavour is to exhaust this residuum.—T.

tion and dissolution. Salutations to thee in thy form of Time![66] Brāhmanas are thy mouth, Kshatriyas are thy two arms, Vaiçyas are thy stomach and thighs, and Cudras live in thy feet. Salutations to thee in thy form of caste![67] Fire constitutes thy mouth. The heavens are the crown of thy head. The sky is thy navel. The Earth is thy feet. The Sun is thy eye. The points of the compass are thy ears. Salutations to thee in thy form as the (three) worlds![68] Thou art superior to Time. Thou art superior to Sacrifice. Thou art higher than the highest. Thyself without origin, thou art the origin of the universe. Salutations to thee in thy form as Universe![69] Men of the world, according to the attributes ascribed to thee by the *Vaiçeshika* theory, regard thee as the Protector of the world. Salutations to thee in thy form of Protector![70] Assuming the forms of food, drink, and fuel, thou increasest the humours and the life-breaths of creatures and upholdest their existence. Salutations to thee in thy form of life![71] For supporting the life-breaths thou eatest the four kinds of food.* Assuming also the form of *Agni* within the stomach, thou digestest that food. Salutations to thee in the form of digesting heat![72] Assuming the form of half-man and half-lion, with tawny eyes and tawny manes, with teeth and claws for thy weapons, thou hadst taken the life of the chief of the *Asuras*. Salutations to thee in thy form of swelling might![73] Neither the gods, nor the *Gandharvas*, nor the *Daityas*, nor the *Dānavas*, know thee truly. Salutations to thy form of exceeding subtility![74] Assuming the form of the handsome, illustrious, and puissant Ananta in the nether region, thou upholdest the world. Salutations to thy form of Might![75] Thou stupefiest all creatures by the bonds of affection and love for the continuance of the creation. Salutations to thee in thy form of stupefaction.†[76] Regarding that knowledge which is conversant with the five elements to be the true

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* *I. e.* that which is chewed, that which is sucked, that which is licked, and that which is drunk.—T.

† All creatures are stupefied by love aad affection. The great end which the *Yogins* propose to themselves is to tear those bonds and rising

Self-knowledge (for which *yogins* strive), people approach thee by knowledge. Salutations to thee in thy form of Knowledge![77] Thy body is immeasurable. Thy understanding and eyes are devoted to every thing. Thou art infinite, being beyond all measure! Salutations to thee in thy form of vastness.[78] Thou hadst assumed the form of a recluse with matted locks on head, staff in hand, a long stomach, and having thy begging bowl for thy quiver. Salutations to thee in thy form of *Brahma*.‡[79] Thou bearest the trident, thou art the lord of the celestials, thou hast three eyes, and thou art high-souled. Thy body is always besmeared with ashes, and thy phallic emblem is always turned upwards. Salutations to thee in thy form of *Rudra*![80] The half-moon forms the ornament of thy forehead. Thou hast snakes for the holy thread circling thy neck. Thou art armed with *Pināka* and trident. Salutations to thy form of Fierceness.[81] Thou art the soul of all creatures. Thou art the Creator and the Destroyer of all creatures. Thou art without wrath, without enmity, without affection. Salutations to thee in thy form of Peace![82] Everything is in thee. Everything is from thee. Thyself art Everything. Everywhere art thou. Thou art always the All. Salutations to thee in thy form as Everything![83] Salutations to thee whose work is the universe, to thee that art the soul of the universe, to thee from whom hath sprung the universe, to thee that art the dissolution of all things, to thee that are beyond the five (elements that constitute all things)![84] Salutations to thee that art the three worlds, to thee that art above the three worlds! Salutations to thee that art all the directions. Thou art All and thou art the one receptacle of All.[85] Salutations to thee, O divine Lord, O Vishnu, and O eternal origin of all the worlds! Thou, O Hrishikeça, art the Creator, thou art the Destroyer, and thou art invincible![86] I cannot behold that heavenly form in which thou art displayed in the Past, Present, and the Future. I can, however, behold truly

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superior to all the attractions of the flesh to effect their deliverance or emancipation from rebirth.—T.

* *I. e., Brahmachārin.*—T.

thy eternal form (as confest in thy works)![87] Thou hast filled heaven with thy head, and Earth with thy feet: with thy prowess thou hast filled the three worlds. Thou art Eternal and thou pervadest every thing in the universe![88] The directions are thy arms, the Sun is thy eye, and prowess is thy vital fluid. Thou art the lord of all creatures. Thou standest, shutting up the seven paths of the Wind whose energy is immeasurable.[89] They are freed from all fears that worship thee, O Govinda of unfading prowess, thee that art attired in yellow robes of the color of the *Atasi* flower.[90]* Even one bend of the head unto thee, O Krishna, is equal to the completion of ten Horse-sacrifices. The man that has performed ten Horse-sacrifices is not freed from the obligation of rebirth. The man, however, that bows to Krishna escapes rebirth.[91] They that have Krsihna for their vow, they that think of Krishna in the night, and upon rising from sleep, may be said to have Krishna for their body. Those people (after death) enter Krishna's self even as libations of clarified butter sanctified with *mantras* enter the blazing fire.[92] Salutations to thee that dispellest the fear of hell, to thee, O Vishnu, that art a boat unto them that are plunged amid the eddies of the ocean represented by worldy life![93] Salutations to thee, O God, that art the *Brahmana's* self, to thee that art the benefactor of Brāhmanas and kine, to thee that art the benefactor of the universe, to thee that art Krishna and Govinda![94] The two syllables *Hari* constitute the pecuniary stock of those that sojourn through the wilderness of life and the medicine that effectually cures all worldly predilections, besides being the means that alliviate sorrow and grief.[95]† As Truth is full of Vishnu, as the universe is full of Vishnu, as everything is full of Vishnu, so let my soul be full of Vishnu and my sins be des-

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* *Linum usitatissimun.*—T.

† *Samsāra* is the world or worldly life characterised by diverse attachments. Reflection on Hari frees one from those attachments. Or, *Samsāra* may mean the repeated deaths and births to which the unemancipated soul is subject. Contemplation of the divine Being may prevent such repeated births and deaths by leading to emancipation.—T.

troyed![96] I seek thy protection and am devoted to thee, desirous of obtaining a happy end. O thou of eyes like lotus petals, O best of gods, do thou think of what will be for my good![97] Thyself without origin, O Vishnu, thou art the origin of Knowledge and Penances. Thus art thou praised! O Janārddana, thus worshipped by me in the Sacrifice constituted by Speech (alone), be, O god, gratified with me![98] The Vedas are devoted to Nārāyana. Penances are devoted to Nārāyana. The gods are devoted to Nārāyana. Everything is always Nārāyana!'"[99]

Vaiçampāyana continued,—"Having uttered these words, Bhishma, with mind concentrated upon Krishna, said,—'Salutations to Krishna!' and bowed unto him.[100] Learning by his *Yoga* prowess of the devotion of Bhishma, Mādhava, otherwise called Hari, (entering his body) bestowed upon him heavenly knowledge compassing the Past, the Present, and the Future, and went away.[101] When Bhishma became silent, those utterers of *Brahma* (that sat around him), with voices choked in tears, adored that high-souled chief of the Kurus in excellent words.[102] Those foremost of Brāhmanas uttered the praises of Krishna also, that first of Beings, and then continued in soft voices to commend Bhishma repeatedly.[103] Learning (by his *Yoga* powers) of the devotion of Bhishma towards him, that foremost of Beings, *viz.*, Mādhava, suddenly rose from his seat and ascended on his car,[104] Keçava and Sātyaki proceeded on one car. On another proceeded those two illustrious princes, *viz.*, Yudhishthira and Dhananjaya.[105] Bhimasena and the twins rode on a third; while those bulls among men, *viz.*, Kripa and Yuyutsu, and that scorcher of foes, *viz.*, Sanjaya of the *Suta* caste, proceeded on their respective cars, each of which looked like a town. And all of them proceeded, causing the Earth to tremble with the rattle of their car-wheels.[106-107] That foremost of men, as he proceeded, cheerfully listened to the speeches, fraught with his praise, that were uttered by the Brāhmanas. The slayer of Keçi, with gladdened heart, saluted the people that waited (along the streets) with joined hands and bent heads."[108]

SECTION XLIX.

Vaiçampāyana said,—"Then Hrishikeça, and king Yudhishthira, and all those persons headed by Kripa, and the four Pāndavas,[1] riding on those cars looking like fortified cities and decked with standards and banners, speedily proceeded to Kurukshetra with the aid of their fleet steeds.[2] They descended on that field which was covered with hair and marrow and bones, and where millions of high-souled Kshatriyas had cast away their bodies.[3] It abounded also with many a hill formed of the bodies and bones of elephants and steeds, and human heads and skulls lay stretched over it like conch-shells.[4] Variegated with thousands of funeral pyres and teeming with heaps of armour and weapons, the vast plain looked like the drinking garden of the Destroyer himself used and abandoned recently.[5] The mighty car-warriors quickly proceeded, viewing the field of battle haunted by crowds of spirits and thronged with Rākshasas.[6] While proceeding, the mighty-armed Keçava, that delighter of all the Yādavas, spoke unto Yudhishthira about the prowess of Jamadagni's son.[7]—'Yonder, at a distance, O Pārtha, are seen the five lakes of Rāma! There Rāma offered oblations of Kshatriya blood unto the manes of his ancestors![8] It was hither that the puissant Rāma, having freed the Earth of Kshatriyas for thrice seven times, gave up his task.'[9]

"Yudhishthira said,—'I have great doubts in what thou sayest about Rāma's having thrice seven times exterminated the Kshatriyas in days of old.[10] When the very Kshatriya seed was burnt by Rāma, O bull among the Yadus, how was the Kshatriya order revived, O thou of immeasurable prowess?[11] How, O bull of the Yadus, was the Kshatriya order exterminated by the illustrious and high-souled Rāma, and how did it again grow?[12] In frightful car-encounters millions of Kshatriyas were slain. The Earth, O foremost of eloquent men, was strewn with the corpses of Kshatriyas.[13] For what reason was the Kshatriya order thus exterminated in days of yore by Rāma, the high-souled descendant of Bhrigu, O tiger

among the Yadus! O thou of Vrishni's race, remove this doubt of mine, O bird-bannered hero! O Krishna, O younger brother of Vāsudeva, the highest knowledge is from thee.' "

Vaiçampāyana said,—"The puissant elder brother of Gada then narrated unto Yudhishthira of incomparable prowees everything that happened, in full detail, as to how the Earth had become filled with Kshatriyas."[14-16]

SECTION L.

"Vāsudeva said,—'Listen, O son of Kunti, to the story of Rāma's energy and powers and birth as heard by me from great *Rishis* discoursing upon the subject.[1] Listen to the story of how millions of Kshatriyas were slain by Jamadagni's son and how those that sprung again in the diverse royal races in Bhārata were again slaughtered.[2] Jahnu had a son named Rajas. Rajas had a son named Valākāçwa. King Valākāçwa had a son named Kuçika of righteous behaviour.[3] Resembling the thousand-eyed Indra on Earth, Kuçika underwent the austerest of penances from desire of attaining the chief of the three worlds for a son.[4] Beholding him engaged in the austerest of penances and competent to beget a son, the thousand-eyed Purandara himself inspired the king (with his force).[5] The great lord of the three worlds, viz., the chastiser of Pāka, O king, then became Kuçika's son known by the name of Gādhi.[6] Gādhi had a daughter, O monarch, of the name of Satyavati. The pussiant Gādhi gave her (for wife) unto Richika, a descendant of Bhrigu.[7] Her lord of Bhrigu's race, O delighter of the Kurus, became highly gratified with her for the purity of her behaviour. He cooked the sacrificial food consisting of milk and rice for giving unto Gādhi (her sire) a son.[8] Calling his wife, Richika of Bhrigu's race said,—This portion of the sanctified food should be taken by thee, and this (other) portion by thy mother![9] A son will be born of her that will blaze with energy and be a bull among Kshatriyas. Invincible by Kshatriyas on Earth, he will be the slayer of the foremost of Kshatriyas.[10] As regards thee, O blessed lady, this portion of the food will give thee a son of

great wisdom, an embodiment of tranquillity, endued with ascetic penances, and the foremost of Brāhmanas.[11]—Having said these words unto his wife, the blessed Richika of Bhrigu's race, setting his heart on penances, proceeded to the woods.[12] About this time, king Gādhi, resolved upon a pilgrimage to the holy waters, arrived with his queen at the retreat of Richika.[13] Satyavati, upon this, O king, taking the two portions of the sanctified food, cheerfully and in great haste, represented the words of her lord unto her mother.[14] The queen-mother, O son of Kunti, gave the portion intended for herself unto her daughter, and herself took from ignorance the portion intended for the latter.[15] Upon this, Satyavati, her body blazing with lustre, conceived a child of terrible form intended to become the exterminater of the Kshatriyas.[16] Beholding the Brāhmana child lying within her womb, that tiger among the Bhrigus said unto his wife of celestial beauty these words:[17]—Thou hast been deceived by thy mother, O blessed lady, in consequence of the substitution of the sanctified morsels. Thy son will become a person of cruel deeds and vindictive heart. Thy brother again (born of thy mother) will be a Brāhmana devoted to ascetic penances.[18] Into the sanctified food intended for thee had been placed the seed of the supreme and universal *Brahma*, while into that intended for thy mother had been placed the sum total of Kshatriya energy.[19] In consequence, however, of the substitution of the two portions, O blessed lady, that which had been intended will not happen. Thy mother will obtain a Brāhmana child while thou wilt obtain a son that will become a Kshatriya![20]—Thus addressed by her lord, the highly blessed Satyavati prostrated herself and placing her head at his feet tremblingly said,[21]—It behoveth thee not, O holy one, to speak such words unto me, *viz.*—Thou shalt obtain a wretch among Brāhmanas (or thy son)![22]—

"'Richika said,—This was not intended by me, O blessed lady, in respect of thee! A son of fierce deeds has been conceived by thee simply in consequence of the substitution of the sanctified morsels![23]—

"'Satyavati replied, saying,—If thou wishest, O sage, thou canst create ot her worlds, what need then be said of a child?

It behoveth thee, O puissant one, to give me a son that shall be righteous and devoted to peace![24]—

"'Richika said,—Never was falsehood spoken by me before, O blessed lady, even in jest. What need then be said of (such a solemn occasion as) preparing sanctified food with the aid of Vedic formulæ after igniting a fire?[25] It was ordained of yore by Destiny, O amiable one! I have ascertained it all by my penances. All the descendants of thy father will be possessed of Brāhmanic virtues.[26]—

"'Satyavati said,—O puissant one, let our *grandson* be such, but, O foremost of ascetics, let me have a *son* of tranquil pursuits![27]—

"'Richika said,—O thou of the fairest complexion, there is no distinction, I conceive, between a son and a grandson. It will be, O amiable one, as thou sayest![28]—'

"Vāsudeva continued,—"Then Satyavati brought forth a son in Bhrigu's race who was devoted to penances and characterised by tranquil pursuits, viz., Jamadagni of regulated vows.[29] Kuçika's son Gādhi begot a son named Viçwāmitra. Possessed of every attribute of a Brāhmana, that son (though born in the Kshatriya order) was equal to a Brāhmana.[30] Richika (thus) begat Jamadagni, that ocean of penances. Jamadagni bgot a son of fierce deeds.[31] The foremost of men, that son mastered the sciences, including the science of arms. Like unto a blazing fire, that son was Rāma, the exterminater of the Kshatriyas.[32] Having gratified Mahādeva on the mountains of Gandhamādana, he begged weapons of that great god, especially the axe of fierce energy in his hands.[33] In consequence of that unrivalled axe of fiery splendour and irresistible sharpness, he became unrivalled on Earth.[34] Meanwhile the mighty son of Kritaviryya, viz., Arjuna of the Kshatriya order and ruler of the Haihayās, endued with great energy,[35] highly virtuous in behaviour, and possessed of a thousand arms through the grace of (the great *Rishi*) Dattātreya, having subjugated in battle, by the might of his own arms, the whole Earth with her mountains and seven islands, became a very powerful emperor and (at last) gave away the Earth unto the Brāhmanas in a horse-sacrifice.[36-37] On a certain occasion,

solicited by the thirsty god of fire, O son of Kunti, the thousand-armed monarch of great prowess gave alms unto that deity.[38] Springing from the point of his shafts, the god of fire, possessed of great energy, desirous of consuming (what was offered), burnt villages and towns and kingdoms and hamlets of cowherds.[39] Through the prowess of that foremost of men, viz., Kārtaviryya of great energy, the god of fire burnt mountains and great forests.[40] Assisted by the king of the Haihayās, the god of fire, caused by the wind to blaze forth with energy, consumed the uninhabited but delightful retreat of the high-souled Āpava.[41] Possessed of great energy, Āpava, O mighty-armed king, seeing his retreat consumed by the powerful Kshatriya, cursed that monarch in wrath, saying,[42]—Since, O Arjuna, without excepting these my specious woods, thou hast burnt them, therefore, Rāma (of Bhrigu's race) will lop off thy (thousand) arms![43]—The mighty Arjuna, however, of great prowess, always devoted to peace, ever regardful of Brāhmanas and disposed to grant protection (unto all classes), and charitable and brave, O Bhārata,[44] did not think of that curse denounced on him by that high-souled *Rishi*. His powerful sons, always haughty and cruel, in consequence of that curse, became the indirect cause of his death. The princes, O bull of Bharata's race, seized and brought away the calf of Jamadagni's *homa* cow,[45-46] without the knowledge of Kārtaviryya the ruler of the Haihayās. For this reason a dispute took place between the high-souled Jamadagni (and the Haihayās).[47] The puissant Rāma, the son of Jamadagni, filled with wrath, lopped off the arms of Arjuna and brought back, O monarch, his sire's calf which was wandering within the inner enclosures of the king's palace.[48] Then the foolish sons of Arjuna, repairing together to the retreat of the high-souled Jamadagni,[49] felled with the points of their lances, O king, the head of that *Rishi* from off his trunk while the celebrated Rāma was out for fetching sacred fuel and grass.[50] Inflamed with wrath at the death of his father and inspired with vengeance, Rāma vowed to free the Earth of Kshatriyas and took up arms.[51] Then that tiger among the Bhrigus, possessed of great energy, putting forth his prowess, speedily slaughtered all the sons

and grandsons of Kārtaviryya.[52] Slaughtering thousands of Haihayās in rage, the descendant of Bhrigu, O king, made the Earth miry with blood.[53] Possessed of great energy, he quickly reft the Earth of all Kshatriyas. Filled then with compassion, he retired into the woods.[54] Afterwards, when some thousands of years had passed away, the puissant Rāma, who was wrathful by nature, had imputations cast upon him (of cowardice).[55] The grandson of Viçwāmitra and son of Raivya, possessed of great ascetic merit, named Parāvasu, O monarch, began to cast imputations on Rāma in public, saying,[56]—O Rāma, were not those righteous men, viz., Pratarddana and others, who were assembled at a sacrifice at the time of Yayāti's fall, Kshatriyas by birth ?[57] Thou art not of true vows, O Rāma ! Thine is an empty boast among people ! Through fear of Kshatriya heroes thou hast betaken thyself to the mountains ![58]—The descendant of Bhrigu, hearing these words of Parāvasu, once more took up arms and once more strewed the Earth with hundreds of Kshatriya bodies.[59] Those Kshatriyas, however, O king, counting by hundreds, that were spared by Rāma, multiplied (in time) and became mighty monarchs on Earth.[60] Rāma once more slaughtered them quickly, not sparing the very children, O king ! Indeed, the Earth became once more strewn with the bodies of Kshatriya children of premature birth.[61] As soon as Kshatriya children were born, Rāma slaughtered them. Some Kshatriya ladies, however, succeeded in protecting their children (from Rāma's wrath).[62] Having made the Earth destitute of Kshatriyas for thrice seven times, the puissant Bhārgava, at the completion of a horse-sacrifice, gave away the Earth as sacrificial present unto Kaçyapa.[63] For preserving the remnant of the Kshatriyas, Kaçyapa, O king, pointing with his hand that still held the sacrificial ladle, said these words,[64]—O great sage, repair to the shores of the southern ocean ! It behoveth thee not, O Rāma, to reside within (what is) my dominion ![65]—At these words, Ocean suddenly created for Jamadagni's son, on his other shore, a region called Surpāraka.[66] Kaçyapa also, O monarch, having accepted the Earth in gift, and made a present of it unto the Brāhmanas, entered the great forest.[67]

Then Cudras and Vaiçyas, acting most wilfully, began to unite themselves, O bull of Bharata's race, with the wives of Brāhmanas.[68] When anarchy sets in on Earth, the weak are oppressed by the strong, and no man is master of his own property.[69] Unprotected duly by Kshatriyas observant of virtue, and oppressed by the wicked in consequence of that disorder, the Earth quickly sank to the lowest depths.[70] Beholding the Earth sinking from fear, the high-souled Kaçyapa held her on his lap; and since the great *Rishi* held her on his lap (*uru*) therefore is the Earth known by the name of *Urvi*.[71] The goddess Earth, for protection's sake, gratified Kaçyapa and begged of him a king.[72]

"'The Earth said,—There are, O regenerate one, some foremost of Kshatriyas concealed by me among women. They were born in the race of the Haihayās. Let them, O sage, protect me![73] There is another person of Puru's race, viz., Viduratha's son, O puissant one, who has been brought up among bears in the Rikshavat mountains.[74] Another, viz., the son of Saudāsa, has been protected, through compassion, by Pāraçara of immeasurable energy and ever engaged in sacrifices.[75] Though born in one of the regenerate orders, yet like a Cudra he does everything for that *Rishi* and has, therefore, been named *Sarvakarman* (servant of all work).[76] Civi's son of great energy, viz., Gopati by name, has been brought up in the forest among kine. Let him, O sage, protect me![77] Pratarddana's son, named Vatsa of great might, has been brought up among calves in a cowpen. Let that one of the royal order protect me.[78] Dadhivāhana's grandson and Diviratha's son was concealed and protected on the banks of Gangā by the sage Gautama.[79] His name is Vrihadratha. Possessed of great energy and adorned with numerous blessed qualities, that blessed prince has been protected by wolves and the mountains of Griddhrakuta.[80] Many Kshatriyas belonging to the race of Marutta have been protected. Equal unto the lord of Maruts in energy, they have been brought up by Ocean.[81] These children of the Kshatriya order have been heard of as existing in different places. They are living among artizans and goldsmiths. If they protect me I shall then stay

unmoved.[82] Their sires and grandsires have been slain for my sake by Rāma of great prowess. It is my duty, O great sage, to see that their funeral rites are duly performed.[83] I do not desire that I should be protected by my present rulers. Do thou, O sage, speedily make such arrangements that I may exist (as before).—'[84]

"Vāsudeva continued,—'The sage Kaçyapa then, seeking out those Kshatriyas of great energy whom the goddess had indicated, installed them duly as kings (for protecting her).[85] Those Kshatriya races that are now extant are the progeny of those princes. That which thou hast questioned me, O son of Pāndu, happened in days of yore even thus."[86]

Vaiçampāyana continued,—"Conversing thus with Yudishthira that foremost of righteous persons, the high-souled Yādava hero proceeded quickly on that car, illumining all the points of the compass like the divine Surya himself."[87]

SECTION LI.

Vaiçampāyana said,—"King Yudhishthira, hearing of those feats of Rāma, became filled with wonder and said unto Janārddana,[1]—'O thou of Vrishni's race, the prowess of the high-souled Rāma, who in wrath had freed the Earth of Kshatriyas, was like that of Cakra himself![2] The scions of Kshatriyas, troubled with the fear of Rāma, were concealed (and brought up) by kine, Ocean, pards, bears, and apes![3] Worthy of every praise is this world of men and fortunate are they that reside in it where a feat, that was again so righteous, was accomplished by a Brāhmana![4] After this discourse was ended, those two illustrious persons, viz., Krishna of unfading glory and Yudhishthira proceeded thither where the puissant son of Gangā lay on his bed of arrows.[5] They then beheld Bhishma stretched on his arrowy bed and resembling in splendour the evening Sun covered with his own rays.[6] The Kuru hero was surrounded by many ascetics like he of a hundred sacrifices by the deities of heaven. The spot on which he lay was highly sacred, being situate on the banks of the river Oghavati.[7] Beholding him from a distance, Krishna and

Dharma's royal son, and the four Pāndavas, and the others headed by Cwaradwat,[8] alighted from their vehicles and collecting their restless minds and concentrating all their senses, approached the great *Rishis*.[9] Saluting those foremost of *Rishis* headed by Vyāsa, Govinda and Sātyaki and the others approached the son of Gangā.[10] Beholding Gangā's son of great ascetic merit, the Yadu and Kuru princes, those foremost of men, took their seats, surrounding him.[11] Seeing Bhishma looking like a fire about to die out, Keçava with a rather cheerless heart addressed him as follows.[12]

"Keçava said,—'Are thy perceptions now as clear as before? I hope thy understanding, O foremost of eloquent men, is not clouded?[13] I hope thy limbs are not tortured by the pain arising from the wounds inflicted by shafts? From mental grief also the body becomes weak.[14] In consequence of the boon granted to thee by thy sire, the righteous Cāntanu, thy death, O puissant hero, depends on thy own will! I myself have not that merit in consequence of which thou hast obtained this boon![15] The minutest pin (inserted) within the body produces pain. What need then be said, O king, of hundreds of arrows that have pierced thee?[16] Surely, pain cannot be said to afflict thee! Thou art competent, O Bhārata, to instruct the very gods regarding the origin and dissolution of living creatures![17] Possessed of great knowledge, everything belonging to the Past, the Future, and the Present, is well known to thee![18] The dissolution of created beings and the reward of righteousness, are well known to thee, O thou of great wisdom, for thou art an ocean of virtue and duty![19] While living in the enjoyment of swelling sovereignty, I beheld thee forego female intercourse though sound of limbs and perfectly hale and though surrounded by female companions![20] Except Cāntanu's son Bhishma of great energy and firmly devoted to righteousness, possessed of heroism and having virtue for the only object of his pursuit, we have never heard of any other person in the three worlds that could, by his ascetic power, though lying on a bed of arrows and on the point of death, still have such complete mastery over death (as to keep it thus a bay).[21-22] We have never heard of anybody else that was so devoted to

truth, to penances, to gifts, to the performance of sacrifices, to the science of arms, to the Vedas, and to the protection of persons soliciting protection, and that was so harmless to all creatures, so pure in behaviour, so self-restrained, and so bent upon the good of all creatures, and that wss also so great a car-warrior as thee![23-24] Without doubt, thou art competent to subjugate, on a single car, the gods, *Gandharvas Asuras, Yakshas*, and *Rākshasas*![25] O mighty-armed Bhishma, thou art always spoken of by the Brāhmanas as the ninth of the Vasus. By thy virtues, however, thou hast surpassed them all and art equal unto Vāsava himself![26] I know, O best of persons, that thou art celebrated for thy prowess, O foremost of beings, among even the very gods![27] Among men on Earth, O foremost of men, we have never seen nor heard of any one possessed of such attributes as thee![28] O thou of the royal order, thou surpassest the gods themselves in respect of every attribute! By thy ascetic power thou canst create a universe of mobile and immobile creatures. What need then be said of thy having acquired many blessed regions by means of thy foremost of virtues?[29] Dispel now the grief of the eldest son of Pāndu who is burning with sorrow on account of the slaughter of his kinsmen.[30] All the duties that have been declared in respect of the four orders about the four modes of life are well known to thee![31] Everything again that is indicated in the four branches of knowledge, in the four *Hotras*, O Bhārata, as also those eternal duties that are laid down in *Yoga* and Sānkhya philosophy,[32] the duties too of the four orders and those duties that are not inconsistent with their declared practices,—all these, along with their interpretations, —O son of Gangā, are known to thee![33] The duties that have been laid down for those sprung from an intermixture of the four orders and those laid down for particular countries and tribes and families, and those declared by the Vedas and by men of wisdom, are all well known to thee![34] The subjects of histories and the Purānas are all known to thee. All the scriptures treating of duty and practice dwell in thy mind.[35] Save thee, O bull among men, there is no other person that can remove the doubts that may arise in respect

of those subjects of knowledge that are studied in the world.[36] With the aid of thy intelligence, do thou, O prince of men, drive the sorrow felt by the son of Pāndu! Persons possessed of so great and such varied knowledge live only for comforting men whose minds have been stupefied.'"[37]

SECTION LI.

Vaiçampāyana said,—"Hearing those words of Vāsudeva of great intelligence, Bhishma, raising his head a little, said these words with joined hands.[1]

"Bhishma said,—'Salutations to thee, O divine Krishna! Thou art the origin and thou art the dissolution of all the worlds. Thou art the Creator and thou art the Destroyer. Thou, O Hrishikeça, art incapable of being vanquished by any one![2] The universe is thy handiwork. Thou art the soul of the universe and the universe hath sprung from thee! Salutations to thee! Thou art the end of all created things. Thou art above the five elements.[3] Salutations to thee that art the three worlds and that art again above the three worlds. O lord of *Yogins*, salutations to thee that art the refuge of everything![4] O foremost of beings, those words which thou hast said regarding me have enabled me to behold thy divine attributes as manifest in the three worlds. (In consequence of that kindness,) O Govinda, I also behold thy eternal form.[5-6] Thou standest shutting up the seven paths of the Wind possessed of immeasurable energy. The firmament is occupied by thy head, and the Earth by thy feet.[7] The points of the compass are thy two arms, and the Sun is thy eye, and Cakra constitutes thy prowess! O thou of unfading glory, thy person, attired in yellow robes that resemble the hue of the *Atasi* flower, seem to us to be like a cloud charged with flashes of lightning. Think of that, O best of gods, which would be good, O thou of lotus eyes, for my humble self, that am devoted to thee, that seek thy protection, and that am desirous of obtaining a blissful end!'[8-9]

"Vāsudeva said,—'Since, O bull among men, thy devotion to me is very great, for this, O prince, I have displayed my

celestial form to thee![10] I do not, O foremost of kings, display myself unto one that is not devoted to me, or unto a devotee that is not sincere, or unto one, O Bhārata, that is not of restrained soul.[11] Thou art devoted to me and art always observant of righteousness. Of a pure heart, thou art always self-restrained and ever observant of penances and gifts.[12] Through thy own penances, O Bhishma, thou art competent to behold me. Those regions, O king, are ready for thee whence there is no return![*13] Six and fifty days, O foremost one of Kuru's race, still remain for thee to live! Casting off thy body, thou shalt then, O Bhishma, obtain the blessed reward of thy acts![14] Behold, those deities and the Vasus, all endued with forms of fiery splendour, riding on their cars, are waiting for thee invisibly till the moment of the sun's entering on his northerly course![15] Subject to universal time, when the divine Surya turns to his northerly course, thou, O foremost of men, shalt go to those regions whence no man of knowledge ever returns to this Earth![16] When thou, O Bhishma, wilt leave this world for that, all Knowledge, O hero, will expire with thee! It is for this, that all these persons, assembled together, have approached thee for listening to discourses on duty and morality![17] Do thou then speak words of truth, fraught with morality and profit and *Yoga*, unto Yudhishthira who is firm in truth but whose learning has been clouded by grief on account of the slaughter of his kinsmen, and do thou, by this, quickly dispel that grief of his!"[18]

SECTION LII.

Vaiçampāyana said,—"Hearing these words of Krishna fraught with morality and profit, Cāntanu's son Bhishma answered him in the following words.[1]

"Bhishma said,—'O master of all the worlds, O mighty-armed one, O Civa, O Nārāyana, O thou of unfading glory, hearing the words spoken by thee I have been filled with joy![2] But what words (of instruction), O master of speech, can I

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* *I. e.*, One that goes thither is not subject to rebirth.—T.

say in thy presence, when especially all the subjects of speech have been dealt with in thy speech?*[3] Whatever in either world should be done or is done, proceeds from thy intelligent self, O god![4] That person who is competent to discourse on the subject of heaven in the presence of the chief of the gods himself is competent to discourse on the interpretation of morality and pleasure and profit and salvation in thy presence![5] My mind, O slayer of Madhu, is exceedingly agitated by the pain of arrow-wounds. My limbs are weak. My understanding is not clear.[6] I am so afflicted, O Govinda, by these shafts resembling poison or fire that I have not the power to utter anything![7] My strength is abandoning me. My life-breaths are hastening to leave me. The very vitals of my body are burning. My understanding is clouded.[8] From weakness my utterance is becoming indistinct. How then can I venture to speak? O enhancer of (the glory of) Daçārha's race, be gratified with me![9] O mighty-armed one, I will not say anything! Pardon me (for my unwillingness)! The very master of speech (Vrihaspati), in speaking in thy presence, will be overcome by hesitation![10] I cannot any longer distinguish the points of the compass, nor the sky from the Earth! Through thy energy, O slayer of Madhu, I am only barely alive![11] Do thou, therefore, thyself speak for the good of king Yudhishthira the just, for thou art the ordainer of all the ordinances![12] How, O Krishna, when thou, the eternal creator of the universe, art present, can one like me speak (on such subjects) like a disciple in the presence of the preceptor?'[13]

"Vāsudeva said,—'The words spoken by thee are worthy of thee that art the foremost one of Kuru's race, thee that art endued with great energy, thee that art of great soul, and thee that art possessed of great patience and conversant with every subject![14] Regarding what thou hast said unto me about the pain of thy arrow wounds, receive, O Bhishma, this boon that I grant thee, O puissant one, from my grace![15]

* The Vedas constitue the speech of the Supreme Being. Everything about morality occurs in them.—T.

Discomfort and stupefaction and burning and pain and hunger and thrist shall not, O son of Gangā, overcome thee, O thou of unfading glory![16] Thy perceptions and memory, O sinless one, shall be unclouded.* Thy understanding shall not fail thee![17] Thy mind, O Bhisma, freed from the qualities of passion and darkness, will always be subject to the quality of goodness, like the moon emerged from the clouds.[18] Thy understanding will penetrate whatever subject connected with duty, morality, or profit, thou wilt think upon![19] O tiger among kings, obtaining celestial vision, thou wilt, O thou of immeasurable prowess, succeed in beholding the four orders of created things![20] Endued with the eye of knowledge, thou wilt, O Bhishma, behold, like fishes in a limpid stream, all created things that thou mayst endeavour to recollect!"[21]

Vaiçampāyana continued,—"Then those great *Rishis*, with Vyāsa amongst them, adored Krishna with hymns from the *Richs*, the *Yajus*, and the *Sāmans*.[22] A celestial shower of flowers belonging to every season fell on that spot where he of Vrishni's race, with Gangā's son and the son of Pāndu were.[23] Celestial instruments of every kind played in the welkin and the tribes of the *Apsaras* began to sing. Nothing of evil and no portent of any evil kind were seen there.[24] An auspicious, pleasant, and pure breeze, bearing every kind of fragrance, began to blow. All the points of the compass became clear and quiet, and all the animals and birds began to rove in peace.[25] Soon after, like a fire at the extremity of a great forest, the divine Surya of a thousand rays was seen to descend to the west.[26] The great *Rishis* then, rising up, saluted Janārddana and Bhishma and king Yudhishthira.[27] Upon this, Keçava, and the sons of Pāndu, and Sātyaki, and Sanjaya, and Caradwat's son Kripa, bowed in reverence to those sages.[28] Devoted to the practice of righteousness, those sages, thus worshipped by Keçava and others, speedily proceeded to their respective abodes, saying,—'We will return tomorrow.'[29] After this, Keçava and the Pāndavas, saluting

* Literally, "Everything thou knowest shall appear to thee by inward light."—T.

Bhishma and circumambulating him, ascended their handsome cars.[30] Those heroes then proceeded, accompanied by many other cars decked with golden *Kuvaras*, and infuriate elephants looking like mountains, and steeds fleet as Garudas, and foot-soldiers armed with bows and weapons.[31] That army, moving with great speed, proceeded in two divisions, one in the van and the other in the rear of those princes. The scene resembled the two currents of the great river Narmadā at the point where it is divided by the Rikshavat mountains standing across it.[32] Gladdening that great host, the divine Chandramas rose before it in the firmament, once more inspiring with moisture, by his own force, the terrestial herbs and plants whose juice had been sucked up by the Sun.[33] Then that bull of Yadu's race and the sons of Pāndu, entering the (Kuru) city whose splendour resembled that of the city of Indra itself, proceeded to their respective mansions like tired lions seeking their caves."[34]

Section LIII.

Vaiçampāyana said,—"The slayer of Madhu, retiring to his bed, slept happily.[1] Awaking when half a *Yāma* was wanting to usher in the day, he addressed himself for contemplation. Fixing all his senses, he meditated on the eternal *Brahma*.[2] Then a batch of well-trained and sweet-voiced persons, conversant with hymns and the *Purānas*, began to utter the praises of Vāsudeva, that lord of all creatures and creator of the universe.[3] Others, keeping time by clapping of hands, began to recite sweet hymns, and vocalists began to sing. Conch-shells and drums were blown and beat by thousands.[4] The delightful sound also of *Vinās*, *Panavas*, and bamboo flutes, was heard. The spacious mansion of Krishna, in consequence thereof, seemed to laugh with music.[5] In the palace of king Yudhishthira also sweet voices were heard, uttering auspicious wishes, and the sound of songs too and musical instruments.[6] Then he of Daçārha's race performed his ablutions. Joining his hands, the mighty-armed hero of unfading glory silently recited his secret *mantras*, and kindling a fire

poured libations of clarified butter upon it.[7] Giving away a thousand kine unto a thousand Brāhmanas all of whom were fully conversant with the four Vedas, he caused them to utter benedictions upon him.[8] Touching next diverse kinds of auspicious articles and beholding himself in a clear mirror, Krishna addressed Sātyaki, saying,[9]—'Go, O descendant of Cini, and repairing to Yudhishthira's abode, ascertain whether that king of great energy is dressed for visiting Bhishma.'[10] At these words of Krishna, Sātyaki, proceeding quickly to the royal son of Pāndu, said unto him,[11]—'The foremost of cars, belonging to Vāsudeva of great intelligence, stands ready, O king, for Janārddana will go to see Gangā's son![12] O righteous king of great splendour, he is waiting for thee! It behoveth thee now to do what should be done next!'—Thus addressed, Dharma's son Yudhishthira answered as follows.[13]

"Yudhishthira said,—'O Phālguna of unrivalled splendour, let my foremost of cars be made ready. We should not be accompanied (today) by the soldiers, but we shall proceed ourselves.[14] That foremost of righteous persons, *viz.*, Bhishma, should not be vexed. Let the guards, therefore, O Dhananjaya, stop today.[15] From this day Gangā's son will speak of things that are great mysteries. I do not, therefore, O son of Kunti, wish that there should be a miscellaneous gathering (in Bhishma's presence).'"[16]

Vaiçampāyana continued,—"Hearing these words of the king, Kunti's son Dhananjaya, that foremost of men (went out and coming back) represented unto him that his best of cars stood harnessed for him.[17] King Yudhishthira, and the twins, and Bhima and Arjuna, the five resembling the five elements, then proceeded towards Krishna's abode.[18] While the high-souled Pāndavas were coming, Krishna of great intelligence, accompanied by the grandson of Cini, mounted on his car.[19] Saluting one another from their cars and each enquiring of the other whether the night had been passed happily by him, those bulls among men proceeded, without stopping, on those foremost of cars whose rattle resembled the roar of the clouds.[20] Krishna's steeds, viz., Valāhaka and Meghapushpa and Caivya and Sugriva were urged by Dāruka.[21]

The animals, urged by him, O king, proceeded, indenting the Earth with their hoofs.[22] Endued with great strength and great speed, they flew onwards, devouring the very skies. Traversing the sacred field of Kuru,[23] the princes proceeded to that spot where the puissant Bhishma on his bed of arrows was lying, surrounded by those great *Rishis*, like Brahman himself in the midst of the gods.[24] Then Govinda and Yudhishthira and Bhima and the wielder of Gāndiva and the twins and Sātyaki, alighting from their vehicles, saluted the *Rishis* by raising their right hands.[25] Surrounded by them, king Yudhishthira, like the moon in the midst of the stars, approached Gangā's son like Vāsava proceeding towards Brahman.[26] Overcome with fear, the king timidly cast his eyes on the mighty-armed hero lying on his bed of arrows like the Sun himself dropped from the firmament."[27]

SECTION LIV.

Janamejaya said,—"When that tiger among men, of righteous soul and great energy, firmly adhering to truth and with passions under complete control, viz., the son of Cāntanu and Gangā, named Devavrata or Bhishma of unfading glory, lay on a hero's bed with the sons of Pāndu sitting around him, tell me, O great sage, what converse ensued in that meeting of heroes after the slaughter of all the troops!"[1-3]

Vaiçampāyana said,—"When Bhishma, that chief of the Kurus, lay on his bed of arrows, many *Rishis* and *Siddhas*, O king, headed by Nārada, came to that spot.[4] The unslain remnant of the (assembled) kings with Yudhishthira at their head, and Dhritarāshtra and Krishna and Bhima and Arjuna and the twins also came there.[5] Those high-souled persons, approaching the grandsire of the Bharatas who looked like the Sun himself dropped from the firmament, indulged in lamentations for him.[6] Then Nārada of godlike features, reflecting for a short while, addressed all the Pāndavas and the unslain remnant of the kings, saying,[7]—'The time, I think, has come for you to question Bhishma (on subjects of morality and religion), for Gangā's son is about to expire like the Sun that

is on the point of setting![8] He is about to cast off his life-breaths. Do you all, therefore, solicit him to discourse to you. He is acquainted with the varied duties of all the four orders.[9] Old in years, after abandoning his body he will obtain high regions of bliss. Solicit him, therefore, without delay, to clear the doubts that exist in your minds!"[10] Thus addressed by Nārada, those princes approached Bhishma, but unable to ask him anything looked at one another.[11] Then Yudhishthira the son of Pāndu, addressing Hrishikeça, said,—"There is no one else than Devaki's son that can question the grandsire![12] O foremost one of Yadu's race, do thou, therefore, O slayer of Madhu, speak first! Thou, O sire, art the foremost of us all and thou art conversant with every duty and practice!"[13] Thus addressed by the son of Pāndu, the illustrious Keçava of unfading glory, approaching the unconquerable Bhishma, spoke unto him as follows.[14]

"Vāsudeva said,—'Hast thou, O best of kings, passed the night happily? Has thy understanding become unclouded?[15] Does thy knowledge, O sinless one, shine in thee by inward light?[16] I hope thy heart no longer feels pain and thy mind is no longer agitated?'[17]

"Bhishma said,—'Burning, stupefaction, fatigue, exhaustion, illness, and pain, through thy grace, O thou of Vrishni's race, have all left me in a single day![18] O thou of incomparable splendour, all that is past, all that is future, and all that is present, I behold as clearly as a fruit placed in my hands![19] All the duties declared in the Vedas, all those laid down in the *Vedāntas*, I behold clearly, O thou of unfading glory, in consequence of the boon thou hast granted to me![20] The duties that have been declared by persons of learning and righteous behaviour, dwell in my remembrance. I am conversant also, O Janārddana, with the duties and practices prevailing in particular countries and among particular tribes and families.[21] Everything relating again to the four modes of life has come back to my recollection. I am acquainted also, O Keçava, with the duties that relate to king-craft![22] Whatever should at whatever time be said, I would say, O Janārddana! Through thy grace, I have acquired an auspicious understanding![23]

Strengthened by meditation on thee, I feel as if I have become a young man again. Through thy favor, O Janārdana, I have become competent to discourse on what is beneficial (for the world)![24] Why, however, O holy one, dost thou not thyself discourse to Pāndu's son upon all that is good? What explanation hast thou to give in respect of this? Tell me quickly, O Mādhava![25]

"Vāsudeva said,—"Know, O thou of Kuru's race, that I I am the root of fame and of everything that leads to good. All things, good or bad, proceed from me.[26] Who on Earth will wonder if the Moon be said to be of cool rays? Similarly, who will wonder if I were described as one possessed of the full measure of fame?[27]* I have, however, resolved to enhance thy fame, O thou of great splendour! It is for this, O Bhishma, that I have just inspired thee with great intelligence![28] As long, O lord of Earth, as the Earth will last, so long will thy fame travel with undiminished lustre through all the worlds![29] Whatever, O Bhishma, thou wilt say unto the inquiring son of Pāndu, will be regarded on Earth to be as authoritative as the declarations of the Vedas![30] That person who will conduct himself here according to the authority of thy declarations, will obtain hereafter the reward of every meritorious act![31] For this reason, O Bhishma, I have imparted to thee celestial understanding so that thy fame may be enhanced on Earth![32] As long as a man's fame lasts in the world, so long are his achievements said to live.[33] The unslain remnant of the (assembled) kings are sitting around thee, desirous of listening to thy discourses on mortality and duty. Do thou speak unto them, O Bhārata![34] Thou art old in years and thy behaviour is consistent with the ordinances of the *Çrutis*. Thou art well conversant with the duties of kings and with every other science of duty.[35] No one has ever noticed the slightest transgression in thee from thy every birth. All the kings know thee to be conversant with all the sciences of morality and duty.[36] Like a sire unto his sons do

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* The sense is, I who have already the full measure of fame can scarcely add to my fame by doing or saying anything.—T.

thou, therefore, O king, discourse unto them of high morality. Thou hast always worshipped the *Rishis* and the gods.[37] It is obligatory on thee to discourse on these subjects in detail unto persons desirous of listening to discourses on morality and duty. A learned person, especially when solicited by the righteous, should discourse on the same. The sages have declared this to be a duty.[38] O pussiant one, if thou dost not speak on such subjects, thou wilt incur sin! Therefore, questioned by thy sons and grandsons, O learned one, about the eternal duties (of men), do thou, O bull among the Bharatas, discourse unto them on the subject!"[39]

SECTION LV.

Vaiçampāyana said,—"Endued with great energy, the delighter of the Kurus, (viz, Bhishma,) said,—'I shall discourse on the subject of duty! My speech and mind have become steady, through thy grace, O Govinda, since thou art the eternal soul of every being![1] Let the righteous-souled Yudhishthira question me about morality and duty. I shall then be much gratified and shall speak of all duties.[2] Let the son of Pāndu, that royal sage of virtuous and great soul, upon whose birth all the Vrishnis were filled with joy, question me![3] Let the son of Pāndu, who has no equal among all the Kurus, among all persons of righteous behaviour, and among men of great celebrity, put questions to me![4] Let the son of Pāndu, in whom are intelligence, self-restraint, *Brahmacharya*, forgiveness, righteousness, mental vigor and energy, put questions to me.[5] Let the son of Pāndu, who always by his good offices honors his relatives and guests and servants and others that are dependent on him, put questions to me.[6] Let the son of Pāndu, in whom are truth and charity and penances, heroism, peacefulness, cleverness, and fearlessness, put questions to me.[7] Let the righteous-souled son of Pāndu, who would never commit a sin influenced by desire of pleasure or profit or from fear, put questions to me.[8] Let the son of Pāndu, who is ever devoted to truth, to forgiveness, to knowledge, and to guests, and who always makes gifts unto

the righteous, put questions to me.[9] Let the son of Pāndu, who is ever engaged in sacrifices and study of the Vedas and the practice of morality and duty, who is ever peaceful and who has heard all mysteries, put questions to me.'[10]

"Vāsudeva said,—'King Yudhishthira the just, overcome with great shame and fearful of (thy) curse, does not venture to approach thee.[11] That lord of Earth, O monarch, having caused a great slaughter, ventures not to approach thee from fear of (thy) curse.[12] Having pierced with shafts those that deserved his worship, those that were devoted to him, those that were his preceptors, those that were his relatives and kinsmen, and those that were worthy of his highest regard, he ventures not to approach thee![13]

"Bhishma said,—'As the duty of the Brāhmanas consists of the practice of charity, study, and penances, so the duty of Kshatriyas is to cast away their bodies, O Krishna, in battle![14] A Kshatriya should slay sires and grandsires and brothers and preceptors and relatives and kinsmen that may engage with him in unjust battle. This is their declared duty.[15] That Kshatriya, O Keçava, is said to be acquainted with his duty who slays in battle his very preceptors if they happen to be sinful and covetous and disregardful of restraints and vows.[16] That Kshatriya is said to be acquainted with his duty who slays in battle the person that from covetousness disregards the eternal barriers of virtue.*[17] That Kshatriya is said to be acquainted with his duty who in battle makes the Earth a lake of blood, having the hair of slain warriors for the grass and straw floating on it, and having elephants for its rocks, and standards for the trees on its banks.[18] A Kshatriya, when challenged, should always fight in battle, since Manu has said that a righteous battle (in the case of a Kshatriya) leads to both heaven and fame on Earth.' "[19]

Vaiçampāyana continued,—"After Bhishma had spoken thus, Dharma's son Yudhishthira, with great humility, approached the Kuru hero and stood in his sight.[20] He seized the feet of Bhishma who in return gladdened him with affectionate

* Literally,—'the eternal bridge of virtue.'—T.

words. Smelling his head, Bhishma asked Yudhishthira to take his seat.[21] Then Gangā's son, that foremost of bowmen, addressed Yudhishthira, saying,—'Do not fear, O best of the Kurus! Ask me, O child, without any anxiety.'"[22]

SECTION LVI.

Vaiçampāyana said,—"Having bowed unto Hrishikeça, and saluted Bhishma, and taken the permission of all the seniors assembled there, Yudhishthira began to put questions unto Bhishma.[1]

"Yudhishthira said,—"Persons conversant with duty and morality say that kingly duties constitute the highest science of duty. I also think that the burden of those duties is exceedingly onerous. Do thou, therefore, O king, discourse on those duties![2] O grandsire, do thou speak in detail on the duties of kings! The science of kingly duties is the refuge of the whole world of life.[3] O thou of Kuru's race, Morality, Profit, and Pleasure are dependent on kingly duties. It is also clear that the practices that lead to emancipation are equally dependent on them.[4] As the reins are in respect of the steed or the iron hook in respect of the elephant, even so the science of kingly duties constitutes the reins for checking the world.[5] If one becomes stupefied in respect of the duties observed by royal sages, disorder would set in on Earth and everything will become confused.[6] As the Sun, rising, dispels inauspicious darkness, so this science destroys every kind of evil consequence in respect of the world.[7] Therefore, O grandsire, do thou, for my sake, discourse on kingly duties in the first instance, for thou, O chief of the Bharatas, art the foremost of all persons conversant with duties![8] O scorcher of foes, Vāsudeva regards thee as the first of all intelligent persons! Therefore, all of us expect the highest knowledge from thee![9]

"Bhishma said,—'Bowing unto Dharma who is Supreme, unto Krishna who is *Brahma* in full, and unto the Brāhmanas, I shall discourse on the eternal duties (of men)![10] Hear from me, O Yudhishthira, with concentrated attention, the whole range of kingly duties described with accurate details, and

other duties that thou mayst desire to know.[11] In the first place, O foremost one of Kuru's race, the king should, from desire of pleasing (his subjects), wait with humility upon the gods and the Brāhmanas, always bearing himself agreeably to the ordinance.[12] By worshipping the deities and the Brāhmanas, O perpetuater of Kuru's race, the king pays off his debt to duty and morality, and receives the respect of his subjects.[13] O son, thou shouldst always exert with promptitude, O Yudhishthira, for without promptitude of exertion mere destiny never accomplishes the objects cherished by kings.[14] These two, viz., exertion and destiny, are equal (in their operation). Of them, I regard exertion to be superior, for destiny is ascertained from the results of what is begun with exertion.[15] Do not indulge in grief if what is commenced ends disastrously, for thou shouldst then exert thyself in the same act with redoubled attention. This is the high duty of kings.[16] There is nothing which contributes so much to the success of kings as Truth. The king who is devoted to Truth finds happiness both here and hereafter.[17] As regards *Rishis* also, O king, Truth is their great wealth. Similarly, as regards kings, there is nothing that so much inspires confidence in them as Truth.[18] The king that is possessed of every accomplishment and good behaviour, that is self-restrained, humble, and righteous, that has his passions under control, that is of handsome features and not too enquiring,* never loses prosperity.[19] By administering justice, by attending to these three, viz., concealment of his own weaknesses, ascertainment of the weaknesses of foes, and keeping his own counsels, as also by the observance of conduct that is straightforward, the king, O delighter of the Kurus, obtains prosperity.[20] If the king becomes mild, everybody disregards him. On the other hand, if he becomes fierce, his subjects then become troubled. Therefore, do thou observe both kinds of behaviour.[21] O foremost of liberal men, the Brāhmanas should never be punished by thee, for the Brāhmana, O son of Pāndu, is the foremost of beings on the Earth.[22] The high-souled

* In the sense of being liberal. A king should not too minutely enquire into what is done with the things belonging to him.—T.

Manu, O king of kings, hath sung two *Çlokas*. In respect of thy duties, O thou of Kuru's race, thou shouldst always bear them in mind.[23]—Fire hath sprung from water, the Kshatriya from the Brāhmana, and iron from stone. The three (viz., fire, Kshatriya, and iron,) can exert their force on every other thing, but coming into contact with their respective progeniters, their force becomes neutralised.[24] When iron strikes stone, or fire battles with water, or Kshatriya cherishes enmity towards Brāhmana, these three soon become weak.[25]—When this is so, O monarch, (you will see that) the Brāhmanas are worthy of worship. They that are foremost among the Brāhmanas are gods on Earth. Duly worshipped, they uphold the Vedas and the Sacrifices.[26] But they, O tiger among kings, that desire to have such honor however much they may be impediments to the three worlds, should ever be repressed by the might of thy arms.[27] The great *Rishi* Uçanas, O son, sang two *Çlokas* in days of old. Listen to them, O king, with concentrated attention.[28]—The righteous Kshatriya, mindful of his duties, should chastise a Brāhmana that may be a very master of the Vedas if he rushes to battle with an uplifted weapon.[29] The Kshatriya, conversant with duties, that upholds righteousness when it is tresspassed against, does not, by that act, become a sinner, for the wrath of the assilant justifies the wrath of the chastiser.[30]—Subject to these restrictions, O tiger among kings, the Brāhmanas should be protected. If they become offenders, they should then be exiled beyond thy dominions.[31] Even when deserving of punishment, thou shouldst, O king, show them compassion. If a Brāhmana becomes guilty of Brāhmanicide, or of violating the bed of his preceptor or other revered senior, or of causing miscarriage,[32] or of treason against the king, his punishment should be banishment from thy dominions. No corporal chastisement is laid down for them.[33] Those persons that show respect towards the Brāhmanas should be favored by thee (with offices in the state). There is no treasure more valuable to kings than that which consists in the selection and assemblage of servants.[34] Among the six kinds of citadels indicated in the scriptures, indeed, among every kind of citadel, that which consists of (the ready

service and the love of the) subjects is the most impregnable.[35] Therefore, the king who is possessed of wisdom should always show compassion towards the four orders of his subjects. The king who is of righteous soul and truthful speech succeeds in gratifying his subjects.[36] Thou must not, however, O son, always behave with forgiveness towards everybody, for the king that is mild is regarded as the worst of his kind like an elephant that is reft of fierceness.[37] In the scriptures composed by Vrihaspati, a *Çloka* was sung in days of old applicable to the present matter. Hear it, O king, as I recite it![38] —If the king happens to be always forgiving, the lowest of persons prevails over him, even as the driver who sits on the head of the elephant he guides.[39]—The king, therefore, should not always be mild. Nor should he always be fierce. He should be like the vernal sun, niether cold nor so hot as to produce perspiration.[40] By the direct evidence of the senses, by conjecture, by comparisons, and by the canons of the scriptures, O monarch, the king should study friends and foes.[41] O thou of great liberality, thou shouldst avoid all those evil practices that are called *Vyasanas*. It is not necessary that thou shouldst never indulge in them. What, however, is needed is that thou shouldst not be attached to them.[42] He that is attached to those practices is prevailed over by every one. The king who cherishes no love for his people inspires the latter with anxiety.[43] The king should always bear himself towards his subjects as a mother towards the child of her womb. Hear, O monarch, the reason why this becomes desirable.[44] As the mother, disregarding those objects that are most cherished by her, seeks the good of her child alone, even so, without doubt, should kings conduct themselves (towards their subjects).[45] The king that is righteous, O foremost one of Kuru's race, should always behave in such a manner as to avoid what is dear to him, for the sake of doing that which would benefit his people.[46] Thou shouldst not ever, O son of Pāndu, abandon fortitude. The king that is possessed of fortitude and who is known to inflict chastisement on wrongdoers, has no cause of fear.[47] O foremost of speakers, thou shouldst not indulge in jests with thy servants! O tiger among

kings, listen to the faults of such conduct.[48] If the master mingles too freely with them, dependents begin to disregard him. They forget their own position and most truly transcend that of the master.[49] Ordered to do a thing, they hesitate, and divulge the master's secrets. They ask for things that should not be asked for, and take the food that is intended for the master.[50] They go to the length of displaying their wrath and seek to outshine the master. They even seek to predominate over the king, and accepting bribes and practising deceit, obstruct the business of the state.[51] They cause the state to rot with abuses by falsifications and forgeries. They make love with the female guards of the palace and dress in the same style as their master.[52] They become so shameless as to indulge in eructations and the like, and expectorate in the very presence of their master, O tiger among kings, and they do not fear to even speak of him with levity before others.[53] If the king becomes mild and disposed to jest, his servants, disregarding him, ride on steeds and elephants and cars as good as the king's.*[54] His counsellers, assembled in court, openly indulge in such speeches as—This is beyond thy power! This is a wicked attempt.[55]—If the king becomes angry, they laugh; nor are they gladdened if favors be bestowed upon them, though they may express joy for other reasons.[56] They disclose the secret counsels of their master and bruit his evil acts. Without the least anxiety they set at naught the king's commands.[57] If the king's jewels, or food, or the necessaries of his bath, or unguents, be not forthcoming, the servants, in his very presence, do not show the least anxiety.[58] They do not take what rightfully belongs to them. On the other hand, without being content with what has been assigned to them, they appropriate what belongs to the king.[59] They wish to sport with the king as with a bird tied in a string, and always give the people to understand that the king is very intimate with them and loves them dearly.[60] If the king becomes mild and disposed to jest, O Yudhishthira, these and many other evils spring from it.' "[61]

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* Literally, 'worthy of being used by the king.'—T.

SECTION LVII.

"Bhishma said,—'The king, O Yudhishthira, should always be ready for action. That king is not worthy of praise who, like a woman, is destitute of exertion.[1] In this connection, the holy Uçanas has sung a *Çloka*, O monarch. Listen to it with attention, O king, as I recite it to thee.[2]—Like a snake swallowing up mice, the Earth swallows up these two, viz., the king that is averse to battle and the Brāhmana that is exceedingly attached to wives and children.*[3]—It behoveth thee, O tiger among kings, to bear this always in thy heart! Make peace with those foes with whom (according to the ordinance) peace should be made, and wage war with them with whom war should be waged.[4] Be he thy preceptor or be he thy friend, he that acts inimically towards thy kingdom consisting of seven limbs, should be slain.†[5] There is an ancient *Çloka* sung by king Marutta, agreeably to Vrihaspati's opinion, O monarch, about the duty of kings.[6] According to the eternal provision, there is punishment for even the preceptor if he becomes haughty and disregardful of what should be done and what should not, and if he transgresses all restraints.[7]—Vāhu's son, king Sagara, of great intelligence, from desire of doing good to the citizens, exiled his own eldest son Asamanjas.[8] Asamanjas, O king, used to drown the children of the citizens in the Sarayu. His sire, therefore, rebuked him and sent him to exile.[9] The *Rishi* Uddālaka cast off his favorite son Cwetaketu (afterwards) of rigid penances, because the latter used to invite Brāhmanas with deceptive promises of entertainment.[10] The happiness of their subjects, observance of truth, and sincerity of behaviour are the eternal duty of kings.[11] The king should not covet the wealth of others. He should in time give what should be given. If the king becomes possessed of prowess, truthful in speech, and forgiving in temper, he would never fall away from prosperity.[12] With

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* Literally, 'the Brāhmana that would not leave his home.' This verse has been quoted in this very *Parvan* previously.—T.

† The seven limbs are the king, counsellers, friends, treasury, territory, and forts.—T.

soul cleansed of vices, the king should be able to govern his wrath, and all his conclusions should be conformable to the scriptures. He should also always pursue morality and profit and pleasure and salvation (judiciously).[13] The king should always conceal his counsels in respect of these three, (viz., morality, profit, and pleasure). No greater evil can befall the king than the disclosure of his counsels.[14] Kings should protect the four orders in the discharge of their duties. It is the eternal duty of kings to prevent a confusion of duties in respect of the different orders.[15] The king should not repose confidence (on others than his own servants), nor should he repose full confidence (on even his servants). He should, by his own intelligence, look after the merits and defects of the six essential requisites of sovereignty.[16]* The king who is observant of the *laches* of his foes, and judicious in the pursuit of morality, profit, and pleasure, who sets clever spies for ascertaining secrets and seeks to wean away the officers of his enemies by presents of wealth, deserves applause.[17] The king should administer justice like Yama and amass wealth like Kuvera. He should also be observant of the merits and defects of his own acquisitions and losses and of his own dominions.[18] He should feed those that have not been fed, and enquire after those that have been fed. Possessed of sweet speech, he should speak with a smiling (and not with a sour) countenance.[19] He should always wait upon those that are old in years, and repress procrastination. He should never covet what belongs to others.[20] He should firmly follow the behaviour of the righteous and, therefore, observe that behaviour carefully. He should never take wealth from those that are righteous. Taking the wealth of those that are not righteous he should give it unto them that are righteous.[21] The king should himself be skilful in smiting. He should practise liberality. He should have his soul under control.

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* These six are peace (with a foe that is stronger), war (with one of equal strength), (marching to invade the dominions of one who is weaker), halting, seeking protection (if weak, in one's own fort), and sowing dissensions (among the chief officers of the enemy).—T.

He should dress himself with splendour. He should make gifts in season and be regular in his meals. He should also be of good behaviour.[22] The king desirous of obtaining prosperity should always bind to his service men that are brave, devoted, incapable of being deceived by foes,* well-born, healthy, well-behaved, and connected with families that are well-behaved, respectable, never inclined to insult others, conversant with all the sciences, possessing a knowledge of the world and its affairs, never unmindful of the future state of existence, always observant of their duties, honest, and steadfast like mountains. There should be no difference between him and them as regards objects of enjoyment. The only distinction should consist in his umbrella and his power of passing orders.[23-25] His conduct towards them, before or behind, should be the same. The king who behaves in this way never comes to grief.[26] That crooked and covetous king who suspects every body and who taxes his subjects heavily, is soon deprived of life by his own servants and relatives.[27] That king, however, who is of righteous behaviour and who is ever engaged in attracting the hearts of his people, never sinks when attacked by foes. If overcome, he soon regains his position.[28] If the king is not wrathful, if he is not addicted to evil practices and not severe in his punishments, if he succeeds in keeping his passions under control, he then becomes an object of confidence unto all like the Himavat mountains (unto all creatures).[29] He is the best of kings who hath wisdom, who is possessed of liberality, who is ready to take advantage of the *laches* of foes, who has agreeable features, who is conversant with what is good and what is bad for each of the four orders of his subjects, who is prompt in action, who has his wrath under control, who is not vindictive, who is high-minded, who is not wrathful by disposition, who is engaged in sacrifices and other religious acts, who is not given to boasting, and who vigoursly prosecutes to completion all works commenced by him.[30-32] He is the best of kings in

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* *Asambhāryān* is explained by Nilkantha as "incapable of being overreached by foes."—T.

whose dominions men live fearlessly like sons in the house of their sire.[33] He is the best of kings whose subjects have not to hide their wealth and are conversant with what is good and what is bad for them.[34] He, indeed, is a king whose subjects are engaged in their respective duties and do not fear to cast off their bodies when duty calls for it ; whose people, protected duly, are all of peaceful behaviour, obedient, docile, tractable, unwilling to engage in disputes, and inclined to liberality. That king earns eternal merit in whose dominions there is no wickedness and dissimulation and deception and envy.[35-36] That king truly deserves to rule who honors knowledge, who is devoted to the scriptures and the good of his people, who treads in the path of the righteous, and who is liberal.[37] That king deserves to rule whose spies, and counsels, and acts accomplished and unaccomplished, remain unknown to his enemies.[38] The following verse was sung in days of old by Uçanas of Bhrigu's race, in the narrative called Rāmacharita, on the subject, O Bhārata, of kingly duties.[39]—One should first select a king (in whose dominions to live). Then should he select a wife, and then earn wealth. If there be no king, what would become of his wife and acquisitions ?[40]—Regarding those that are desirous of kingdom, there is no other eternal duty mere obligatory than the protection (of subjects). The protection the king grants to his subjects upholds the world.[41]* Manu the son of Prachetas sang these two verses respecting the duties of kings. Listen to them with attention.[42]—These six persons should be avoided like a leaky boat on the sea, viz., a preceptor that does not speak, a priest that has not studied the scriptures,[43] a king that does not grant protection, a wife that utters what is disagreeable, a cowherd that likes to rove within the village, and a barber that is desirous of going to the woods.†—' "[44]

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* In the sense that without royal protection, the world would soon come to grief.—T.

† The duties of the cowherd should lead him to the fields. If without manifesting any inclination for going to the fields he likes to loiter

SECTION LVIII.

"Bhishma said,—'Protection of the subject, O Yudhishthira, is the very cheese of kingly duties. The divine Vrihaspati does not applaud any other duty (so much as this one).[1] The divine Kavi (Uçanas) of large eyes and austere penances, the thousand-eyed Indra, and Manu the son of Prachetas,[2] the divine Bharadwāja, and the sage Gauraçiras, all devoted to *Brahma* and utterers of *Brahma*, have composed treatises on the duties of kings.[3] All of them praise the duty of protection, O foremost of virtuous persons, in respect of kings! O thou of eyes like lotus leaves and of the hue of copper, listen to the means by which protection may be secured![4] Those means consist of the employment of spies and servants, giving them their just dues without haughtiness, the realisation of taxes with considerateness, never taking anything (from the subject) capriciously and without cause, O Yudhishthira,[5] the selection of honest men (for the discharge of administrative functions), heroism, skill, and cleverness (in the transaction of business), truth, seeking the good of the people, producing discord and disunion among the enemy by fair or unfair means,[6] the repair of buildings that are old or on the point of falling away, the infliction of corporal punishments and fines regulated by observance of the occasion,[7] never abandoning the honest, granting employment and protection to persons of respectable birth, the storing of what should be stored, companionship with persons of intelligence,[8] always gratifying the soldiery, supervision over the subjects, steadiness in the transaction of business, filling the treasury,[9] absence of blind confidence on the guards of the city, producing disloyalty among the citizens of a hostile town, carefully looking after the friends and allies

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within the village, he should not be employed. Similarly the barber's duties require his presence within the village. If without being present there he likes to wander in the woods, he should never be employed, for it may then be presumed that he is wanting in that skill which experience and habit bring. These two verses are often quoted in conversation by both learned and unlearned equally.—T.

living in the midst of the enemy's country,[10] strictly watching the servants and officers of the state, personal observation of the city, distrust of servants, comforting the enemy with assurances,[11] steadily observing the dictates of policy, readiness for action, never disregarding an enemy, and casting off those that are wicked.[12] A readiness for exertion in kings is the root of kingly duties. This has been said by Vrihaspati. Listen to the verses sung by him.[13]—By exertion the *amrita* was obtained; by exertion the *Asuras* were slain; by exertion Indra himself obtained sovereignty in heaven and on Earth.[14] The hero of exertion is superior to the heroes of speech. The heroes of speech gratify and worship the heroes of exertion.*[15] The king that is destitute of exertion, even if possessed of intelligence, is always overcome by foes like a snake that is bereft of poison.[16] The king, even if possessed of strength, should not disregard a foe however weak. A spark of fire can produce a conflagration and a particle of poison can kill.[17] With only one kind of force, an enemy from within a fort, can afflict the whole country of even a powerful and prosperous king.[18] The secret speeches of a king, the amassing of troops for obtaining victory, the crooked purposes in his heart, similar intents for accomplishing particular objects,[19] and the wrong acts he does or intends to do, should be concealed by putting on an appearance of candour. He should act righteously for keeping his people under subjection.[20] Persons of crooked minds cannot bear the burden of extensive empire. A king who is mild cannot obtain superior rank the acquisition of which depends upon labor.[21] A kingdom, coveted by all like meat, can never be protected by candour and simplicity. A king, O Yudhishthira, should, therefore, always conduct himself with both candour and crookedness.[22] If in protecting his subjects a king falls into danger, he earns great merit. Even such should be the conduct of kings.[23] I have now told thee a portion only of the duties of kings. Tell me, O best of the Kurus, what more you wish to know!"[24]

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* Eloquent Brāhmanas learned in the scriptures are heroes of speech. Great Kshatriya kings are heroes of exertion.—T.

Vaiçampāyana continued,—" The illustrious Vyāsa and Devasthāna and Açwa, and Vāsudeva and Kripa and Sātyaki and Sanjaya,[25] filled with joy, and with faces resembling full-blown flowers, said,—'Excellent! Excellent!' and hymned the praises of that tiger among men, *viz.*, Bhishma, that foremost of virtuous persons.[26] Then Yudhishthira, that chief of Kuru's race, with a cheerless heart and eyes bathed in tears, gently touched Bhishma's feet and said,[27]—'O grandsire, I shall tomorrow enquire after those points about which I have my doubts, for today, the sun, having sucked the moisture of all terrestrial objects, is about to set!'[28] Then Keçava and Kripa and Yudhishthira and others, saluting the Brāhmanas (assembled there) and circumambulating the son of the great river, cheerfully ascended their cars.[29] All of them observant of excellent vows then bathed in the current of the Drishadwati. Having offered oblations of water unto their ancestors and silently recited the sacred *mantras* and done other auspicious acts, and having adored the evening twilight with due rites, those scorchers of foes entered the city called after the elephant."[30]

SECTION LIX.

Vaiçampāyana said,—"Rising from their beds the next day and performing the morning rites laid down in the scriptures, the Pāndavas and the Yādavas set out (for the spot where Bhishma lay) on their cars resembling fortified towns.[1] Proceeding to the field of Kuru and approaching the sinless Bhishma, they enquired of that foremost of car-warriors if he had passed the night happily.[2] Saluting all the *Rishis*, and blessed by them in return, the princes took their seats around Bhishma.[3] Then king Yudhishthira the just possessed of great energy, having worshipped Bhishma duly, said these words with joined hands.[4]

"Yudhishthira said,—'Whence arose the word *Rājan*, O king, that is used, O Bhārata, on Earth? Tell me this, O scorcher of foes![5] Possessed of hands and arms and neck like others, having an understanding and senses like those of

others, subject like others to the same kinds of joy and grief, endued with back, mouth, and stomach similar to those of the rest of the world,[6] having vital fluids and bones and marrow and flesh and blood similar to those of the rest of the world, inhaling and exhaling breaths like others, possessed of life-breaths and bodies like other men,[7] resembling others in birth and death, in fact, similar to others in respect of all the attributes of humanity, for what reason does one man, *viz.*, the king, govern the rest of the world numbering many men possessed of great intelligence and bravery ?[8] Whence is it that one man rules the wide world teeming with brave and energetic and high born men of good behaviour ? Why do all men seek to obtain his favour ?[9] Why is it that if one man becomes delighted, the whole world becomes delighted, and if that one man is troubled the whole world becomes troubled ?[10] I desire to hear this in detail, O bull of Bharata's race ! O foremost of speakers, discourse to me on this fully ![11] O king, there cannot but be a grave reason for all this since it is seen that the whole world bows down to one man as to a god ![12]

"Bhishma said,—'With concentrated attention, O tiger among kings, listen to it in detail as to how in the Krita age sovereignty first began.[13] At first there was no sovereignty, no king, no chastisement, and no chastiser. All men used to protect one another righteously.[14] As they thus lived, O Bhārata, righteously protecting one another, they found the task (after sometime), to be painful. Error then began to assail their hearts.[15] Having become subject to error, the perceptions of men, O prince, came to be clouded, and thence their virtue began to decline.[16] When their perceptions were dimmed and when men became subject to error, all of them became covetous, O chief of the Bharatas ![17] And because men sought to obtain objects which they did not possess, another passion called lust (of acquisition) got hold of them.[18] When they became subject to lust, another passion named wrath, soon soiled them. Once subject to wrath, they lost all consideration of what should be done and what should not.[19] Unrestrained sexual indulgence set in. Men began to utter what they chose. All distinctions between food that is

clean and unclean and between virtue and vice disappeared.[20] When this confusion set in amongst men, the Vedas disappeared. Upon the disappearance of the Vedas, righteousness was lost.[21] When both the Vedas and righteousness were lost, the gods were possessed by fear. Overcome with fear, O tiger among men, they sought the protection of Brahman.[22] Having gratified the divine Grandsire of the universe, the gods, afflicted with grief, said unto him, with joined hands;[23]—O god, the eternal Vedas have been afflicted in the world of men by covetousness and error! For this, we have been struck with fear.[24] Through loss of the Vedas, O Supreme Lord, righteousness also has been lost! For this, O Lord of the three worlds, we are about to descend to the level of human beings![25] Men used to pour upwards while we used to pour downwards. In consequence, however, of the cessation of all pious rites among men, great distress will be our lot.*[26] Do thou then, O Grandsire, think of that which would benefit us, so that the universe, created by thy power, may not meet with destruction![27]—Thus addressed, the Self-born and divine Lord said unto them,—I shall think of what will do good to all! Ye foremost of gods, let your fears be dispelled![28]—The Grandsire then composed by his own intelligence a treatise consisting of a hundred thousand lessons. In it were treated the subjects of Virtue, Profit, and Pleasure.[29] The Self-born designated them as the triple aggregate. He treated of a fourth subject called emancipation whose meaning and attributes are different.[30] The triple aggregate in respect of emancipation also, according to the attributes of Goodness, Passion, and Darkness, and another, (a fourth *viz.*, the practice of duty without hope of bliss or reward in this or the other world), were treated in it.† Another triple aggregate connected with Chastisement,

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* Men, by pouring libations of clarified butter on sacrificial fires, feed the gods. The latter, fed by those libations, pour rain on the Earth whence men derive their sustenance. Men, therefore, are said to pour upwards and the gods pour downwards.—T.

† I adopt the Bombay reading and Nilakantha's explanation.—T.

viz., Conservation, Growth, and Destruction, was treated in it.*[31] Another aggregate of six consisting of the hearts of men, place, time, means, overtacts, and alliances, and causes, were treated in it.[32] The religious rites laid down in the three Vedas, knowledge, and the acts necessary for the support of life, (*viz.*, agriculture, trade, &c), O bull of Bharata's race, and the very extensive branch of learning called punitive legislation, were laid down in it.[33] The subjects also of behaviour towards counsellors, of spies, the indications of princes, of secret agents possessed of diverse means, of envoys and agents of other kinds,[34] conciliation, fomenting discord, gifts, and chastisement, O king, with toleration as the fifth, were fully treated of there.[35] Deliberations of all kinds, counsels for producing disunion, the errors of deliberation, the results of the success or failure of counsels,[36] treaties of three kinds, viz., bad, middling, and good, made through fear, good offices, and gifts of wealth, were described in detail.[37] The four kinds of time for making journeys, the details of the aggregate of three, the three kinds of victory, viz., that secured righteously, that won by wealth,[38] and that obtained by deceitful ways, were described in detail. The three kinds of attributes, viz., bad middling, and good, of the aggregate of five (viz., counsellors, kingdom, fort, army, and treasury,) were also treated in it.[39] Chastisements of two kinds, viz., open and secret, were indicated. The eight kinds of open chastisement, as also the eight kinds of secret chastisement, were dealt with in detail.[40] Cars, elephants, horse, and foot-soldiers, O son of Pāndu, impressed labourers, crew, and paid attendants (of armies), and guides taken from the country which is the seat of war, these are the eight[41] instruments, O Kauravya, of open chastisement or forces acting openly. The use and administration of movable and immovable poison were also mentioned in respect of the three kinds of things, viz., wearing apparel, food, and incantations. Enemies, allies, and neutrals,—these also were describ-

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* Conservation in respect of the wealth of traders and merchants; Growth in respect of the penances of ascetics; and Destruction in respect of thieves and wicked men. All these depend upon Chastisement.—T.

ed.[42-43] The diverse characteristics of roads (to be taken, as dependent on stars and planets, &c.), the attributes of the soil (on which to encamp), protection of self, superintendence of the construction of cars and other utensils of war and use,[44] the diverse means for protecting and improving men, elephants, cars, and steeds, the diverse kinds of battle array, strategies, and manœvres in war,[45] planetary conjunctions foreboding evil, calamitous visitations (such as earthquakes), skillful methods of warfare and retreat, knowledge of weapons and their proper keep,[46] the disorders of troops and how to get rid of them, the means of inspiring the army with joy and confidence, diseases, times of distress and danger, knowledge of guiding foot-soldiers in battle,[47] the methods of sounding alarms and notifying orders, inspiring the enemy with fear by display of standards, the diverse methods of afflicting the enemy's kingdom by means of robbers and fierce wild-tribes,[48] and fire-raisers and poisoners and forgers, by producing disunion among the chief officers of hostile armies, by cutting down crops and plants,[49] by destroying the efficiency of the enemy's elephants, by producing alarms, by honoring those among the enemy's subjects that are well disposed towards the invader, and by inspiring the enemy with confidence,[50] the waste, growth, and harmony of the seven essential requisites of sovereignty, capacity for (projected) works, the means for accomplishing them, the methods of extending the kingdom,[51] the means of winning over persons residing in the enemy's territory, the chastisement and destruction of those that are strong,[52] the exact administration of justice, the extermination of the wicked, wrestling, shooting and throwing and hurling of weapons, the methods of making presents and of storing requisite things,[53] feeding the unfed and supervision over those that have been fed, gifts of wealth in season, freedom from the vices called *Vyasanas*,[54] the attributes of kings, the qualifications of military officers, the sources of the aggregate of three and its merits and faults,[55] the diverse kinds of evil intents, the behaviour of dependents, suspicion against every one, the avoidance of heedlessness,[56] the acquisition of objects unattained, the improving of objects already

acquired, gifts to deserving persons of what has thus been improved,[57] expenditure of wealth for pious purposes, for acquiring objects of desire, and for dispelling danger and distress, were all treated in that work.[58] The fierce vices, O chief of the Kurus, born of wrath, and those born of lust, in all of ten kinds, were mentioned in that treatise.[59] The four kinds of vices which the learned say are born of lust, *viz.*, hunting, gambling, drinking, and sexual indulgence, were mentioned by the Self-born in that work.[60] Rudeness of speech, fierceness, severity of chastisement, infliction of pain on the body, suicide, and frustrating one's own objects, these are the six kinds of faults born of wrath, that have also been mentioned.[61] Diverse kinds of machines and their actions have been described there. Devastation of the enemy's territories, attacks upon foes, the destruction and removal of landmarks and other indications,[62] the cutting down of large trees (for depriving the enemy and the enemy's subjects of their refreshing shade), siege of forts, supervision of agriculture and other useful operations, the storage of necessaries, robes and attire (of troops), and the best means of manufacturing them, were all described.[63] The characteristics and uses of *Panavas*, *Ānakas*, conchs, and drums. O Yudhishthira, the six kinds of articles (viz., gems, animals, lands, robes, female slaves, and gold) and the means of acquiring them (for one's own self) and of destroying them (for injuring the foe),[64] pacification of newly acquired territories, honoring the good, cultivating friendship with the learned, knowledge of the rules in respect of gifts and religious rites such as *homa*,[65] the touch of auspicious articles, attention to and adornment of the body, the manner of preparing and using food, piety of behaviour,[66] the attainment of prosperity by following in one path, truthfulness of speech, sweetness of speech, observance of acts done on occasions of festivity and social gatherings and those done within the household,[67] the open and secret acts of persons in all places of meeting, the constant supervision of the behaviour of men, the immunity of Brāhmanas from punishment, the reasonable infliction of punishment, honors paid to dependents in consideration of kinship and merit,[68-69] the protection of subjects

and the means of extending the kingdom, the counsels that a king, who lives in the midst of a dozen kings, should pursue in respect of the four kinds of foes, the four kinds of allies, and the four kinds of neutrals,[70] the two and seventy acts laid down in medical works about the protection, exercise, and improvement of the body, and the practices of particular countries, tribes, and families, were all duly treated in that work.[71] Virtue, Profit, and Pleasure, and Emancipation, were also described in it. The diverse means of acquisition, the desire for diverse kinds of wealth, O giver of profuse presents,[72] the methods of agriculture and other operations that form the chief source of the revenue, and the various means for producing and applying illusions, the methods by which stagnant water is rendered foul, were laid down in it.[73] All those means, O tiger among kings, by which men might be prevented from deviating from the path of righteousness and honesty, were all described in it.[74] Having composed that highly beneficial treatise, the divine Lord cheerfully said unto the deities having Indra for their head, these words:[75]—For the good of the world and for establishing the triple aggregate (viz., Virtue, Profit, and Pleasure), I have composed this science representing the very cheese of speech.[76] Assisted by chastisement, this science will protect the world. Dealing rewards and punishments, this science will operate among men.[77] And because men are led (to the acquisition of the objects of their existence) by chastisement, or, in other words, chastisement leads or governs every thing, therefore will this science be known in the three worlds as *Dandaniti* (science of chastisement).*[78] Containing the essence of all the attributes of the aggregate of six, this science will always be much regarded

* The Burdwan Pundits have generally been very careless in translating the *Cānti Parvam*. Their version is replete with errors in almost every page. They have rendered verse 78 in a most ridiculous way. The first line of the verse merely explains the etymology of the word *Dandaniti*, the verb *ni* being used first in the passive and then in the active voice. The *idam* refers to the world, *i. e.*, men in general. K. P. Singha's version of the *Cānti* is better, and, of course, gives the correct sense of this verse.—T.

by all high-souled persons. Virtue, Profit, Pleasure, and Salvation have all been treated in it.[79]—After this, the lord of Umā,—the divine and multiform Civa of large eyes, the source of all blessings,—first studied and mastered it.[80] In view, however, of the gradual decrease of the period of life of human beings, the divine Civa abridged that science of grave import compiled by Brahman.[81] The abridgment, called *Vaiçālāksha*, consisting of ten thousand lessons, was then received by Indra devoted to Brahman and endued with great ascetic merit.[82] The divine Indra also abridged it into a treatise consisting of five thousand lessons and called it *Vāhudantaka*.[83] Afterwards the puissant Vrihaspati, by his intelligence, further abridged the work into a treatise consisting of three thousand lessons and called it *Vārhaspatya*.[84] Next, that preceptor of *Yoga*, of great celebrity, viz., Kavi of immeasurable wisdom, reduced it further into a work of a thousand lessons.[85] In view of the period of men's lives and the general decrease (of every thing), great *Rishis* did thus, for benefiting the world, abridge that science.[86] The gods then, approaching that lord of creatures, viz., Vishnu, said unto him,—Indicate, O god, that one among mortals who deserves to have superiority over the rest![87]—The divine and puissant Nārāyana, reflecting a little, created by a fiat of his will a son born of his energy, named Virajas.[88] The highly blessed Virajas, however, did not desire sovereignty on Earth. His mind, O son of Pāndu, inclined to a life of renunciation.[89] Virajas had a son named Krittimat. He too renounced pleasure and enjoyment.* Krittimat had a son named Karddama. Karddama also practised severe austerities.[90] The lord of creatures, Karddama, begot a son named Ananga. Ananga became a protector of creatures, pious in behaviour, and fully conversant with the science of chastisement.[91] Ananga begot a son named Ativala, well versed in policy. Obtaining extensive empire after the demise of his sire, he became a slave of his passions.[92] Mrityu, O king, had a daughter born of her mind. Named Sunitā

* Literally, 'rose above the five,' in the sense of having renounced the world. The Bardwan Pundits erroneously render it "died."—T.

and celebrated over the three worlds, she (was married to Ativala and) gave birth to a son named Vena.[93] Vena, a slave of wrath and malice, became unrighteous in his conduct towards all creatures. The *Rishis*, those utterers of *Brahma*, slew him with *Kuça* blades (as their weapon) inspired with *mantras*.[94] Uttering *mantras* the while, those *Rishis* pierced the right thigh of Vena. Thereupon, from that thigh, came out a short-limbed person on Earth,[95] resembling a charred brand, with blood-red eyes and black hair. Those utterers of *Brahma* said unto him,—*Nishida* (sit) here![96]—From him have sprung the *Nishādas*, viz., those wicked tribes that have the hills and the forests for their abode, as also those hundreds and thousands of others, called Mlecchas, residing on the Vindhya mountains.[97] The great *Rishis* then pierced the right arm of Vena. Thence sprang a person who was a second Indra in form.[98] Clad in mail, armed with scimitars, bows, and arrows, and well-versed in the science of weapons, he was fully acquainted with the Vedas and their branches.[99] All the ordinances of the science of chastisement, O king, (in their embodied forms) came to that best of men. The son of Vena then, with joined hands, said unto those great *Rishis*,[100] —I have attained an understanding that is very keen and that is observant of righteousness. Tell me in detail what I shall do with it![101] That useful task which you will be pleased to indicate, I shall accomplish without hesitation![102]— Thus addressed, the gods that were present there, as also the *Rishis*, said unto him,—Do thou fearlessly accomplish all those tasks in which righteousness ever resides![103] Disregarding what is dear and what not so, look upon all creatures with an equal eye. Cast off at a distance lust and wrath and covetousness and honor,[104] and, always observing the dictates of righteousness, do thou punish with thy own hands the man, whoever he may be, that deviates from the path of duty![105] Do thou also swear that thou wouldst, in thought, word, and deed, always maintain the religion inculcated on Earth by the Vedas![106] Do thou further swear that thou wouldst fearlessly maintain the duties laid down in the Vedas with the aid of the science of chastisement, and that thou wouldst never

act with caprice![107] O puissant one, know that Brāhmanas are exempt from chastisement, and pledge further that thou wouldst protect the world from an intermixture of castes![108]—Thus addressed, Vena's son replied unto the deities headed by the *Rishis*, saying,—Those bulls among men, viz., the highly blessed Brāhmanas, shall ever be worshipped by me.[109]—Those utterers of *Brahma* then said unto him,—Let it be so!—Then Cukra, that vast receptacle of *Brahma*, became his priest.[110] The Vālakhillyas became his counsellers, and the Sāraswats his companions. The great and illustrious *Rishi* Garga became his astrologer.[111] This high declaration of the Crutis is current among men that Prithu is the eighth from Vishnu. A little before, two persons named Suta and Magadha had come into existence. They became his bards and panegyrists.[112] Gratified, Prithu, the royal son of Vena, possessed of great prowess, gave unto Suta the land lying on the sea-coast, and unto Magadha the country since known as Māgadha.[113] We have heard that the surface of the Earth had before been very uneven. It was Prithu who made the terrestrial surface level.[114] In every *Manwantara*, the Earth becomes uneven.* Vena's son removed the rocks and rocky masses lying all around,[115] O monarch, with the horn of his bow. By this means the hills and mountains became enlarged. Then Vishnu, and the deities with Indra,[116] and the *Rishis*, and the Regents of the world, and the Brāhmanas, assembled together for crowning Prithu (as the king of the world). The Earth herself, O son of Pāndu, in her embodied form, came to him, with a tribute of gems and jewels.[117] Ocean, that lord of rivers, and Himavat, the king of mountains, and Cakra, O Yudhishthira, bestowed upon him inexhaustible wealth.[118] The great Meru, that mountain of gold, gave unto him heaps of that precious metal. The divine Kuvera, borne on the shoulders of human beings, that lord of *Yakshas* and *Rākshasas*,[119] gave him wealth enough for gratifying the needs of religion, profit, and pleasure. Steeds, cars, elephants, and men, by millions,[120] O son

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* A *Manwantara* is a very long period of time, not unequal to a geological age.—T.

of Pāndu, started into life as soon as Vena's son thought of them. At that time there was neither decrepitude, nor famine, nor calamity, nor disease (on Earth).[121] In consequence of the protection afforded by that king, nobody had any fear from reptiles and thieves or from any other source.[122] When he proceeded to the sea, the waters used to be solidified. The mountains gave him way, and his standard was never obstructed anywhere.[123] He drew from the Earth, as a milcher from a cow, seven and ten kinds of crops for the food of *Yakshas*, and *Rākshasas*, and *Nāgas*, and other creatures.[124] That high-souled king caused all creatures to regard righteousness as the foremost of all things ; and because he gratified all the people, therefore, was he called *Rājan* (king).[125] And because he also healed the wounds of Brāhmanas, therefore, he earned the name of *Kshatriya*. And because the Earth (during his reign) became celebrated for the practice of virtue, therefore, she came to be called by many as *Prithivi*.*[126] The eternal Vishnu himself, O Bhārata, confirmed his power, telling him,—No one, O king, shall transcend thee![127]—The divine Vishnu entered the body of that monarch in consequence of his penances. For this reason, the entire universe offered divine worship unto Prithu numbered among human gods.†[128] O king, thy kingdom should always be protected by the aid of the science of chastisement! Thou shouldst also, by careful observation made through the movements of thy spies, protect it in such a way that no one may be able to injure it.‡[129] All good acts, O king, lead to the good (of the monarch). The conduct of a king should be regulated by his own intelligence as also by the opportunities and means that may offer themselves.$[130]

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* Verse 126 has been wrongly rendered in K. P. Singha's verson.—T.

† "Numbered among human gods", *i. e.*, among kings.—T.

‡ The correct reading is *chāranishpanda* as given in the Bombay edition. -T.

$ In both the vernacular versions the second line of 130 has been rendered wrongly. The two lines are quite unconnected with each other. Nilakantha rightly supposes that *Kāryyam* is understood after *Mahikshitah*. *Kārana*, however, is not *kriyā* as explained by Nilakantha but opportunities and means.—T.

What other cause is there in consequence of which the multitude live in obedience to one, save the divinity of the monarch? At that time a golden lotus was born from Vishnu's brow.[131] The goddess Cree was born of that lotus. She became the spouse of Dharma of great intelligence. Upon Cree, O son of Pāndu, Dharma begot *Artha*.[132] All the three, *viz.*, *Dharma* and *Artha* and *Çree*, were established in sovereignty.* A person, upon the exhaustion of his merit, comes down from heaven to Earth,[133] and takes birth as a king conversant with the science of chastisement. Such a person becomes endued with greatness and is really a portion of Vishnu on Earth. He becomes possessed of great intelligence and obtains superiority over others.[134] Established by the gods, no one transcends him. It is for this reason that everybody acts in obedience to one, and it is for this that the world cannot command him.[135] Good acts, O king, lead to good. It is for this that the multitude obey his words of command, though he belongs to the same world and is possessed of similar limbs.[136] He who once beheld Prithu's amiable face became obedient to him. Thenceforth he began to regard him as handsome, wealthy, and highly blessed.*[137] In consequence of the might of his sceptre, the practice of morality and just behaviour became so visible on Earth. It is through that reason that the Earth became overspread with virtue.[138]

"'Thus, O Yudhishthira, the histories of all past events, the origin of the great *Rishis*, the holy waters, the planets and stars and asterisms, the duties in respect of the four modes of life, the four kinds of *Homa*, the characteristics of the four orders of men, and the four branches of learning, were all treated of in that work (of the Grandsire)[139-140]

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* Nilakantha explains this verse erroneously. He thinks that the meaning is—"The king becomes obedient to that person who beholds his face to be amiable, &c., &c." It should be borne in mind that Bhishma is answering Yudhishthira's query as to why the whole world adores one man. One of the reasons is a mysterious influence which induces every man who beholds the amiable face of the king to render him homage.—T.

Whatever objects or things, O son of Pāndu, there are on Earth, were all included in that treatise of the Grandsire. Histories and the Vedas and the science of *Nyāya* were all treated in it, as also penances, Knowledge, abstention from injury in respect of all creatures, truth, falsehood, and high morality.[141-143] Worship of persons old in years, gifts, purity of behaviour, readiness for exertion, and compassion towards all creatures, were very fully described in it.[142] There is no doubt in this! Since that time, O monarch, the learned have begun to say that there is no difference between a god and a king.[144] I have now told thee everything about the greatness of kings. What other subject is there, O chief of the Bharatas, upon which I shall next have to discourse?' "[145]

SECTION LX.

Vaiçampāyana said,—"After this, Yudhishthira, saluted his grandsire, viz., the son of Gangā, and with joined hands and concentrated attention, once more asked him, saying,[1]—'What are the general duties of the four orders of men, and what the especial duties of each order? What mode of life should be adopted by which order? What duties are especially called the duties of kings?[2] By what means does a kingdom grow, and what are those means by which the king himself grows? How also, O bull of Bharata's race do the citizens and the servants of the king grow?[3] What sorts of treasuries, punishments, forts, allies, counsellors, priests, and preceptors, should a king avoid?*[4] Whom should the king trust in what kinds of distress and danger? From what evils should the king gaurd himself firmly? Tell me all this, O grandsire!'[5]

"Bhishma said,—'I bow down to Dharma who is great, and to Krishna who is *Brahma*! Having bowed down also unto the Brāhmanas (assembled here), I shall discourse on duties that are eternal.[6] The suppression of wrath, truthfulness of speech,

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* The difference between a *Ritwija* and a *Purohita* is that the former is engaged on especial occasions, while the services of the latter are permanent and constant.—T.

justice, forgiveness, begetting children upon one's own wedded wives, purity of conduct, avoidance of quarrel, simplicity, and maintenance of dependents,—these nine duties belong to all the four orders (equally).[7] Those duties, however, which belong exclusively to Brāhmanas, I shall now tell thee! Self-restraint, O king, has been declared to be the first duty of Brāhmanas. Study of the Vedas, and patience in undergoing austerities, (are also their other duties). By practising these two, all their acts are accomplished.[8] If while engaged in the observance of his own duties, without doing any improper act, wealth comes to a peaceful Brāhmana possessed of knowledge,[9] he should then marry and seek to beget children and should also practise charity and perform sacrifices. It has been declared by the wise that wealth thus obtained should be enjoyed by distributing it (among deserving persons and relatives).[10] By his study of the Vedas all the pious acts (laid down for the Brāhmana) are accomplished. Whether he does or does not achieve anything else, if he devotes himself to the study of the Vedas he becomes (by that) known as a Brāhmana or the friend of all creatures.[11] I shall also tell thee, O Bhārata, what the duties are of a Kshatriya. A Kshatriya, O king, should give but not beg, should himself perform sacrifices but not officiate as a priest in the sacrifices of other's.[12] He should never teach (the Vedas) but study (them with a Brāhmana preceptor). He should protect the people. Always exerting himself for the destruction of robbers and wicked people, he should put forth his prowess in battle.[13] Those among Kshatriya rulers who perfom great sacrifices, who are possessed of a knowledge of the Vedas, and who gain victories in battle, become foremost of those that acquire many blessed regions hereafter by their merit.[14] Persons conversant with the old scriptures do not appland that Kshatriya who returns unwounded from battle.[15] This has been declared to be the conduct of a wretched Kshatriya.* There is no higher duty for him than the suppression of robbers.[16] Gifts, study, and sacrifices, bring prosperity to kings. Therefore, a king who desires to acquire religous merit

* Viz., returning unwounded from battle.—T.

should engage in battle.[17]* Establishing all his subjects in the observance of their respective duties, a king should cause all of them to do everything according to the dictates of righteousness.[18] Whether he does or does not do any other act, if only he protects his subjects, he is regarded to accomplish all religious acts and is called a Kshatriya and the foremost of men.[19] I shall now tell thee, O Yudhishthira, what the eternal duties of the Vaiçya are. A Vaiçya should make gifts, study the Vedas, perform sacrifices, and acquire wealth by fair means.[20] With proper attention he should also protect and rear all (domestic) animals as a sire protecting his sons. Anything else that he will do will be regarded as improper for him.[21] By protecting the (domestic) animals he would obtain great happiness. The Creator, having created the (domestic) animals, bestowed their care upon the Vaiçya.[22] Upon the Brāhmana and the Kshatriya he conferred (the care of) all creatures. I shall tell thee what the Vaiçya's profession is and how he is to earn the means of his sustenance.[23] If he keeps (for others) six kine, he may take the milk of one cow as his remuneration ; and if he keeps (for others) a hundred kine, he may take a single pair as such fee. If he trades with other's wealth, he may take a seventh part of the profits (as his share). A seventh also is his share in the profits arising from the trade in horns, but he should take a sixteenth if the trade be in hoofs. If he engages in cultivation with seeds supplied by others, he may take a seventh part of the yield. This should be his annual remuneration.[24] A Vaiçya should never desire that he should not tend cattle. If a Vaiçya desires to tend cattle, no one else should be employed in that task.[25] I should tell thee, O Bhārata, what the duties of a Cudra are. The Creator intended the Cudra to become the servant of the other three orders.[26] For this, the service of the three other classes is the duty of the Cudra. By such service of the other three, a Cudra may obtain great happiness.[27] He should wait upon the three other classes according to their order of seniority.

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* For, without battle, he cannot extend his kingdom and acquire wealth to give away and meet the expenses of sacrifices.—T.

A Cudra should never amass wealth,[28] last, by his wealth, he makes the numbers of the three superior classes obedient to him. By this he woul incur sin. With the king's permission, however, a Cudra, for performing religious acts, may earn wealth.[29] I shall now tell thee the profession he should follow and the means by which he may earn his livelihood.[30] It is said that Cudras should certainly be maintained by the (three) other orders.[31] Worn out umbrellas, turbans, beds and seats, shoes, and fans, should be given to the Cudra servants.*[32] Torn clothes, which are no longer fit for wear, should be given away by the regenerate classes unto the Cudra. These are the latter's lawful acquisitions.[33] Men conversant with morality say that if the Cudra approaches any one belonging to the three regenerate orders from desire of doing menial service, the latter should assign him proper work.[34] Unto the sonless Cudra his master should offer the funeral cake. The weak and the old amongst them should be maintained.† The Cudra should never abandon his master whatever the nature or degree of the distress into which the latter may fall.[35] If the master loses his wealth, he should with excessive zeal be supported by the Cudra servant. A Cudra cannot have any wealth that is his own. Whatever he possesses belongs lawfully to his master.‡[36] Sacrifice has been laid down as a duty of the three other orders. It has been ordained for the Cudra also, O Bhārata! A Cudra, however, is not competent to utter *swāhā* and *sadhā* or any other Vedic *mantra*.[37] For this reason, the Cudra, without observing the vows laid down in the

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* A *Beshtana* is literally a cloth tied round (the head); hence, a turban or *pāgree*. The word *Oucira* is applied to both beds and seats. The Hindu *Upānaha* had wooden soles.—T.

† The Burdwan Pundits understand this verse to mean that the Cudra should offer the funeral cake unto his sonless master and support masters if old and weak. There can be little doubt that they are wrong.—T

‡ *Atirekena* evidently means 'with excessive zeal.' Nilakantha explains it as 'with greater zeal than that which is shown in supporting his own relations.' It cannot mean, as K. P. Sinha puts it, 'with the surplus left after supporting his own relations.'—T.

Vedas, should worship the gods in minor sacrifices called *Pāka-yajnas*. The gift called *Purna-pātra* is declared to be the *Dakshinā* of such sacrifices.*[38] It has been heard by us that in days of old a Cudra of the name of Paijavana gave a *Dakshinā* (in one of his sacrifices) consisting of a hundred thousand *Purnapātras*, according to the ordinance called *Aindrāgni*.†[39] Sacrifice (as has been already said), O Bhārata, is as much laid down for the Cudra as for the three other classes. Of all sacrifices, devotion has been laid down to be the foremost.‡[40] Devotion is a high deity. It cleanses all sacrificers. Then again Brāhmanas are foremost of gods unto their respective Cudra attendants.[41] They worship the gods in sacrifices, for obtaining the fruition of various wishes. The members of the three other classes have all sprung from the Brāhmanas.§[42] The Brāhmanas are the gods of the very gods. Whatever they would say would be for thy great good. Therefore, all kinds of sacrifices naturally appertain to all the four orders. The obligation is not one whose discharge is optional.[43] The Brāhmana, who is conversant with *Richs*, *Yajus*, and *Sāmans*, should always be worshipped as a god. The Cudra, who is without *Richs* and *Yajus* and *Sāmans*, has *Prajāpati* for his god.¶[44] Mental sacrifice, O sire, is laid down for

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* A *Pāka-yajna* is a minor sacrifice, such as the propitiation of a planet foreboding evil, or worship offered to the inferior deities called Vicwedevas. A *Purnapātra* is literally a large dish or basket full of rice. It should consist of 256 handfuls. Beyond a *Purnapātra*, the Cudra should not give any other *Dakshinā* in any sacrifice of his.—T.

† This ordinance lays down that the *Dakshinā* should be a hundred thousand animals such as kine or horses. In the case of this particular Cudra, that ordinance (without its *mantras*) was followed, and a hundred thousand *Purnapātras* were substituted for kine or horses of that number.—T.

‡ Hence the Cudra, by devotion to the members of the three other classes, may earn the merit of sacrifices though he is not competent to utter *mantras*.—T.

§ For this reason Cudras earn the merit of the sacrifices performed by their Brāhmana masters and progenitors.—T.

¶ The Brāhmana conversant with the Vedas is himself a god. The Cudra, though incompetent to read the Vedas and utter Vedic *mantras*,

all the orders, O Bhārata! It is not true that the gods and other (superior) persons do not manifest a desire to share the offerings in such sacrifices of even the Cudra.* For, this reason, the sacrifice that consists in devotion is laid down for all the classes.†[45] The Brāhmana is the foremost of gods. It is not true that they that belong to that order do not perform the sacrifices of the other orders. The fire called *Vitāna*, though procured from Vaiçyas and inspired with *mantras*, is still inferior.‡ The Brāhmana is the performer of the sacrifices of the three other orders.[46] For this reason all the four orders are holy. All the orders bear towards one another the relation of consanguinity, through the intermediate classes. They have all sprung from Brāhmanas. In ascertaining (the priority or subsequence of men in respect of their creation) it will appear that amongst all the orders the Brāhmana was created first. Originally Sāman was one; Yajus was one, and Rich was one.$[47] In this connection, persons conversant with ancient histories cite a verse, O king, sung in praise of sacrifice by the Vaikhānasa *Munis* on the occasion of performing a sacrifice of theirs.[48]—Before or after sun rise, a person of subdued senses, with heart filled with devotion, poureth

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has *Prajāpati* for his god whom he can worship with rites other than those laid down in the Vedas. The Brāhmanas have *Agni* for their god, and the Kshatriyas, *Indra*. *Upadravah* means a servant or attendant, hence, a Cudra.—T.

* Sacrifices are performed by the body, by words, and by the mind. The Brāhmana can perform sacrifices by all the three. The Kshatriya and the Vaicya cannot perform sacrifices by means of their bodies. They must employ Brāhmanas in their sacrifices. These two orders, however, can utter *mantras* and perform mental sacrifices. The Cudra alone cannot employ his body or utter *mantras* in sacrifices. The only sacrifice in his case is the mental sacrifice. A mental sacrifice is a resolve to give away in honor of the gods or unto the gods without the aid of the Vedic ritual. The resolve must be followed by actual gifts.—T.

† *I. e.*, for the Cudras also.—T.

‡ All sacrificial fires, as a rule, are procured from the houses of Vaicyas. The sacrificial fire of the Cudra is called *Vitāna*.—T.

$ Though originally one, the Vedas have become diverse. Similarly from the Brāhmana, who was created first, all the rest have sprung.—T.

libations on the (sacrificial) fire according to the ordinance. Devotion is a mighty agent.[49]—With regard to *homas* again, that variety which is called *skanna* is the initial one, while that which is called *askanna* is the last (but foremost in point of merit). Sacrifices are multifarious. Their rites and fruits again are multifarious.[50] That Brāhmana possessed of devotion who, endued with scriptural learning, is acquainted with them all, is competent to perform sacrifices.[51] That person who desires to perform a sacrifice is regarded as righteous even if he happens to be a thief, a sinner, or the worst of sinners.[52] The *Rishis* applaud such a man. Without doubt they are right. This then is the conclusion that all the orders should always and by every means in their power perform sacrifices.[53] There is nothing in the three worlds equal to sacrifice. Therefore, it has been said that every one, with heart free from malice, should perform sacrifices, aided by devotion which is sacred, to the best of his power and according as he pleases.' "[54]

SECTION LXI.

"Bhishma said,—'O mighty-armed one, listen now to me, O thou of prowess incapable of being baffled, as I mention the names of the four modes of life and the duties in respect of each![1] The four modes are Vānprastha, Bhaikshya, Gārhastya of great merit, and Brahmacharyya which is adopted by Brāhmanas.[2] Undergoing the purificatory rite in respect of bearing matted locks, after having gone through the rite of regeneration and performed for sometime the rites in respect of the sacred fire and studied the Vedas,[3] one should, with cleansed soul and senses under restraint, having first carefully performed all the duties of the mode called Gārhastya, proceed, with or without his wife, to the woods for adoption of the mode called Vānaprastha.[4] Having studied the scriptures called Āranyakas, having drawn up his vital fluid and having retired from all worldly affairs, the virtuous recluse may then attain to an absorbtion with the eternal Soul knowing no decay.[5] These are the indications of *Munis* that have drawn up their vital fluid. A learned Brāhmana, O king, should

first practise and perform them.[6] The Brāhmana, O king, that is desirous of emancipation, it is well known, is competent to adopt the Bhaikshya mode after having gone through the mode called Brahmacharyya.[7] Sleeping at that place (in the course of his wanderings) where evening overtakes him, without desire of bettering his situation, without a home, subsisting on whatever food is obtained (in charity), given to contemplation, practising self-restraint, with the senses under control,[8] without desire, regarding all creatures equally, without enjoyments, without dislike to anything, the Brāhmana possessed of learning, by adopting this mode of life, attains to absorbtion with the eternal Soul that knows no decay.[9] The person leading the Gārhastya mode of life should, after studying the Vedas, accomplish all the religious acts laid down for him. He should beget children and enjoy pleasures and comforts. With careful attention he should accomplish all the duties of this mode of life that is applauded by ascetics and that is extremely difficult to go through (without transgressions).[10] He should be satisfied with his own wedded wife and should never approach her except in her season. He should observe the ordinances of the scriptures, should not be cunning and deceitful. He should be abstemious in diet, devoted to the gods, grateful, mild, destitute of cruelty, and forgiving.[11] He should be of a tranquil heart, tractable, and attentive in making offerings to the gods and the *Pitris*. He should always be hospitable to the Brāhmanas. He should be without pride, and his charity should not be confined to any one sect. He should also be always devoted to the performance of the Vedic rites.[12] In this connection, the illustrious and great *Rishis* cite a verse sung by Nārāyana himself, of grave import and endued with high ascetic merit. Listen to me as I repeat it.[13]—By truth, simplicity, worship of guests, acquisition of morality and profit, and enjoyment of one's own wedded wives, one should enjoy diverse kinds of happiness both here and hereafter.[14]—The great *Rishis* have said that support of sons and wives, and study of the Vedas, form the duties of those that lead this high mode of life.[15] That Brāhmana who, always engaged in the performance of sacrifices, duly goes

through this mode of life and properly discharges all its duties, obtains blessed rewards in heaven.[16] Upon his death, the rewards desired by him become deathless. Indeed, these wait upon him for eternity like menials ever on the alert to execute the commands of their master.*[17] Always attending to the Vedas, silently reciting the *mantras* obtained from his preceptor, worshipping all the deities, O Yudhishthira, dutifully waiting upon and serving his preceptor with his own body smeared with clay and filth,[18] the person leading the *Brahmacharyya* mode of life should always observe rigid vows and, with senses under control, should always pay attention to the instructions he has received. Reflecting on the Vedas and discharging all the duties (in respect of contemplation and overt acts), he should live, dutifully waiting upon his preceptor and always bowing unto him. Unengaged in the six kinds of work (such as officiating in the sacrifices of others,) and never engaged with attachment to any kind of acts,[19-20] never showing favor or disfavour to any one, and doing good even unto his enemies,—these, O sire, are the duties laid down for a *Brahmachārin* !'"[21]

SECTION LXII.

"Yudhishthira said,—'Tell us those duties in respect of persons like ourselves which are auspicious, productive of happiness in the future, benevolent, approved by all, pleasant, and agreeable !'[1]

"Bhishma said,—'The four modes of life, O puissant one, have been laid down for the Brāhmana. The other three orders do not adopt them, O best of the Bharatas ![2] Many acts, O king, leading to heaven and especially fit for the kingly order, have already been declared. Those, however, cannot be referred to in reply to thy present query, for all of them have been duly laid down for such Kshatriyas as are not disinclined to pitilessness.[3] That Brāhmana who is addicted to the practices of Kshatriyas and Vaiçyas and Cudras, incurs cen-

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* Literally, 'with eyes, head, and face on all sides.'—T.

sure in this world as a person of wicked soul and goes to hell in the next world.[4] Those names which are applied among men to slaves and dogs and wolves and (other) beasts, are applied, O son of Pāndu, to the Brāhmana who is engaged in pursuits that are improper for him.[5] That Brāhmana who, in all the four modes of life, is duly engaged in the sixfold acts (of regulating the breath, contemplation, &c.), who performs all his duties, who is not restless, who has his passions under control,[6] whose heart is pure and who is ever engaged in penances, who has no desire of bettering his prospects, and who is charitable, has inexhaustible regions of bliss in the other world.[7] Every one derives his own nature from the nature of his acts in respect of their circumstances, place, and means and motives.[8] Thou shouldst, therefore, O king, regard the study of the Vedas, which is fraught with such high merit, to be equal with the exertion of kingly power, or the pursuits of agriculture, trade, and hunting.[9] The world is set agoing by Time. Its operations are settled by the course of Time. Man does all his acts, good, bad, and indifferent, entirely influenced by Time.' "*[10] Those amongst the good acts of a man's past life that exert the greatest influence on the next, are liable to be exhausted. Men, however, are always engaged in those acts to which their propensities lead. Those propensities again, lead a living being to every direction.' "†[11]

SECTION LXIII.

"Bhishma said,—'Drawing the bowstring, destruction of foes, agriculture, trade, tending cattle, and serving others for wealth, these are improper for a Brāhmana.[1] An intelligent Brāhmana, leading a domestic mode of life, should duly perform the six Vedic acts. The retirement of a Brāhmana into

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* The sense seems to be that influenced by past acts every one acts in subsequent lives. If he is a hunter in this life, it is because the influence of many cruel acts of a past life pursues him even in this.—T.

† Men, therefore, have not always balances of good acts to their credit. They are, however, free agents ; the new acts they do determine. the character of their next lives.—T.

the woods, after having duly discharged all the duties of the domestic mode of life, is applauded.[2] A Brāhmana should avoid service of the king, wealth obtained by agriculture, sustenance derived from trade, all kinds of crooked behaviour, companionship with any but his wedded wives, and usury.[3] That wretched Brāhmana who falls away from his duties and whose behaviour becomes wicked, becomes, O king, a Cudra. The Brāhmana who weds a Cudra woman, who becomes vile in conduct or a dancer or a village servant or does other improper acts, becomes a Cudra.[4] Whether he recites the Vedas or not, O king, if he does such improper acts, he becomes equal to a Cudra and on occasions of feeding he should be assigned a place amongst Cudras.[5] Such Brāhmanas become equal to Cudras, O king, and should be discarded on occasions of worshipping the gods.*[6] Whatever presents of food dedicated to the gods and the *Pitris* are made unto Brāhmanas that have transgressed all restraints or become impure in behaviour or addicted to wicked pursuits and cruel acts or fallen away from their legitimated duties, confer no merit (on the giver). For this reason, O king, self-restraint and purity and simplicity have been laid down as the duties of a Brāhmana. Besides these, O monarch, all the four modes of life were laid down by Brahman for him.[7] He that is self-restrained, has drunk the *Soma* in sacrifices, is of good behaviour, has compassion for all creatures and patience to bear everything, has no desire of bettering his position by acquisition of wealth, is frank and simple, mild, free from cruelty, and forgiving, is truly a Brāhmana, and not he that is sinful in acts.[8] Men desirous of acquiring virtue, seek the assistance, O king, of Cudras and Vaiçyas and Kshatriyas. If, therefore, the members of these (three) orders do not adopt peaceful duties (so as to be able to assist others in the acquisition of virtue), Vishnu, O son of Pāndu, never extends his grace to them.[9] If Vishnu be not pleased, the happiness of all men in heaven, the merit arising from the duties laid down for the four orders, the declarations of the Vedas, all kinds

* I. e., their services as priests should not be taken.—T.

of sacrifices, and all other religious acts of men, and all the duties in respect of the several modes of life, become lost.[10]

"'Listen now, O son of Pāndu, to those duties that should be observed in the four modes of life. These should be known by the Kshatriya who desires the members of the three (other) orders (in his kingdom) to strictly adhere to the respective duties of those modes.[11] For a Cudra who is desirous of hearing (such scriptures as are not forbidden in his case),* who has accomplished his duties, who has begotten a son, between whom and the superior orders there is not much difference in consequence of the purity of his conduct, all the modes of life have been laid down excepting the observence of universal peacefulness and self-restraint (which are not necessary for him).[12-13] For a Cudra practising all these duties, as also for a Vaiçya, O king, and a Kshatriya, the Bhikshu mode of life has been laid down.[14] Having discharged the duties of his order, and having also served the king, a Vaiçya of venerable years, with the king's permission, may betake himself to another mode of life.[15] Having studied the Vedas duly and the treatises on the duties of kings, O sinless one, having begotten children and performed other acts of a like nature, having quaffed the *Soma*[16] and ruled over and protected all his subjects righteously, O foremost of speakers, having performed the Rājasuya, the horse sacrifice, and other great sacrifices,[17] having invited learnd Brāhmanas for reciting the scriptures and made presents unto them according to their deserts, having obtained victories small or great in battle,[18] having placed on his throne the son of his loins or some Kshatriya of good birth for the protection of his subjects,[19] having worshipped the *Pitris* by performing with due rites the sacrifices laid down for honoring them, having attentively worshipped the gods by performing sacrifices and the *Rishis* by studying the Vedas,[20] the Kshatriya, who in old age desires another mode of life, may, O king, adopt it by leaving that

* Although I adopt Nilakantha's explanation of *sucrushu* here, yet I think that word may be taken here, as elsewhere, to have been used in the sense of one doing (menial) service.—T.

one which immediately precedes it, and by that means he is sure to obtain (ascetic) success.[21] A Kshatriya, for leading the life of a *Rishi*, O king, may adopt the Bhikshu mode of life ; but he should never do so for the sake of enjoying the pleasures of the world. Having left the domestic mode of life, he may adopt the life of mendicancy by begging what would barely support his life.[22] A life of mendicancy is not obligatory upon the three orders (viz., Kshatriyas, Vaiçyas, and Cudras), O giver of profuse presents! Inasmuch, however, as they can adopt it if they choose, this mode of life, therefore, is open to all the four orders.[23] Amongst men, the highest duties are those which are practised by Kshatriyas. The whole world is subject to the might of their arms. All the duties, principal and subordinate, of the three other orders, are dependent (for their observance) upon the duties of the Kshatriya. The Vedas have declared this.[24] Know that as the foot-prints of all other animals are engulfed in those of the elephant, even so all the duties of the other orders, under every circumstance, are engulfed, in those of the Kshatriya.[25] Men conversant with the scriptures say that the duties of the other three orders afford small relief or protection, and produce small rewards. The learned have said that the duties of the Kshatriya afford great relief and produce great rewards.[26] All duties have kingly duties for their foremost. All the orders are protected by them. Every kind of Renunciation occurs in kingly duties, O monarch, and Renunciation has been said to be an eternal virtue and the foremost of all.*[27] If the science of chastisement disappears, the Vedas will disappear. All those scriptures also that inculcate the duties of men become lost. Indeed, if these ancient duties belonging to the Kshatriyas be abandoned, all the duties in respect of all the modes of life, become lost.[28] All kinds of renunciation are seen in kingly duties ; all kinds of initiation

* The king is entitled to a sixth of the merits acquired by his subjects. The total merit, therefore, of the king, arising from Renunciation, is very great. Besides, the merit of every kind of renunciation belongs to him in that way.—T.

occur in them ; all kinds of learning are connected with them ; and all kinds of worldly behaviour enter into them.[29] As animals, if slaughtered by the vulgar, become the means of destroying the virtue and the religious acts of the slaughterers, even so all other duties, if deprived of the protection given by kingly duties, become liable to attack and destruction, and men, full of anxiety, disregard the practices laid down for them.' "[30]

SECTION LXIV.

"Bhishma said,—'The duties in respect of all the four modes of life, those of *yatis*, O son of Pāndu, and the customs relating to the conduct of men in general, are all included in kingly duties.[1] All these acts, O chief of the Bharatas, occur in Kshatriya duties. If the functions of royalty are disturbed, all creatures are overtaken by evil.[2] The duties of men are not obvious. They have, again, many outlets.* Led by many (false) systems, their eternal nature is sometimes offended against.[3] Others who pin their faith to the conclusions arrived at by men, without really knowing anything about the truths of duties (as declared in the scriptures), find themselves at last landed and confounded on faiths whose ultimate ends are unknown.[4] The duties imposed upon Kshatriyas are plain, productive of great happiness, evident in respect of their results, free from deceit, and beneficial to the whole world.[5] As the duties of the three orders, as also of Brāhmanas and of those that have retired from the world, O Yudhishthira, have before this been said to be all included within those of that sacred mode of life (called Gārhastya), even so, the whole world, with all good actions, are subject to kingly duties.[6] I have told thee, O monarch, how many brave kings had, in days of old, repaired to that lord of all creatures, *viz.*, the divine and puissant Vishnu of great prowess, for resolving their doubts

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* Probably, in the sense of there being exceptions and limitations in respect to them.—T.

about the science of chastisement.*[7] Those kings, mindful of the declarations of the scriptures enforced by examples, waited in days of old upon Nārāyana, after having weighed each of their acts against the duties of each of the modes of life.†[8] Those deities, *viz.*, the Sāddhyas, the Vasus, the Açwins, the Rudras, the Viçwas, the Maruts, and the Siddhas, created in days of old by the first of gods, are all observant of Kshatriya duties.[9] I shall now recite to thee a history fraught with the conclusions of both morality and profit. In days of old when the *Dānavas* had multiplied and swept away all barriers and distinctions,‡[10] the powerful Māndhātri, O monarch, became king. That ruler of the Earth, viz., king Māndhātri, performed a great sacrifice from desire of beholding[11] the puissant Nārāyana, that god of gods, without beginning, middle, and end.[12] In that sacrifice he worshipped with humility the great Vishnu. The supreme Lord, assuming the form of Indra, showed himself unto him.[13] Accompanied by many good kings he offered his adorations to that puissant deity.[14] This high discourse took place between that lion among kings and that illustrious god in the form of Indra, touching Vishnu of great effulgence.[15]

"'Indra said,—What is your object, O foremost of virtuous persons, in thus seeking to behold that Ancient and First of gods, *viz.*, Nārāyana, of inconceivable energy, and infinite illusions?[16] Neither myself, nor Brahman himself, can obtain a sight of that god of universal form! I shall grant thee what other objects may be in thy heart, for thou art the foremost of mortals![17] Thy soul abides on peace; thou art devoted to righteousness; thou hast thy senses under control; and thou art possessed of heroism! Thou seekest unflinchingly to do what is agreeable to the gods. For the sake also of thy in-

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* *I. e.*, for ascertaining whether kingly duties are superior to those laid down for the several modes of life.—T.

† The sense seems to be that having failed, after such comparison, to resolve their doubts, they waited upon Vishnu.—T.

‡ *I. e.*, 'spread confusion on Earth.'—T.

telligence, devotion, and high faith, I shall grant thee whatsoever boons may be desired by thee![18]—

"'Māndhātri said,—I bend my head for gratifying thee. Without doubt, however, I desire to see the first of gods, O divine lord! Casting off all (earthly) desires, I wish to earn religious merit, and to lead the foremost mode of life, that path of the good, highly regarded by all![19] By exercising the high duties of a Kshatriya, I have earned many regions of inexhaustible merit in the other world, and I have also, through those duties, spread my fame. I do not, however, know how to discharge those duties, the foremost in the world, that have flowed from the first of gods![20]—

"'Indra said,—They that are not kings, however observant they may be of their duties, cannot easily attain the highest rewards of duty. Kingly duties first flowed from the original god. Other duties flowed afterwards from his body.[21] Infinite were the other duties, with those of the Vānaprastha mode of life, that were created afterwards. The fruits of all those are exhaustible. Kingly duties, however, are distinguished above them. In them are included all other duties. For this reason Kshatriya duties are said to be the foremost of all.[22] In days of old, Vishnu, by acting according to Kshatriya duties, forcibly suppressed and destroyed his foes and thereby afforded relief to the gods and the *Rishis* of immeasurable energy.[23] If the divine Vishnu of inconceivable energy had not slain all his foes among the *Asuras*, then the Brāhmanas, and (Brahman) the Creator of the worlds, and Kshatriya duties, and the duties that first flowed from the Supreme deity, would all have been destroyed.[24] If that first and foremost of gods had not, by putting forth his prowess, subjugated the Earth with all her *Asuras*, then all the duties of the four orders and all the duties in respect of the four modes of life would all have been destroyed in consequence of the destruction of Brāhmanas.[25] The eternal duties (of men) had all suffered destruction. It was by the exercise of Kshatriya duties that they were revived.*

* The Bengal reading *sātwatāh* seems to be an error. The Bombay text has *cāçwatāh*.—T.

In every *Yuga*, the duties of Brāhmanas in respect of attaining to *Brahma* first set in. These, however, are all protected by kingly duties. The latter, on this account, are regarded as the foremost.[26] Casting away life in battle, compassion for all creatures, knowledge of the affairs of the world, protection of men, rescuing them from danger, relieving the distressed and the oppressed,—all these occur among Kshatriya duties practised by kings,[27] Persons that do not regard wholesome restraints and that are governed by lust and wrath, do not commit overt acts of sin from fear of kings. Others that are docile and of righteous behaviour succeed, in consequence of the same influence, in performing all their duties. For this reason Kshatriya duties are regarded to be righteous.[28] Without doubt, all creatures live happily in the world, protected by kings exercising Kshatriya duties like children protected by their parents.[29] Kshatriya duties are the foremost of all duties. Those eternal duties, regarded as the first in the world, embrace the protection of every creature. Themselves eternal, they lead to eternal emancipation.' "[30]

SECTION LXV.

" 'Indra said,—Kshatriya duties, O king, which are possessed of such energy, which include in their exercise all other duties, and which are the foremost of all duties, should be observed by persons that are, like thee, so high-souled and so employed in seeking the good of the world. If those duties are not properly discharged, all creatures would be overtaken by ruin.[1] The king, possessed of compassion for all creatures should regard these to be the foremost of his duties, *viz.*, reclaiming the land for cultivation and fertilizing it, performance of great sacrifices for cleansing himself, a disregard for begging, and protection of subjects.[2] Abandonment (gift) is said by the sages to be the foremost of virtues. Of all kinds of abandonment, again, that of the body in battle, is the foremost. Thou hast seen with thy own eyes how the rulers of the Earth, ever observant of Kshatriya duties,[3] having duly waited upon their preceptors and acquired great learning, at

last cast off their bodies, engaged in battle with one another. The Kshatriya, desirous of acquiring religious merit, should, after having gone through the Brahmacharyya mode, should lead a life of domesticity which is always meritorious.[4] In adjudicating upon ordinary questions of right (between his subjects), he should be thoroughly impartial. For causing all the orders to be observant of their respective duties, for the protection they afford to all, for the diverse contrivances and means and the prowess[5] and exertion (with which they seek the accomplishment of their objects), Kshatriya duties, which include all other duties within their scope, are said to be the foremost. The other orders are able to observe their respective duties in consequence of kingly duties. For this reason the former are said to be dependent upon the latter in respect of the merit they produce.*[6] Those men who disregard all wholesome restraints and who are too much attached to the pursuit of worldly objects are said to be of the nature of brutes. They are compelled to act with justice by the exercise of kingly duties. Those duties, therefore, are said to be the foremost of all.[7] That course of conduct which has been prescribed for Brāhmanas who follow the three Vedas, and those modes of life that have been laid down for Brāhmanas, should, before everything else, be observed by every Brāhmana. If a Brāhmana acts otherwise, he should be punished like a Cudra.[8] The duties of the four modes of life and the ritual prescribed in the Vedas, O king, should ever be followed by a Brāhmana. Know that he has no other duties.[9] For a Brāhmana acting otherwise, a Kshatriya should not make any arrangment for sustenance. His religious merit grows in consequence of his acts. A Brāhmana, indeed, is like *Dharma's* self.[10] That Brāhmana who is employed in acts that are not laid down for him, deserves no respect. If not engaged in his proper acts, he should not be trusted.[11] These are the duties that appertain to the several orders. Kshatriyas should take care of them so that their observance may be improved. Even these are the duties of Kshatriyas. For these reasons also, kingly

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* *Yena* is explained by Nilakantha to mean *Kshātra-dharmena.*—T.

duties and no others, are the foremost of all. They are, as I believe, the duties of heroes, and they that are heroes are foremost in practising them![12]—

"'Māndhātri said,—What duties should be performed by the Yavanas, the Kirātas, the Gāndhāras, the Chinas, the Cavaras, the Barbaras, the Cakas, the Tushāras, the Kankas, the Palhavas, the Andhras, the Madrakas, the Paundras, the Pulindas, the Ramathas, the Kāmvojas, the several castes that have sprung up from Brāhmanas and Kshatriyas, the Vaiçyas, and the Cudras, that reside in the dominions of (Arya) kings? What are those duties again to the observance of which kings like ourselves should force those tribes that subsist by robbery?[13-15] I desire to hear all this! O illustrious god, instruct me! O chief of all the deities, thou art the friend of us Kshatriyas![16]—

"'Indra said,—All the robber tribes should serve their mothers and fathers, their preceptors and other seniors, and recluses living in the woods.[17] All the robber tribes should also serve their kings. The duties and rites inculcated in the Vedas should also be followed by them.[18] They should perform sacrifices in honor of the *Pitris*, dig wells, (and dedicate them to universal service), give water to thirsty travellers, give away beds and make other seasonable presents unto Brāhmanas.[19] Abstention from injury, truth, suppression of wrath, supporting Brāhmanas and kinsmen by giving them their dues, maintenance of wives and children, purity, peacefulness,[20] making presents to Brāhmanas at sacrifices of every kind, are duties that should be practised by every person of this class who desires his own prosperity. Such a person should also perform all kinds of *Pāka-yajnas* with costly presents of food and wealth.[21] These and similar duties, O sinless one, were laid down in olden days for persons of this class. All these acts which have been laid down for all others should be done by persons of also the robber class, O king![22]—

"'Māndhātri said,—In the world of men, such wicked men may be seen living in disguise among all the four orders and in all the four modes of life.[23]—

"'Indra said,—Upon the disappearance of kingly duties

and of the science of chastisement, all creatures became exceedingly afflicted, O sinless one, in consequence of the tyranny of kings.[24] After the expiry of this the *Krita* age, a confusion will set in, regarding the different modes of life, and innumerable Bhikshus will appear with sectarial marks of different kinds.[25] Disregarding the *Purānas* and the high truths of religion, men, urged by lust and wrath, will deviate into wrong paths.[26] When sinful men are restrained (from wicked acts) by high-souled persons with the aid of the science of chastisement, then religion, which is superior to everything and eternal, and which is the source of everything good, becomes firmly established.[27] The gifts, and libations, and offerings to the *Pitris*, of the man that disregards the king who is superior to every one, become fruitless.[28] The very gods do not disregard a virtuous king who is truly an eternal god.[29] The divine Lord of all creatures, having created the universe, intended the Kshatriya to rule men regarding their inclinations and disinclinations in respect of duties.[30] I respect and worship that person who, aided by his understanding, watches the course of the duties performed by men. Upon such supervision rest Kshatriya duties!—'[31]

"Bhishma continued,—'Having said these words, the divine and puissant Nārāyana in the form of Indra, accompanied by the Maruts, repaired to his eternal abode of inexhaustible felicity.[32] When, O sinless one, duties as practised by the good had such a course way in days of old, what man of cleansed soul and learning is there that would disregard the Kshatriya?[33] Like blind men lost on the way, creatures acting and abstaining unrighteously meet with destruction.[34] O tiger among men, do thou adhere to that circle (of duties) that was first set agoing and to which the ancients had recourse! I know, O sinless one, that thou art quite competent to do this!'"[35]

SECTION LXVI.

"Yudhishthira said,—'Thou hast spoken to me about the four modes of human life. I desire to know more of them. Do thou discourse on them in detail!'[1]

"Bhishma said,—'O Yudhishthira of mighty-arms, all the duties that are practised in this world by the righteous are known to thee as well as they are known to me.[2] O foremost of virtuous persons, listen now to me about what thou askest, *viz.*, the merit (that a king acquires) in consequence of the duties practised by others leading other modes of life.*[3] All the merits, O son of Kunti, that belong to persons practising the duties of the four modes of life, attach, O foremost of men, to righteous kings.[4] A king who is not governed by lust and hate, who rules with the aid of the science of chastisement, and who looks equally on all creatures, O Yudhishthira, attains to the object of the Bhaikshya mode of life.†[5] That king who is possessed of knowledge, who makes gifts to deserving persons on proper occasions, who knows how to favour and punish, who conducts himself in all things according to the injunctions of the scriptures, and who has tranquillity of soul, attains to the object of the Gārhastya mode of life.[6] That king who always worships those that are deserving of worship by giving them their due, completely attains, O son of Kunti, to the object of the Bhaikshya mode of life.[7] That king, O Yudhishthira, who rescues from distress, to the best of his power, his kinsmen and relatives and friends, attains to the object of the Vānaprastha mode of life.[8] That king who on every occasion honors those that are foremost among men and those that are foremost among *Yatis*, attains, O son of Kunti,

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* Nilakantha thinks that *Lingāntargatam* means omniscient. He is for taking this verse to mean—'Listen now to those duties about which thou askest my ommiscient self.' Bhishma having acquired ommiscience through Krishna's boon, refers to it here. The interpretation seems to be very far-fetched.—T.

† That object is *Brahma*.—T.

to the object of the Vānaprastha mode of life.[9] That king, O Pārtha, who daily makes offerings unto the *Pitris*, and large offerings unto all living creatures including men, attains to the object of the same mode of life.[10-11] That king, O tiger among men, who grinds the kingdoms of others for protecting the righteous, attains to the object of the same mode of life.[12] In consequence of the protection of all creatures, as also of the proper protection of his own kingdom, a king earns the merit of as many sacrifices as the number of creatures protected, and accordingly attains to the object of the Sannyāsa mode of life.[13] Study of the Vedas every day, forgiveness, and worship of preceptors, and services rendered to one's own teacher, lead to the attainment of the object of Brahmacharyya.[14] That king who silently recites his *mantras* every day and who always worships the gods according to the ordinance, attains, O tiger among men, to the object of the Gārhastya mode of life.[15] That king who engages in battle with the resolve of protecting his kingdom or meeting with death, attains to the object of the Vānaprastha mode of life.[16] That king, O Bhārata, who always behaves towards all creatures with righteousness and sincerity, attains to the object of the Vānaprastha mode of life.[17] That king who gives unto persons leading a Vānaprastha mode of life and unto Brāhmanas versed in the three Vedas, attains to the object of the Vānaprastha mode of life.[18] That king who displays compassion towards all creatures and abstains entirely from cruelty, O Bhārata, attains to the objects of all the modes of life.[19] That king, O Yudhishthira, who shows compassion to the young and the old, O son of Kunti, under every circumstance, attains to the objects of every mode of life.[20] That king, O perpetuater of Kuru's race, who affords relief to all oppressed people that seek his protection, attains to the object of the Gārhastya mode of life.[21] That king who protects all creatures mobile and immobile, and honors them as they deserve, attains to the object of the Gārhastya mode of life.[22] Bestowing favors and inflicting punishments upon the wives of brothers elder and younger and upon their sons and grandsons, are the domestic duties of a king and these constitute his best penances.[23]

By honoring those that are righteous and deserving of worship and protecting those that have (by their penances) acquired a knowledge of self, a king, O tiger among men, attains to the object of the Gārhastya mode of life.[24] Inviting to his home, O Bhārata, persons that have betaken themselves to that Vānaprastha and other modes of life, and treating them with food, constitute the domestic duties of a king.[25] That king who duly adheres to the duties laid down by the Creator, obtains the blessed merits of all the modes of life.[26] That king, O son of Kunti, in whom no vitue is wanting, that foremost of men, O Yudhishthira, is said by the learned to be a person in the observance of the Vānaprastha and all the other modes of life.[27] That king who duly honors the office or rank which deserves honor, the race or family which deserves honor, and those old men that deserve honor, is said, O Yudhishthira, to live in all the modes of life.*[28] A king, O son of Kunti, by observing the duties of his country and those of his family, acquires, O tiger among men, the merits of all the modes of life.[29] That king who at proper seasons bestows upon righteous persons affluence or gifts of value, earns the merits, O king, of all the modes of life.[30] That king, O son of Kunti, who while overcome with danger and fear still keeps his eye on the duties of all men,† earns the merits of all the modes of life.[31] The king obtains a share of the merits earned under his protection by righteous people in his dominions.[32] On the other hand, if kings, O tiger among men, do not protect the righteous people within their dominions, they then take the sins of the latter (of omission and commission).[33] Those men also, O Yudhishthira, who assist kings (in protecting their subjects), become equally entitled, O sinless one, to a share of the merits earned by others (in consequence of that protection).[34] The learned say that the Gārhastya, which we have adopted, is superior to all the other

* *I. e.*, such a man acquires the merits of all the modes of life.—T.

† *Dacadharmagatam* is explained by Nilakantha as 'overcome with fear &c.' 'Keeps his eye on the duties of all men,' *i. e.*, protects all men in the discharge of their duties.—T.

modes of life. The conclusions in respect of it are very clear. It is certainly sacred, O tiger among men.[35] That man who regards all creatures to be like his own self, who never does any harm and has his wrath under control, obtains great happiness both here and hereafter.*[36] A king can easily cross the ocean of the world, with kingly duties as his boat possessed of great speed, urged on by the breeze of gifts, having the scriptures for its tackle and intelligence for the strength of its helmsman, and kept afloat by the power of righteousness.[37] When the principle of desire in his heart is withdrawn from every earthly object, he is then regarded as one resting on his understanding alone. In this state he soon attains to *Brahma*.†[38] Becoming cheerful by meditation and by restraining desire and other passions of the heart, O tiger among men, a king, engaged in discharging the duty of protection, succeeds in obtaining great merit.[39] Do thou, therefore, O Yudhishthira, exert thyself carefully in protecting Brāhmanas of pious deeds and devoted to the study of the Vedas, as also all other men.[40] By exercising the duty of protection only, O Bhārata, the king earns merit that is a hundred times greater than what is earned by recluses in their asylums within the wood.[41]

" 'I have now described, O eldest son of Pāndu, the diverse duties of men. Do thou adhere to kingly duties that are eternal and that have been practised by great men since days of old.[42] If thou employest thyself with concentrated attention to the duty of protecting (thy subjects), O tiger among men, thou mayst then, O son of Pāndu, obtain the merits of all the four modes of life and of all the four orders of men !' "[43]

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* If this verse has a reference to kings, *nyastadandah* would mear one who punishes without wrath.—T.

† In this and the preceding verse, *Satwa*, without being taken as used for intelligence, may be taken to mean 'the quality of goodness' as well.—T.

SECTION LXVII.

"Yudhishthira said,—'Thou hast said what the duties are of the four modes of life and of the four orders. Tell me now, O grandsire, what are the principal duties of a kingdom.'[1]

"Bhishma said,—'The (election and) coronation of a king is the first duty of a kingdom. A kingdom in which anarchy prevails becomes weak and is soon afflicted by robbers.*[2] In kingdoms torn by anarchy, righteousness cannot dwell. The inhabitants devour one another. An anarchy is the worst possible of states.[3] The *Çrutis* declare that in crowning a king, it is Indra that is crowned (in the person of the king). A person who is desirous of prosperity should worship the king as he should worship Indra himself.[4] No one should dwell in kingdoms torn by anarchy. Agni does not convey (to the gods) the libations that are poured upon him in kingdoms where anarchy prevails.[5] If a powerful king approaches kingdoms weakened by anarchy, from desire of annexing them to his dominions,[6] the people should go forward and receive the invader with respect. Such conduct would be consistent with wise counsels. There is no evil greater than anarchy.[7] If the powerful invader be inclined to equity, everything will be right. If, on the other hand, he be enraged, he may exterminate all.[8] That cow which cannot be easily milked has to suffer much torture. On the other hand, that cow which is capable of being easily milked, has not to suffer any torture whatever.[9] The wood that bends easily does not require to be heated. The tree that bends easily, has not to suffer any torture (at the hands of the gardener).[10] Guided by these instances, O hero, men should bend before those that are powerful. The man that bends his head to a powerful person really bends his head to Indra.[11] For these reasons, men desirous of prosperity should (elect and) crown some person

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* *Anidram* is explained by Nilakantha as a kingdom where anarchy prevails, sleeplessness being its certain indication.—T.

as their king. They who live in countries where anarchy prevails cannot enjoy their wealth and wives.[12] During times of anarchy, the sinful man derives great pleasure by robbing the wealth of other people. When, however, his (ill-got) wealth is snatched by others, he wishes for a king.[13] It is evident, therefore, that in times of anarchy the very wicked even cannot be happy. The wealth of one is snatched away by two. That of those two is snatched away by many acting together.[14] He who is not a slave is made a slave. Women, again, are forcibly abducted. For these reasons the gods created kings for protecting the people.[15] If there were no king on Earth for wielding the rod of chastisement, the strong would then have preyed on the weak after the manner of fishes in the water.[16] It hath been heard by us that men, in days of old, in consequence of anarchy, met with destruction, devouring one another like stronger fishes devouring the weaker ones in the water. It hath been heard by us that a few amongst them then, assembling together, made certain compacts, saying,[17]—He who becomes harsh in speech, or violent in temper, he who seduces or abducts other people's wives or robs the wealth that belongs to others, should be cast off by us.[18] For inspiring confidence among all classes of the people, they made such a compact and lived for some time.[19] Assembling after some time they proceeded in affliction to the Grandsire, saying,—Without a king, O divine lord, we are going to destruction. Appoint some one as our king![20] All of us shall worship him and he shall protect us!—Thus solicited, the Grandsire asked Manu. Manu, however, did not assent to the proposal.[21]

"'Manu said,—I fear all sinful acts. To govern a kingdom is exceedingly difficult, especially among men who are always false and deceitful in their behaviour.'—'[22]

"Bhishma continued,—'The inhabitants of the Earth then said unto him,—Do not fear! The sins that men commit will touch those only that commit them (without staining thee in the least)! For the increase of thy treasury, we will give thee a fiftieth part of our animals and precious metals and a tenth part of our grain! When our maidens also will become desirous of wedding, we shall, when the question

of down comes up, give thee the most beautiful ones among them[23-24] Those amongst men who will become the foremost of all in the use of weapons and in riding animals and other vehicles, shall proceed behind thee like the deities behind Indra![25] With thy strength enhanced in this way, and becoming invincible and possessed of great prowess, thou wilt be our king and protect us happily like Kuvera protecting the *Yakshas* and the *Rākshasas*![26] A fourth part of the merit which men will earn under thy protection will be thine![27] Strengthened by that merit so easily obtained by thee, do thou protect us, O king, like He of a hundred sacrifices protecting the deities![28] Like the Sun scorching everything with his rays, go out for winning victories. Crush the pride of foes and let righteousness always triumph (in the world)![29]—Thus addressed by those inhabitants of the Earth, Manu, possessed of great energy, proceeded, accompanied by a large force. Of high descent, he seemed then to blaze with prowess.[30] Beholding the might of Manu, like the gods eyeing the might of Indra, the inhabitants of the Earth became inspired with fear and set their hearts upon their respective duties.[31] Manu then made his round through the world, checking everywhere all acts of wickedness and setting all men to their respective duties, like a rain-charged cloud (in its mission of beneficence).[32]

"'Thus, O Yudhishthira, those men on Earth who desire prosperity should first elect and crown a king for the protection of all![33] Like disciples humbling themselves in the presence of preceptors or the gods in the presence of Indra, all men should humble themselves before the king.[34] One that is honored by his own people becomes an object of regard with his foes also, while one that is disregarded by his own is overridden by foes.[35] If the king be overridden by his foes, all his subjects become unhappy. Therefore, umbrellas and vehicles and outward ornaments,[36] and viands, and drinks, and mansions, and seats, and beds, and all utensils for use and show, should be assigned to the king.[37] By such means the king will succeed in discharging his duties of protection (the better) and become irresistible. He should speak with smiles. Ad-

dressed sweetly by others, he should address others sweetly.[36] Grateful (to those that serve him), firmly devoted (to those that deserve his respect), and with passions under control, he should give unto others their due. Looked upon by others, he should look at them mildly, sweetly, and handsomely.'"[39]

SECTION LXVIII.

"Yudhishthira said,—'Why, O bull of Bharata's race, have the Brāhmanas said that the king, that ruler of men, is a god?'[1]

"Bhishma said,—'In this connection is cited the old story, O Bhārata, of the discourse of Vrihaspati unto Vasumanas.[2] There was a king of Koçala, possessed of great intelligence, named Vasumanas. On a certain occasion he questioned the great sage Vrihaspati of much wisdom.[3] Conversant with the requirements of humility, king Vasumanas, ever devoted to welfare of all, having observed the proper humilities and having circumambulated the great sage and bowed unto him duly, enquired of the virtuous Vrihaspati about the ordinances in respect of a kingdom, moved by the desire of securing the happiness of men.[4-6]

"'Vasumanas said,—By what means do creatures grow and by what are they destroyed? O thou of great wisdom, by adoring whom do they succeed in obtaining eternal happiness?[6]—Thus questioned by the Koçala king of immeasurable energy, Vrihaspati of great wisdom discoursed unto him coolly about the respect that should be paid to kings.[7]

"'Vrihaspati said,—The duties of all men, O thou of great wisdom, may be seen to have their root in the king. It is through fear of the king only that men do not devour one another.[8] It is the king that brings peace on Earth, through due observance of duties, by checking all disregard for wholesome restraints and all kinds of lust. Achieving this, he shines in glory.[9] As, O king, all creatures become unable to see one another and sink in utter darkness if the sun and the moon do not rise,[10] as fishes in shallow water and birds in a spot safe from danger dart and rove as they please

(for a time) and repeatedly attack[11] and grind one another with force and then meet with certain destruction,[12] even so men sink in utter darkness and meet with destruction if they have no king to protect them, like a herd of cattle without the herdsman to look after them.[13] If the king did not exercise the duty of protection, the strong would forcibly appropriate the possessions of the weak, and if the latter refuse to surrender them with ease, their very lives would be taken.[14] Nobody then, with reference to any article in his possession, would be able to say—*This is mine.*—Wives, sons, food, and other kinds of property, would not then exist.[15] Ruin would overtake everything if the king did not exercise the duty of protection. Wicked men would forcibly appropriate the vehicles and robes and ornaments and precious stones and other kinds of property belonging to others, if the king did not protect.[1] In the absence of protection by the king, diverse kinds of weapons would fall upon those that are righteous in their practices, and unrighteousness would be adopted by all.[17] In the absence of royal protection men would disregard or even injure their very mothers and fathers if aged, their very preceptors and guests and seniors.[18] If the king did not protect, all persons possessed of wealth would have to encounter death, confinement, and persecution, and the very idea of property would disappear.[19] If the king did not protect, everything would be exterminated prematurely, and every part of the country would be overrun by robbers, and everybody would fall into terrible hell.[20] If the king did not protect, all restrictions about marriage and intercourse (due to consanguinity and other kinds of relationship) would cease; all affairs relating to agriculture and trade would fall into confusion; morality would sink and be lost; and the three Vedas would disappear.[21] Sacrifices, duly completed with presents according to the ordinance, would no longer be performed; no marriage would take place; society itself would cease to exist, if the king did not exercise the duty of protection.[22] The very bulls would not cover cows and milk-jars would not be churned, and men living by rearing kine would meet with destruction, if the king did not exercise the duty of

protection.[23] In the absence of royal protection, all things, inspired with fear and anxiety and becoming senseless and uttering cries of woe, would meet with destruction in no time.[24] No sacrifices extending for a year and completed with presents according to the ordinances would occur if the king did not exercise the duty of peotection.[25] In the absence of royal protection Brāhmanas would never study the four Vedas or undergo austerities or be cleansed by knowledge and rigid vows.[26] In the absence of royal protection, the slayer of a person guilty of the slaughter of a Brāhmana would not obtain any reward; on the other hand, the person guilty of Brāhmanicide would enjoy perfect immunity.[27] In the absence of royal protection, men would snatch other people's wealth from their very hands, and all wholesome barriers would be swept away, and everybody, inspired with fear, would seek safety in flight.[28] In the absence of royal protection, all kinds of injustice would set in; an intermixture of castes would take place; and famine would ravage the kingdom.[29] In consequence again of royal protection, men can everywhere sleep fearlessly and at their ease without shutting their houses and doors with bolts and bars.[30] Nobody would bear the evil speeches of others, far less actual assaults, if the king did not righteously protect the Earth.[31]* If the king exercises the duty of protection, women decked with every ornament may fearlessly wander everywhere without male relatives to attend upon them.[32] Men become righteous and without injuring serve one another because the king exercises the duty of protection.[33] In consequence of royal protection the members of the three orders are enabled to perform high sacrifices and devote themselves to the acquisition of learning with attention.[34] The world depends upon agriculture and trade and is protected by the Vedas. All these again are duly pro-

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* The sense seems to be that men patiently bear the injuries inflicted upon them by others, without seeking to right themselves by force, because they can invoke the king to punish the offenders. If there were no kings, immediate vengeance for even the slightest injuries would be the universal practice.—T.

tected by the king exercising his principal duty.[35] Since the king, taking a heavy load upon himself, protects his subjects with the aid of a mighty force, it is for this that the people are able to live in happiness.[36] Who is there that will not worship him in whose existence the people exist and in whose destruction the people are destroyed ?[37] That person who does what is agreeable and beneficial to the king and who bears (a share of) the burthen of kingly duties that strike every caste with fear, conquers both this and the other world.[38]* That man who even thinks of doing an injury to the king, without doubt meets with grief here and goes to hell hereafter.[39] No one should disregard the king by taking him for a man, for he is really a high divinity in human form.[40] The king assumes five different forms according to five different occasions. He becomes Agni, Āditya, Mrityu, Vaiçravana, and Yama.[41] When the king, deceived by falsehood, burns with his fierce energy the sinful offenders before him, he is then said to assume the form of Agni.[42] When he observes through his spies the acts of all persons and does what is for the general good, he is then said to assume the form of Āditya.[43] When he destroys in wrath hundreds of wicked men with their sons, grandsons, and relatives, he is then said to assume the form of the Destroyer.[44] When he restrains the wicked by inflicting upon them severe punishments and favours the righteous by bestowing rewards upon them, he is then said to assume the form of Yama.[45] When he gratifies with profuse gifts of wealth those that have rendered him valuable services, and snatches away the wealth and precious stones of those that have offended him,[46] indeed, when he bestows prosperity upon some and takes it away from others, he is then, O king, said to assume the form of Kuvera on Earth.[47] No person who is possessed of cleverness, who is capable of work, who desires the acquisition of virtue, and who is free from malice, should ever spread evil reports about the king. No man, by acting against the king, can ever make himself happy,[48] even if he happens to be the

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* *I. e.*, becoming foremost and happy here, attains to blessedness hereafter.—T.

king's son or brother or companion or one whom the king regards as his second self. Fire, having the wind for his urger, blazing forth (among articles that are inflamable), may leave a remnant.[49]* The wrath of the king, however, leaves not anything to the person that incurs it. Whatever belongs to the king should be avoided from a distance.[50]† One should turn away from what belongs to the king as he would from death itself. A person by appropriating what belongs to the king speedily meets with destruction like a deer upon touching poison.[51] The man of intelligence should protect as his own what belongs to the king.[52] They that appropriate wealth belonging to the king sink senseless into a deep hell of eternal gloom and infamy.[53] Who is there that will not worship the king who is adored by such terms as delighter of the people, giver of happiness, possesser of prosperity, the foremost of all, healer of injuries, lord of Earth, and protector of men?[54] That man, therefore, who desires his own prosperity, who observes all wholesome restraints, who has his soul under control, who is the master of his passions, who is possessed of intelligence and memory, and who is clever (in the transaction of business), should always be attached to the king.[55] The king should duly honor the minister who is grateful, endued with wisdom, large-hearted, loyal, possessed of mastery over his senses, virtuous, and observant of the dictates of policy.[56] The king should entertain the man who is loyal, grateful, virtuous, possessed of self-control, brave magnanimous in his acts, and competent to accomplish tasks without the assistance of others.[57] Knowledge makes men proud. The king makes men humble. The man who is afflicted by the king can never obtain happiness. On the other hand, the man who is favoured by the king becomes happy.[58] The king is the heart of his people; he is their great refuge; he is their glory; and he is their highest happiness. Those men, O monarch, who are

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* The Wind is said to be the charioteer of Fire, because whenever there is a conflagration, the Wind, appearing, aids in extending it.—T.

† *I. e.*, no one should covet the possessions of the king.—T.

attached to the king, succeed in conquering both this and the other world.[59] Having governed the Earth with the aid of the qualities of self-restraint, truth, and friendship, and having adored the gods by great sacrifices, the king, earning great glory, obtains an eternal abode in heaven.[60]—That best of monarchs, *viz.*, the heroic Vasumanas, ruler of Koçala, thus instructed by Vrihaspati the son of Angiras, began thenceforth to protect his subjects.' "[61]

SECTION LXIX.

"Yudhishthira said,—'What other special duties remain for the king to discharge? How should he protect his kingdom and how subdue his foes?[1] How should he employ his spies? How should he inspire confidence in the four orders of his subjects, his own servants, wives, and sons, O Bhārata?'[2]

"Bhishma said,—'Listen, O monarch, with attention to the diverse duties of kings,—to those acts which the king or one that is in the position of a king should first do.[3] The king should first subdue himself and then seek to subdue his foes. How should a king who has not been able to conquer his own self be able to conquer his foes?[4] The conquest of these, *viz.*, the aggregate of five, is regarded as the conquest of self. The king that has succeeded in subduing his senses is competent to resist his foes.[5] He should place bodies of foot-soldiers in his forts, frontiers, towns, parks, and pleasure gardens, O delighter of the Kurus,[6] as also in all places where he himself goes, and within his own palace, O tiger among men![7] He should employ as spies men looking like idiots or like those that are blind and deaf. These should all be persons who have been thoroughly examined (in respect of their ability), who are possessed of wisdom, and who are able to endure hunger and thirst.[8] With proper attention, the king should set his spies upon all his counsellers and friends and sons,[9] in his city and the provinces, and in the dominions of the chiefs under him. His spies should be so employed that they may not know one another.[10] He should also, O bull of Bharata's race, know the spies of his foes by himself setting spies

in shops and places of amusement, amid concourses of people, among beggars,[11] in his pleasure gardens and parks, in meetings and conclaves of the learned, in the country, in public places, in places where he holds his own court, and in the houses of the citizens.[12] The king possessed of intelligence may thus ascertain the spies despatched by his foes. If these be known, the king may derive much benefit, O son of Pāndu![13] When the king, by a survey of his own, finds himself weak, he should then, consulting with his counsellers, make peace with a foe that is stronger.[14] The king that is wise should speedily make peace with a foe, even when he knows that he is not weak, if any advantage is to be derived from it.[15] Engaged in protecting his kingdom with righteousness, the king should make peace with those that are possessed of every accomplishment, capable of great exertion, virtuous, and honest.[16] When the king finds himself threatened with danger and about to be overtaken by ruin, he should slay all offenders whom he had overlooked before and all such persons as are pointed at by the people.[17] A king should have nothing to do with that person who can neither benefit nor injure him, or with one who cannot rescue himself from distress.[18] As regards military operations, a king who is confident of his own strength, should, at the head of a large force, cheerfully and with courage give the order to march, without proclaiming his destination, against one destitute of allies and friends or already at war with another and (therefore) heedless (of danger from other quarters), or one weaker than himself, having first made arrangements for the protection of his own capital.*[19-20] A king should not for ever live in subjection to another possessed of greater prowess. Though weak, he should seek to afflict the stronger, and resolved upon this, continue to rule his own.†[21] He should afflict the kingdom of the stronger one by means of weapons, fire, and application

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* *Kalya* means able or strong; *anākrandam* is 'without allies;' *anantaram* means 'without friends'; and *Vyāsaktam* is 'engaged at war with another.'—T.

† *Tatparah* is explained by Nilakantha as *Karshanaparah.*—T.

of poison. He should also cause dissensions amongst his counsellers and servants.[22] Vrihaspati has said that a king possessed of intelligence should always avoid war for the acquisition of territory. The acquisition of dominion should be made by the three well-known means (of conciliation, gift, and disunion).[23] The king that is possessed of wisdom should be gratified with those acquisitions that are made by means of conciliation, gift, and disunion.[24] The king, O delighter of the Kurus, should take a sixth of the incomes of his subjects as tribute for meeting the expenses of protecting them.[25] He should also forcibly take away wealth, much or little (as the case may require), from the ten kinds of offenders mentioned in the scriptures, for the protection of his subjects.[26] A king should, without doubt, look upon his subjects as his own children. In determining their disputes, however, he should not show compassion.[27] For hearing the complaints and answers of disputants in judicial suits, the king should always appoint persons possessed of wisdom and a knowledge of the affairs of the world, for the state really rests upon a proper administration of justice.[28] The king should set honest and trustworthy men over his mines, salt, grain, ferries, and elephant corps.[29] The king who always wields with propriety the rod of chastisement earns great merit. The proper regulation of chastisement is the high duty of kings and deserves great applause.[30] The king should be conversant with the Vedas and their branches, possessed of wisdom, engaged in penances, charitable, and devoted to the performance of sacrifices.[31] All these qualities should permanently reside in a king. If the king fails to administer justice, he can neither have heaven nor fame.[32] If a king be afflicted by a stronger one, the former, if possessed of intelligence, should seek refuge in a fort.[33] Assembling his friends for consultation, he should devise proper means. Adopting the policy of conciliation and of producing dissensions, he should devise means for waging on war with the assailant.[34] He should set the inhabitants of the woods on the high roads, and, if necessary, cause whole villages to be removed, transplanting all the inhabitants to minor towns or the outskirts of great cities.[35] Repeatedly assuring his wealthy

subjects and the principal officers of the army, he should cause the inhabitants of the open country to take refuge in such forts as are well-protected.[36] He should himself withdraw all stores of grain (from the open country into his forts). If that becomes impossible, he should destroy them completely by fire.[37] He should set men for destroying the crops on the fields of the enemy (by producing disunion among the enemy's subjects). Failing to do this, he should destroy those crops by means of his own troops.[38] He should destroy all the bridges over the rivers in his kingdom. He should bale out the waters of all the tanks in his dominions, or, if incapable of baling them out, cause them to be poisoned.[39] Disregarding the duty of protecting his friends, he should, in view of both present and future circumstances, seek the protection of the ruler of another kingdom who may happen to be the foe of his foe and who may be competent to deal with his foe on the field of battle.*[40] He should destroy all the smaller forts in his kingdom. He should also cut down all the smaller trees excepting those called *Chaitya*.†[41] He should cause the branches of all the larger trees to be lopped off, but he should not touch the very leaves of those called *Chaitya*.[42] He should raise outer ramparts round his forts, with embrasures in them, and fill his trenches with water, driving pointed stakes at their bottom and filling them with crocodiles and sharks.[43] He should keep small openings in his walls for making sallies from his fort, and carefully make arrangements for their defence like that of the greater gates.‡[44] In all his gates he should plant destructive engines. He should plant on the ramparts (of his forts) *Çataghnis* and other weapons.[45] He should store wood for fuel and dig and repair wells for supply of water to the garrison.[46] He should cause all houses made of grass and straw to be plastered over with mud, and if

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* I follow Nilakantha in reading this verse.—T.

† *Chaitya* trees are those that are regarded holy and unto which worship is offered by the people.—T.

‡ Nilakantha thinks that *ucchāsa* means breath or air. The small doors, he thinks, are directed to be kept for the admission of air.—T.

it is the summer month, he should, from fear of fire, withdraw (into a place of safety) all the stores of grass and straw.[47] He should order all food to be cooked at night. No fire should be ignited during the day, except for the daily *homa*.[48] Particular care should be taken of the fires in smitheries and lying-in rooms. Fires kept within the houses of the inhabitants should be well covered.[49] For the effectual protection of the city, it should be proclaimed that condign punishment will overtake the person who ignites fires by the day time.[50] During such times, all beggars, cartmen, eunuchs, lunatics, and mimes, should, O foremost of men, be driven out of the town, for if they are permitted to remain, evil will follow.[51] In places of public resort, in *tirthās*, in assemblies, and in the houses of the citizens, the king should set competent spies.*[52] The king should cause wide roads to be constructed, and order shops, and places for the distribution of water, to be opened at proper stations.[53] Depots (of diverse necessaries), arsenals, camps and quarters for soldiers, stations for the keep of horses and elephants, encampments of soldiers,[54] trenches, streets and bypaths, houses and gardens for retirement and pleasure, should be so ordered that their sites may not be known to others, O Yudhishthira.[55] A king who is afflicted by a hostile army should gather wealth, and store oil and fat and honey, and clarified butter, and medicines of all kinds,[56] and charcoal and *munja* grass, leaves, arrows, scribes and draftsmen, grass, fuel, poisoned arrows,[57] weapons of every kind such as darts, swords, lances, and others. The king should store such articles.[58] He should especially keep ready drugs of every kind, roots and fruits, the four kinds of physicians,[59] actors and dancers, athletes, and persons capable of assuming diverse disguises. He should decorate his capital and gladden all his subjects.[60] The king should lose no time in bringing under his control such persons as may happen to inspire him with fear, be they his servants or counsellers or citizens or neighbouring monarchs.[61] After any task of the king has been accomplished, he should reward those that have aided in its accomplishment

* The *tirthas* are eighteen in number, such as the council-room, &c.—T.

with wealth and other proportionate gifts and thankful speeches.[62] It has been laid down in the scriptures, O delighter of the Kurus, that a king pays off his debt when he discomfits his foe or slays him outright.*[63] A king should take care of seven things. Listen to me as I recite them. They are his own self, his counsellers, his treasury, his machinery for awarding punishments, his friends,[64] his provinces, and his capital. He should with care protect his kingdom which consists of these seven limbs.[65] That king, O tiger among men, who is conversant with the aggregate of six, the triple aggregate, and the high aggregate of three, succeeds in winning the sovereignty of the whole Earth.[66] Listen, O Yudhishthira, to what has been called the aggregate of six. These are ruling in peace after concluding a treaty (with the foe), marching to battle, producing disunion among the foe,[67] concentration of forces for inspiring the foe with fear, preparedness for war with readiness for peace, and alliances with others.[68] Listen now with attention to what has been called the triple aggregate. They are decrease, maintenance of what is, and growth. The high aggregate of three consists[69] of Virtue, Profit, and Pleasure. These should be pursued judiciously. By the aid of virtue, a king succeeds in ruling the Earth for ever.[70] Touching this matter, Angirasa's son Vrihaspati himself has sung two verses. Blessed be thou, O son of Devaki, it behoveth thee to hear them.[71]—Having discharged all his duties and having protected the Earth, and having also protected his cities, a king attains to great happiness in heaven.[72] What are penances to that king, and what need has he of sacrifices who protects his people properly? Such a king should be regarded as one conversant with every virtue!'—[73]

"Yudhishthira said,—'There is the science of chastisement, there is the king, and there are the subjects. Tell me, O grandsire, what advantage is derived by one of these from the others.'[74]

"Bhishma said,—'Listen to me, O king, as I describe, O Bhārata, the great blessedness of the science of chastisement,

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* *Pays off his debt*, i. e., discharges his obligations to the subjects.—T.

in sacred words of grave import.[75] The science of chastisement forces all men to the observance of the duties of their respective orders. Duly administered, it forces people to virtuous acts.*[76] When the four orders attend to their respective duties, when all wholesome barriers are maintained, when peace and happiness are made to flow from the science of chastisement, when the people become freed from all fear,[77] and the three higher orders endeavour, according to their respective duties, to maintain harmony, know that men become truly happy at such times![78] Whether it is the king that makes the age, or, it is the age that makes the king, is a question about which thou shouldst not entertain any doubt. The truth is that the king makes the age.[79] When the king rules with a complete and strict reliance on the science of chastisement, the foremost of ages called *Krita* is then said to set in.†[80] Righteousness sets in the *Krita* age. Nothing of unrighteousness exists then. The hearts of men belonging to all the four orders do not take any pleasure in unrighteousness.[81] Without doubt, all men succeed in acquiring the objects they desire and preserving those that have been acquired. All the Vedic rites become productive of merit.[82] All the seasons become delightful and free from evil. The voice, pronunciation, and minds of all men become clear and cheerful.[83] Diseases disappear and all men become long-lived. Wives do not become widows, and no person becomes a miser.[84] The Earth yields crops without being tilled, and herbs and plants grow in luxuriance. Barks, leaves, fruits, and roots, become vigorous and abundant.[85] No unrighteousness is seen. Nothing but righteousness exists. Know these to be the characteristics, O Yudhishthira, of the Krita age![86] When the king relies upon only three of the four parts of the science of chastisement leaving out a fourth, the age called *Tretā* sets in.[87] A fourth part of unrighteousness follows in the train

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* The ablative has here the sense of "towards."—T.

† The correct reading seems to be *çreshtham* and not *srishtam*. If the latter reading be preferred, it would mean "the age called *Krita* that comes in Time's course."—T.

of such observance (of the great science) by three-fourths. The Earth yields crops but waits for tillage. The herbs and plants grow (depending upon tillage).[88] When the king observes the great science by only a half, leaving out the other half, then the age that sets in is called *Dwāpara.*[89] A moiety of unrighteousness follows in the train of such observance of the great science by half. The Earth requires tillage and yields crops by half.[90] When the king, abandoning the great science totally, oppresses his subjects by evil means of diverse kinds, the age that sets in is called *Kali.*[91] During the age called Kali, unrighteousness becomes full and nothing of righteousness is seen. The hearts of men, of all the orders, fall away from their respective duties.[92] Cudras live by adopting lives of mendicancy, and Brāhmanas live by serving others. Men fail to acquire the objects they desire and preserve those already acquired. Intermixture of the four orders takes place.[93] Vedic rites fail to produce fruits. All the seasons cease to be delightful and become fraught with evil.[94] The voice, pronunciation, and minds of men lose vigor. Diseases appear, and men die prematurely.[95] Wives become widows, and many cruel men are seen. The clouds do not pour seasonably, and crops fail.[96] All kinds of moisture also fail, when the king does not, with proper attention to the great science protect the subjects.[97] The king is the creator of the *Krita* age, of the *Tretā*, and of the *Dwāpara.* The king is the cause of the fourth age (called *Kali*).[98] If he causes the Krita age, he attains to everlasting heaven. If he causes the Tretā age, he acquires heaven for a period that is limited.[99] If he causes the Dwāpara, he attains to blessedness in heaven according to the measure of his merits. By causing the Kali age, the king incurs a heavy load of sin.[100] Stained by wickedness, he rots in hell for innumerable years, for sinking in the sins of his subjects, he incurs great sin and infamy himself.[101] Keeping the great science in his view, the Kshatriya possessed of learning should strive to acquire those objects which he desires and protect those that have been already acquired.[102] The science of chastisement, which establishes all men in the observance of their respective duties, which is

the groundwork of all wholesome distinctions, and which truly upholds the world and sets it agoing, if properly administered, protects all men like the mother and the father protecting their children.[103] Know, O bull among men, that the very lives of creatures depend upon it. The highest merit a king can acquire is acquaintance with the science of chastisement and administering it properly.[104] Therefore, O thou of Kuru's race, protect thy subjects righteously, with the aid of that great science! By protecting thy subjects and adopting such a conduct, thou wilt surely attain to such blessedness in heaven as is difficult of acquisition.' "[105]

SECTION LXX.

"Yudhishthira said,—'By adopting that conduct, O thou that art conversant with every kind of behaviour, can a king succeed in easily acquiring, both here and hereafter, objects productive of happiness in the end?'[1]

"Bhishma said,—"There are these thirtysix virtues (which a king should observe). They are connected with thirtysix others. A virtuous person, by attending to those qualities, can certainly acquire great merit.[2] The king should observe his duties without wrath and malice. He should not abandon kindness. He should have faith. He should acquire wealth without persecution and cruelty. He should pursue pleasure without attachments.[3] He should, with cheerfulness, utter what is agreeable, and be brave without brag. He should be liberal but should not make gifts to persons that are unobserving. He should have prowess without cruelty.[4] He should make alliances, avoiding those that are wicked. He should not act with hostility towards friends. He should never employ persons not devoted to him as his spies and secret agents. He should never accomplish his objects by persecution.[5] He should never disclose his purposes before persons that are wicked. He should speak of the merits of others but never his own. He should take wealth from his subjects but never from those that are good. He should never employ or take the assistance of persons that are wicked.[6] He should never inflict punishment with-

out careful enquiry. He should never disclose his counsels. He should give away, but not to persons that are covetous. He should repose confidence on others but never on those that have injured him.[7] He should not cherish malice. He should protect his wedded wives. He should be pure and should not always be melted by compassion. He should not indulge much in female companionship. He should take food that is wholesome and never that which is otherwise.[8] He should without pride pay regards to those that deserve them, and serve his preceptors and seniors with sincerity. He should worship the gods without pride. He should seek prosperity, but never do anything that brings infamy.[9] He should wait (upon his seniors) with humility. He should be clever in business but should always wait for the proper time. He should comfort men and never send them away with empty speeches. Having favored a person, he should not abandon him.[10] He should never strike in ignorance. Having slain his foe he should never indulge in sorrow. He should display wrath, but should never do so when there is no occasion. He should be mild, but never to those that have offended.[11] Conduct thyself thus while ruling thy kingdom if thou wishest to have prosperity! The king that behaves otherwise incurs great danger.[12] That king who observes all these virtues that I have mentioned, reaps many blessings on Earth and great rewards in heaven.' "[13]

Vaiçampāyana continued,—"Hearing these words of Cāntanu's son, king Yudhishthira, docile in receiving instruction, possessed of great intelligence, and protected by Bhima and others, then worshipped his grandsire and from that time began to rule according to that teaching."[14]

SECTION LXXI.

"Yudhishthira said,—'Tell me, O grandsire, in what way should the king protect his subjects so as to be able to avoid grief and so as not to offend against righteousness?'[1]

"Bhishma said,—'I shall recite, O king, those eternal duties in brief, for if I were to mention them in detail, I would never

attain to their end.[2] Thou shouldst worship those Brāhmanas that are devoted to their duties, possessed of learning, regular in worshipping the gods, observant of high vows, and endued with other accomplishments, when they come to thy abode, and employ them in officiating in thy sacrifices.[3] With thy priest accompanying thee, thou shouldst rise up when they approach, and touch and worship their feet, and do every other act that is necessary.[4] Doing these acts of piety and discharging other acts that are for thy own good, thou shouldst (by presents) cause those Brāhmanas to utter benedictions on thee for the success of thy purposes.[5] Endued with sincerity, and wisdom and intelligence, O Bhārata, thou shouldst adopt truth and avoid lust and wrath.[6] That foolish king who pursues Profit without driving away lust and wrath, fails to acquire virtue and ultimately sacrifices Profit as well.[7] Never employ those that are covetous and foolish in matters connected with Pleasure and Profit. Thou shouldst always employ in all thy acts those that are free from covetousness and possessed of intelligence.[8] Stained with lust and wrath and unskilled in the transaction of business, foolish persons, if vested with authority in matters of Profit, always oppress the people by diverse contrivances productive of mischief.[9] With a sixth part, upon fair calculation, of the yield of the soil, as his tribute, with fines and forfeitures levied upon offenders, with the imposts, according to the scriptures, upon merchants and traders in return for the protection granted to them, a king should fill his treasury.*[10] Realising this just tribute and governing the kingdom properly, the king should, with heedfulness, act in such a way that his subjects may not feel the pressure of want.[11] Men become deeply devoted to that king who discharges the duty of protection properly, who is endued with liberality, who is steady in the observance of righteousness, who is vigilant, and who is free from lust and hate.[12] Never desire to fill thy treasury by acting unrighteously or from covetousness. That king who does not act in accordance with the scriptures fails to earn wealth and religious merit.[13] That

* *I. e.*, these are the true sources of the royal revenue.—T.

king who is mindful only of the means of acquiring wealth, never succeeds in acquiring both religious merit and wealth. The wealth again that he acquires (by such means) is seem to be lavished on unworthy objects.*[14] That avaricious king who through folly oppresses his subjects by levying taxes not sanctioned by the scriptures, is said to wrong his own self.[15] As a person desirous of milk never obtains any by cutting off the udders of a cow, similarly a kingdom afflicted by improper means, never yields any profit to the king.†[16] He who treats a milch cow with tenderness always obtains milk from it. Similarly, the king who rules his kingdom by the aid of proper means, reaps much fruit from it.[17] By protecting a kingdom properly and ruling it by the aid of judicious means, a king, O Yudhishthira, may succeed in always obtaining much wealth.[18] The Earth, well protected by the king, yields crops and gold (to the ruler and the ruled) even like a gratified mother yielding milk to her child.[19] Imitate the example, O king, of the flowerman and not of the charcoal-maker. Becoming such and discharging the duty of protection, thou mayst be able to enjoy the Earth for ever.‡[20] If in attacking an enemy's kingdom thy treasury becomes exhausted, thou mayst refill it by taking wealth from all except Brāhmanas.[21] Let not thy heart be moved, even when thou art in great distress, upon seeing Brāhmanas possessed of wealth. I need not speak then of what thou shouldst do when thou art in affluence.[22] Thou shouldst give them wealth to the best of thy power and as they deserve, and protect them, comforting them on all occasions. By conducting thyself in this way, thou mayst acquire such regions hereafter as are most difficult of acquisition.[23] Adopting such virtuous behaviour, do

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* The meaning is that if a king attends only to the acquisition of wealth, he may succeed in acquiring wealth, but he will never succeed in earning religious merit.—T.

† Literally, 'never flourishes.'—T.

‡ The charcoal-maker uproots trees and plants, and burns them for producing his stock-in-trade. The flowerman, on the other hand, waters his trees and plants, and gathers only their produce.—T.

thou protect thy subjects. Thou mayst then obtain, O delighter of the Kurus, fame that is everlasting, high, and pure.[24] Protect thy subjects righteously, O son of Pāndu, for no regret or pain will then be thine.[25] Protection of the subject is the highest duty of the king, since compassion to all creatures and protecting them from injury has been said to be the highest merit.[26] Persons conversant with duties regard that to be the highest merit of the king, when, engaged in protecting all creatures, the king displays compassion towards them.[27] The sin a king incurs by neglecting for a single day to protect his subjects from fear is such that he does not attain to the end of his sufferings (for it) in hell till after a thousand years.[28] The merit a king earns by protecting his subjects righteously for a single day is such that he enjoys its reward in heaven for ten thousand years.[29] All those regions that are acquired by persons leading duly the Gārhastya, the Brahmacharyya, and the Vānaprastha modes of life, are soon acquired by a king by only protecting his subjects righteously.[30] Do thou, O son of Kunti, observe with great care this duty (of protection). Thou shalt then obtain the reward of righteousness and no grief and pain will be thine. Thou shalt, O son of Pāndu, obtain great prosperity in heaven.[31] Merit like this is impossible to be acquired by persons that are not kings. A person, therefore, who is a king, and no other, can succeed in earning such reward of virtue.[32] Possessed of intelligence, thou hast obtained a kingdom. Do thou protect thy subjects righteously. Gratify Indra with offerings of *Soma* and thy friends and well-wishers with the objects of their wishes !' "[33]

SECTION LXXII.

"Bhishma said,—'That person, O king, who would protect the good and punish the wicked, should be appointed as his priest by the king.[1] In this connection is cited the old story about the discourse between Pururavas the son of Aila and Mātariçwan.[2]

" 'Pururavas said,—Whence has the Brāhmana sprung and

whence the three other orders? For what reason also has the Brāhmana become the foremost? It behoveth thee to tell me all this![3]—

"'Mātariçwan answered,—The Brāhmana, O best of kings, has sprung from the mouth of Brahman. The Kshatriya has sprung from his two arms, and the Vaiçya from his two thighs.[4] For waiting upon these three orders, O ruler of men, a fourth order, *viz.*, the Cudra, sprung into life, being created from the feet (of Brahman).[5] Originally created thus, the Brāhmana takes birth on Earth as the lord of all creatures, his duty being the keep of the Vedas and the other scriptures.*[6] Then, for ruling the Earth and wielding the rod of chastisement and protecting all creatures, the second order, *viz.*, the Kshatriya was created.[7] The Vaiçya was created for supporting the two other orders and himself by cultivation and trade, and, finally, it was ordained by Brahman that the Cudra should serve the three orders as a menial.[8]—

"'Pururavas said,—Tell me truly, O god of Wind, to whom does this Earth righteously belong! Does it belong to the Brāhmana or to the Kshatriya?[9]—

"'The god of Wind said,—Everything that exists in the universe belongs to the Brāhmana in consequence of his birth and precedence. Persons conversant with morality say this.[10] What the Brāhmana eats is his own. The place he inhabits is his own. What he gives away is his own. He deserves the veneration of all the (other) orders. He is the first-born and the foremost.[11] As a woman, in the absence of her husband, accepts his younger brother for him, even so the Earth, in consequence of the refusal of the Brāhmana, has accepted his next-born, *viz.*, the Kshatriya, for her lord. This is the first rule. In times, however, of distress, there is an exception to this.[12] If thou seekest to discharge the duties of thy order and wishest to obtain the highest place in heaven, then give unto the Brāhmana all the land thou mayst succeed in conquering,[13] unto him that is possessed of learning and virtuous conduct, that is conversant with duties and observant of

* *Dharmakosha* literally means the 'repositary of all duties.'—T.

penances, that is satisfied with the duties of his order and not covetous of wealth.[14] The well-born Brāhmana, possessed of wisdom and humility guides the king in every matter by his own great intelligence.[15] By means of sound counsels he causes the king to earn prosperity. The Brāhmana points out to the king the duties the latter is to observe.[16] As long as a wise king, observant of the duties of his order, and bereft of pride, is desirous of listening to the instructions of the Brāhmana, so long is he honored and so long does he enjoy fame. The priest of the king, therefore, has a share in the merit that the king acquires.[17] When the king behaves himself thus, all his subjects, relying upon him, become virtuous in their behaviour, attentive to their duties, and freed from every fear.[18] The king obtains a fourth part of those righteous acts which his subjects, properly protected by him, perform in his kingdom.[19] The gods, men, *Pitris*, *Gandharvas*, *Uragas*, and *Rākshasas*, all depend upon sacrifices for their support. In a country destitute of a king, there can be no sacrifice.[20] The gods and the *Pitris* subsist on the offerings made in sacrifices. Sacrifice, however, depends upon the king.[21] In the season of summer, men desire comfort from the shade of trees, cool water, and cool breezes. In the season of winter they derive comfort from fire, warm clothes, and the sun.[22] The heart of man may find pleasure in sound, touch, taste, vision, and scent. The man, however, who is inspired with fear, finds no pleasure in all these things.[23] That person who dispells the fears of men obtains great merit. There is no gift so valuable in the three worlds as the gift of life.[24] The king is Indra. The king is Yama. The king is Dharma. The king assumes different forms. The king sustains and supports everything.—' "[25]

SECTION LXXIII.

"Bhishma said,—'The king, with an eye to both religious merit and profit whose considerations are often very intricate, should, without delay, appoint a priest possessed of learning and intimate acquaintance with the Vedas and the (other)

scriptures.[1] Those kings that have priests possessed of virtuous souls and conversant with policy, and that are themselves possessed of such attributes, enjoy prosperity in every direction.[2] Both the priest and the king should have such qualities as are worthy of regard and should be observant of vows and penances. They would then succeed in supporting and agrandising the subjects and the deities, the *Pitris* and the children.*[3] It is laid down that they should be possessed of similar hearts and should be each other's friends. In consequence of such friendship between Brāhmana and Kshatriya, the subjects become happy.[4] If they do not regard each other, destruction would overtake the people. The Brāhmana and the Kshatriya are said to be the progenitors of all men.[5] In this connection is cited the old story about the discourse between Aila's son and Kaçyapa. Listen to it, O Yudhishthira![6]

"'Aila's son said,—When the Brāhmana forsakes the Kshatriya or the Kshatriya forsakes the Brāhmana, who amongst them should be regarded superior and upon whom do the other orders rely and maintain themselves?[7]—

"'Kaçyapa said,—Ruin overtakes the kingdom of the Kshatriya when the Brāhmana and Kshatriya contend with each other. Robbers infest that kingdom in which confusion prevails, and all good men regard the ruler to be a *Mleccha*.[8] Their oxen do not thrive, nor their children. Their pots (of milk) are not churned, and no sacrifices are performed there. The children do not study the Vedas in kingdoms where Brāhmanas abandon Kshatriyas.[9] In their houses wealth does not increase. Their children do not become good and do not study the scriptures and perform sacrifices. Those Kshatriyas that abandon Brāhmanas become impure in blood and assume the nature of robbers.[10] The Brāhmana and the Kshatriya are connected with each other naturally, and each protects the other. The Kshatriya is the cause of the Brāhmana's growth and the Brāhmana is the cause of the Kshatriya's growth.[11] When

* *Children* is a pleonasm for *subjects*, suggested by the word *Pitris* to which it is antithetical.—T.

each helps the other, both attain to great prosperity. If their friendship, existing from days of old, breaks, a confusion sets over everything.[12] No person desirous of crossing the ocean of life succeeds in his task even as a small boat floating on the bosom of the sea. The four orders of men become confounded and destruction overtakes all.[13] If the Brāhmana who is like a tree is protected, it then showers gold and honey. If, on the other hand, it is not protected, it then showers tears and sin.[14] When Brāhmanas fall away from the Vedas and (in the absence of a Kshatriya ruler) seek protection from the scriptures, then Indra does not pour rain seasonably and diverse kinds of calamities ceaselessly afflict the kingdom.[15] When a sinful wretch having slain a woman or a Brāhmana does not incur obloquy in assemblies of fellowmen and has not to stand in fear of the king, then danger threatens the Kshatriya ruler.[16] In consequence of the sins perpetrated by sinful men, the god Rudra appears in the kingdom. Indeed, the sinful by their sins bring upon them that god of vengeance. He then destroys all, the honest and the wicked alike (without making any distinction).[17]—

"'Aila said,—Whence does Rudra spring? What also is his form? Creatures are seen to be destroyed by creatures. Tell me all this, O Kaçyapa! Whence does the god Rudra spring?[18]—

"'Kaçyapa said,—Rudra exists in the hearts of men. He destroys the bodies themselves in which he dwells as also the bodies of others. Rudra has been said to be like atmospheric visitations and his form is like that of the wind-gods.[19]—

"'Aila said,—The Wind does not, by blowing, visibly destroy men on *all* occasions, nor does the deity of the clouds do so by pouring rain. On the other hand, it is seen among men that they lose their senses and are slain through lust and malice.[20]—

"'Kaçyapa said,—Fire, blazing forth in one house, burneth a whole quarter or an entire village. Similarly, this deity stupifies the senses of some one and then that stupefaction touches all, the honest and the wicked alike, without any distinction.[21]—

"'Aila said,—If chastisement touches all, *viz.*, the honest and the wicked alike, in consequence of the sins perpetrated by the sinful, why should men, in that case, do acts that are good? Indeed, why should they abstain from wicked acts?[22]—

"'Kaçyapa said,—By avoiding all connection with the sinful, one becomes pure and stainless. In consequence, however, of their being mixed with the sinful, the sinless are overtaken by chastisement. Wood that is wet, if mixed with wood that is dry, is consumed by fire in consequence of such co-existence. The sinless, therefore, should never mingle with the sinful.—[23]

"'Aila said,—The Earth holds the honest and the wicked. The sun warms the honest and the wicked. The wind blows equally for them. Water cleanses them equally!—[24]

"'Kaçyapa said,—Such, indeed, is the course of this world, O prince! It is not so, however, hereafter. In the other world, there is great difference of condition between the person that acts righteously and him that acts sinfully.[25] The regions that meritorious men acquire are full of honey and possessed of the splendour of gold or of a fire upon which clarified butter has been poured. Those regions also are likened to the navel of ambrosia. The meritorious person enjoys great felicity there. Death, decrepitude, and sorrow, are not there.[26] The region for the sinful is hell. Darkness and ceaseless pain are there, and it is full of sorrow. Sinking in infamy, the man of sinful deeds indulges in regret there for many years.[27] In consequence of a disunion between Brāhmanas and Kshatriyas, unbearable griefs afflict the people. Knowing this, a king should appoint a (Brāhmana) priest possessed of experience and wide knowledge.[28] A king should first install the priest in his office, and then cause his own coronation. This has been laid down in the ordinance. The ordinances declare that the Brāhmana is the foremost of all creatures. Men acquainted with the Vedas say that the Brāhmana was created first.[29] In consequence of the precedence of his birth, all things that are good in this world are vested in him. The rightful owner of all the best things that have flowed from the Creator, the Brāhmana is also, for such precedence, worthy of the respect and the worship of all creatures.[30] A king, however,

powerful, should, according to the dictates of the scriptures, bestow upon the Brāhmana whatever is best and distinguished above others.[31] The Brāhmana contributes to the aggrandisement of the Kshatriya, and the Kshatriya to the aggrandisement of the Brāhmana. Brāhmanas should, therefore, be especially and always worshipped by kings.—' "[32]

SECTION LXXIV.

"Bhishma said,—'It is said that the preservation and growth of the kingdom rest upon the king. The preservation and growth of the king rests upon the king's priest.[1] That kingdom enjoys true felicity where the invisible fears of the subjects are dispelled by the Brāhmana and all visible fears are dispelled by the king with the might of his arms.[2] In this connection is cited the old narrative of the discourse between king Muchukunda and Vaiçravana.[3] King Muchukunda, having subjugated the whole Earth, repaired to the lord of Alakā for testing his strength[4] King Vaiçravana created (by ascetic power) a large force of *Rākshasas*. These grinded the forces led by Muchukunda.[5] Beholding the slaughter of his army, king Muchukunda, O chastiser of foes, began to rebuke his own learned priest (Vaçishtha).[6] Thereupon that foremost of righteous persons, *viz.*, Vaçishtha, underwent very severe penances and, causing those *Rākshasas* to be slain, ascertained the true course upon which Muchukunda was bent.[7] When king Vaiçravana's troops were being slaughtered, he showed himself unto Muchukunda and said these words.

" 'The Lord of treasures said,—Many kings of old, more powerful than thou art, aided by their priests, had never approached me thus.[9] All of them were skilled in weapons and all of them were possessed of might. Regarding me as the grantor of weal and woe, they approached me for offering worship.[10] In truth, if thou hast might of arms, it behoves thee to display it. Why dost thou act so proudly, aided by Brāhmana might ?[11]—Enraged at these words, Muchukunda, without pride and fear, said unto the Lord of treasures these words fraught with reason and justice.[12]—The Self-born Brah-

man created the Brāhmana and the Kshatriya. They have a common origin. If they apply their forces separately, they would never be able to uphold the world.[13] The power of penances and *mantras* was bestowed upon Brāhmanas; the might of arm and of weapons was bestowed upon Kshatriyas.[14] Aggrandised by both kinds of might, kings should protect their subjects. I am acting in that way. Why dost thou, O lord of Alakā, rebuke me then?[15]—Thus addressed, Vaiçravana said unto Muchukunda and his priest,—I never, without being ordered (by the Self-create) bestow sovereignty upon any one. Nor do I ever, without being ordered, take it away from any one. Know this, O king![16] Do thou rule then the whole Earth without bounds!—Thus addressed, king Muchukunda replied, saying,[17]—I do not, O king, desire to enjoy sovereignty obtained in gift from thee! I desire to enjoy sovereignty obtained by the might of my own arms!'[18]—

"Bhishma continued,—'At these words of Muchukunda, Vaiçravana, seeing the king fearless in the observance of Kshatriya duties, became filled with surprise.[19] King Muchukunda, devoted to Kshatriya duties, continued to rule the entire Earth obtained by the might of his own arms.[20] That virtuous king who rules his kingdom, aided by and yielding precedence to the Brāhmana, succeeds in subjugating the whole Earth and achieving great fame.[21] The Brāhmana should every day perform his religious rites and the Kshatriya should always be armed with weapons. Between them they are the rightful owners of everything in the universe.'"[22]

SECTION LXXV.

"Yudhishthira said,—'Tell me, O grandsire, that conduct by which a king succeeds in aggrandising his subjects and earning regions of felicity in the other world.'[1]

"Bhishma said,—'The king should be liberal and should perform sacrifices, O Bhārata! He should be observant of vows and penances, and should be devoted to the duty of protecting his subjects.[2] Righteously protecting all his subjects, he should honor all righteous persons by standing up

when they come and by making gifts unto them.[3] If the king regards it, righteousness becomes regarded everywhere. Whatever acts and things are liked by the king are liked by his subjects.[4] Unto his foes the king should always be like Death, with the rod of chastisement uplifted in his hands. He should exterminate robbers everywhere in his kingdom and never pardon any one from caprice.[5] The king, O Bhārata, earns a fourth part of the merit that his subjects earn under his protection.[6] By only protecting his subects the king acquires a fourth part of the merit that his subjects acquire by study, by gifts, by pouring libations, and by worshipping the gods,[7] The king acquires a fourth part of also the sin that his subjects commit in consequence of any distress in the kingdom arising from the king's neglect in discharging the duty of protection.[8] Some say that the king earns a moiety, and some say the full measure, of whatever sin is caused by his becoming cruel and untruthful in speech.[9] Listen now to the means by which the king may be cleansed of such sins. If the king fails to restore to a subject the wealth that has been stolen away by thieves, he should then compensate the injured man from his own treasury, or, in case of inability, with wealth obtained from his dependents.[10] All the orders should protect the wealth of a Brāhmana even as they should the Brāhmana's body or life. The person that offends against Brāhmanas should be exiled from the kingdom.[11] Everything is protected by protecting the Brāhmana's wealth. Through the grace of the Brāhmana, which may thus be secured, the king becomes crowned with success.[12] Men seek the protection of a competent king like creatures seeking relief from the clouds or birds seeking refuge in a large tree.[13] A cruel and covetous king, with lustful soul and ever seeking the gratification of his desires never succeeds in protecting his subjects.'[14]

"Yudhishthira said,—'I do not, for a moment, desire the happiness that sovereignty bestows or sovereignty itself for its own seek. I desire it, however, for the sake of the merit one may acquire from it. It seems to me that no merit is attached to it.[15] No need for sovereignty then by which no merit can be acquired! I shall, therefore, retire into the woods from

desire of earning merit. Laying aside the rod of chastisement, and subduing my senses, I shall go to the woods which are sacred and seek to acquire the merit of righteousness by becoming an ascetic subsisting upon fruits and roots.'[1-17]

"Bhishma said,—'I know, O Yudhishthira, what the nature of thy heart is, and how inoffensive is thy disposition. Thou wilt not, however, by inoffensiveness alone, succeed in ruling thy kingdom.[18] Thy heart is inclined to mildness, thou art compassionate, and thou art exceedingly righteous. Thou art without energy, and thou art virtuous and full of mercy. People, therefore, do not regard thee much.[19] Follow the conduct of thy sire and grandsire. Kings should never adopt that conduct which thou desirest to adopt.[20] Never be touched by such anxiety (after doing thy duty), and never adopt such inoffensiveness of conduct. By becoming so, thou wouldst not succeed in earning that merit of righteousness which arises from protecting subjects.[21] The behaviour thou wishest to adopt, impelled by thy own intelligence and wisdom, is not consistent with those blessings which thy sire Pāndu or thy mother Kunti used to solicit for thee.[22] Thy sire always solicited for thee courage, might, and truth. Kunti always solicited for thee high-mindedness and liberality.[23] The offerings with *Swahā* and *Swadhā* in *Çrāddhas* and sacrifices are always asked from children by the *Pitris* and the deities.[24] Whether gifts and study and sacrifices and the protection of subjects be meritorious or sinful, thou hast been born to practise and perform them.[25] The fame, O son of Kunti, is never tarnished of men that even fail in bearing the burthens which are placed on them and unto which they are yoked in life.[26] Even a horse, if properly trained, succeeds in bearing, without falling down, a burthen. (What need then be said of thee that art a human being ?) One incurs no censure if only his acts and words be proper, for success is said to depend upon acts (and words).[27] No person, be he a man virtuously following the domestic mode of life, or be he a king, or be he a *Brahmachārin*, has ever succeeded in conducting himself without tripping.[28] It is better to do an act which is good and in which there is small merit than to totally abstain from all

acts, for total abstention from acts is very sinful.[29] When a high-born and righteous person succeeds in obtaining affluence, the king then succeeds in obtaining prosperity in all his affairs.[30] A virtuous king, having obtained a kingdom, should seek to subdue some by gifts, some by force, and some by sweet words.[31] There is no one more virtuous than he upon whom high-born and learned persons rely from fear of losing their means of sustenance and depending upon whom they live in contentment.'[32]

"Yudhishthira said,—'What acts, O sire, are conducive to heaven? What is the nature of the great felicity that is derived from them? What also is the high prosperity that may be obtained thence? Tell me all this, if thou knowest!'[33]

"Bhishma said,—'That man from whom a person afflicted with fear obtains relief even for a moment, is the most worthy of heaven amongst us. This that I tell thee is very true.'[34] Be thou cheerfully the king of the Kurus, O foremost one of Kuru's race, acquire heaven, protect the good. and slay the wicked![35] Let thy friends, together with all honest men, derive their support from thee, like all creatures from the deity of the clouds and like birds from a large tree with delicious fruits.[36] Men seek the protection of that person who is dignified, courageous, capable of smiting, compassionate, with senses under control, affectionate towards all, and equitable, and just.' "[37]

SECTION LXXVI.

"Yudhishthira said,—'O grandsire, amongst Brāhmanas some are engaged in the duties proper to their order, while others are engaged in other duties. Tell me the difference between these two classes!'[1]

"Bhishma said,—'Those Brāhmanas, O king, that are possessed of learning and beneficent features, and that look upon all creatures with an equal eye, are said to be equal to *Brahma*.[2] They that are conversant with the *Richs*, the *Yajus*, and the *Sāmans*, and who are devoted to the practices of their order, are, O king, equal to the very gods.[3] Those,

however, amongst them that are not well-born and not devoted to the duties of their order, and are, besides, wedded to evil practices, are like Cudras.[4] A virtuous king should realise tribute from and impress without pay into the public service those Brāhmanas that are not possessed of Vedic lore and that have not their own fires to worship.[5] They that are employed in courts of justice for summoning people, they that perform worship for others for a fee, they that perform the sacrifices of Vaiçyas and Cudras, they that officiate in sacrifices on behalf of a whole village, and they that make voyages on the ocean,—these five are regarded as *Chandālas* among Brāhmanas.*[6] They amongst them that become *Ritwijas*, *Purohitas*, counsellers, envoys, and messengers, become, O king, equal to Kshatriyas.†[7] They amongst them that ride horses or elephants or cars or become foot-soldiers, become, O king, equal to Vaiçyas.[8] If the king's treasury is not full, he may realise tribute from these. In realising tribute, the king, however, should except those Brāhmanas that are (for their conduct) equal to the gods or *Brahma*.[9] The Vedas say that the king is the lord of the wealth belonging to all the orders except Brāhmanas. He can take the wealth of those Brāhmanas also that have fallen away from their legitimate duties.[10] The king should never be indifferent towards those Brāhmanas that are not observant of their duties. For the sake of making his people virtuous, he should punish and separate them from their betters.[11] That king, O monarch, in whose territories a Brāhmana becomes a thief, is regarded by the learned to be the author of that misdeed.[12] Persons conversant with the Vedas declare that if a Brāhmana versed in the Vedas and observant of vows becomes, through want of sustenance, a thief, it is the duty of the king to provide for his support.[13] If, after provision has been made for his support, he does not

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* *Mahāpathika* is believed to mean a person making a voyage by the sea or the ocean. The literal meaning seems to be 'a person making a long or distant voyage'—T.

† A *Ritwij* is a priest employed on a special occasion. A *Purohita* is one who always acts as a priest.—T.

abstain from thefts, he should then, O scorcher of foes, be banished from the kingdom with all his kinsmen.' "[14]

SECTION LXXVII.

"Yudhishthira said,—'Of whose wealth, O bull of Bharata' race, is the king regarded to be the lord? And what conduct also should the king adopt? Discourse to me on this, O grandsire!'[1]

"Bhishma said,—'The Vedas declare that the king is the lord of the wealth that belongs to all persons except Brāhmanas, as also of those Brāhmanas that are not observant of their proper duties.[2] The king should not spare those Brāhmanas that are not observant of their duties. The righteous say that this is the ancient custom of kings.[3] That king, O monarch, in whose dominion a Brāhmana becomes a thief, is regarded to be the author of that misdeed. The king it is that becomes sinful on that account. In consequence of such a circumstance, kings regard themselves to be worthy of reproach. All righteous kings, therefore, provide Brāhmanas with the means of support.[5] In this connection is cited the old narrative of the speech made by the king of the Kaikeyas unto a *Rākshasa* while the latter was about to abduct him away.[6] Of rigid vows and possessed of Vedic lore, the king of the Kaikeyas, O monarch, while living in the woods, was forcibly seized on a certain occasion by a *Rākshasa*.[7]

"'The king said,—There is no thief in my territories, nor any person of wicked behaviour, nor any one that drinks alcohol. There is no one in my dominions who has not his sacred fire or who does not perform sacrifices. How then hast thou been able to possess my heart?[8] There is no Brāhmana in my dominions who is not possessed of learning or who is not observant of vows or who has not drunk *Soma*. There is no one who has not his sacred fire or who does not perform sacrifices. How then hast thou been able to possess my soul?[9] In my dominions no sacrifice has been performed without completing it by *Dakshinā*. No one in my dominions studies the Vedas who is not observant of vows. How then hast thou

been able to possess my soul?[10] The Brāhmanas in my kingdom teach, study, sacrifice, officiate at others' sacrifices, give, and receive gifts. All of them are observant of those six acts.[11] The Brāhmanas in my kingdom are all devoted to the performance of the duties of their order. Worshipped and provided for, they are mild, and truthful in speech. How then hast thou been able to possess my soul?[12] The Kshatriyas in my kingdom are all devoted to the duties of their order. They never beg but give, and are conversant with truth and virtue. They never teach but study, and perform sacrifices but never officiate at the sacrifices of others. They protect the Brāhmanas and never fly from battle. How then hast thou been able to possess my soul?[13-14] The Vaiçyas in my dominion are all observant of the duties of their order. With simplicity and without deceit they derive their sustenance from agriculture, cattle-keeping, and trade. They are all heedful, observant of religious rites and excellent vows, and truthful in speech.[15] They give to guests what is their due, are self-restrained, and pure, and attached to their relatives and kinsmen. How then hast thou been able to possess my heart?[16] The Cudras in my kingdom, observant of the duties of their order, humbly and duly serve and wait upon the other three orders without entertaining any malice towards them. How then hast thou been able to possess my heart?[17] I support the helpless and the old, the weak, the ill, and women (without guardians), by supplying them with all their necessaries. How then hast thou been able to possess my heart.[18] I am never an exterminater of the special customs of families and of countries existing duly from days of old. How then hast thou been able to possess my heart?[19] The ascetics in my kingdom are protected and worshipped. They are always honored and entertained with food. How then hast thou been able to possess my heart?[20] I never eat without feeding others from my dishes. I never go to other people's wives. I never sport or recreate alone. How then hast thou been able to possess my heart?[21] No one in my kingdom who is not a *Brahmachārin* begs his food, and no one who leads the Bikshu mode of life desires to be a *Brah-*

machārin. No one who is not a *Ritwij* pours libations (of clarified butter) upon the sacrificial fire. How then hast thou been able to possess my soul ?[22] I never disregard the learned or the old or those that are engaged in penances. When the whole population sleeps, I keep myself awake (for watching and protecting). How then hast thou been able to possess my heart ?[23] My priest possesses knowledge of self. He is given to penances, and is conversnt with all duties. Possessed of great intelligence, he has the fullest power over my kingdom.[24] By gifts I desire to acquire knowledge, and by truth and the protection of Brāhmanas, I desire to attain regions of blessedness in heaven. By service I attach myself to my preceptors. I have no fear of *Rākshasas !*[25] In my kingdom there are no widows, no wicked Brāhmanas, no Brāhmana that has fallen away from his duties, no decietful person, no thief, no Brāhmana that officiates in the sacrifices of people for whom he should never officiate, and no perpetrator of sinful deeds. I have no fear of *Rākshasas.*[26] There is no space in my body, of even two fingers' breadth, that does not bear the scar of a weapon-wound. I always fight for the sake of righteousness. How hast thou been able to possess my heart ?[27] The people of my kingdom always invoke blessings upon me in order that I may always be able to protect kine and Brāhmanas and perform sacrifices. How then hast thou been able to possess me ?[28]—

"The *Rākshasa* said,—Since thou art observant of thy duties under all circumstances, therefore, O king of the Kaikeyas, go back to thy abode ! Blessed be thou, I leave thee ![29] They, O king of the Kaikeyas, who protect kine and Brāhmanas and all their subjects, have nothing to fear from *Rākshasas*, and much less from sinful persons.[30] Those kings that give the lead to Brāhmanas and whose might depends upon that of the Brāhmanas, and whose subjects discharge the duties of hospitality, always succeed in acquiring heaven ![31]—'

"Bhishma continued,—'Thou shouldst, therefore, protect the Brāhmanas. Protected by thee, they will protect thee in return. Their blessings, O king, would surely descend upon kings of righteous behavior.[32] For the sake of righteousness,

those Brāhmanas that are not observant of the duties of their order should be chastised and separated (into a distinct class) from their betters.[33] A king who conducts himself in this way towards the people of his city and the provinces, obtains prosperity here and residence in heaven with Indra.' "[34]

SECTION LXXVIII.

"Yudhishthira said,—'It has been said that in seasons of distress a Brāhmana may support himself by the practice of Kshatriya duties. Can he, however, at any time, support himself by the practice of the duties laid down for the Vaiçyas ?'[1]

"Bhishma said,—'When a Brāhmana loses his means of support and falls into distress, he may certainly betake himself to the practices of a Vaiçya and derive his support by agriculture and keeping cattle, if, of course, he is incompetent for Kshatriya duties.'[2]

"Yudhishthira said,—'If a Brāhmana, O bull of Bharata's race, betakes himself to the duties of a Vaiçya, what articles may he sell without losing his prospect of heaven ?'[3]

"Bhishma said,—'Wines, salt, sessamum seeds, animals having manes, bulls, honey, meat, and cooked food, O Yudhishthira,[4] under all circumstances, a Brāhmana should avoid. A Brāhmana, by selling these, would sink into hell.[5] A Brāhmana, by selling a goat, incurs the sin of selling the god of fire; by selling a sheep, the sin of selling the god of water; by selling a horse, the sin of selling the god of the sun; by selling cooked food, the sin of selling land; and by selling a cow, the sin of selling Sacrifice and the *Soma* juice. These, therefore, should not be sold (by a Brāhmana).[6] They that are good do not applaud the purchase of uncooked food by giving cooked food in exchange. Uncooked food, however, may be given for procuring cooked food, O Bhārata.[7]*—We will eat this cooked food of thine. Thou mayst cook these

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* *Ama* is raw food, such as paddy or uncooked rice, or fruits, &c.—T.

raw things (that we give in exchange).—In a compact of this kind there is no sin.[8] Listen, O Yudhishthira, I shall speak to thee of the eternal practice, existing from days of old, of persons conducting themselves according to approved usages![9]—I give thee this. Give me this other thing in return!—Exchange by such agreement is righteous. To take things by force, however, is sinful.[10] Even such is the course of the old usage followed by the *Rishis* and others. Without doubt, this is righteous.'[11]

"Yudhishthira said,—'When, O sire, all the orders, giving up their respective duties, take up arms against the king, then, of course, the power of the king decreases.[12] By what means should the king then become the protector and refuge of the people? Resolve this doubt of mine, O king, by speaking to me in detail!'[13]

"Bhishma said,—'By gifts, by penances, by sacrifices, by peacefulness, and by self-restraint, all the orders headed by the Brāhmanas should, on such occasions, seek their own good.[14] Those amongst them that are endued with Vedic strength, should rise up on every side and like the gods strengthening Indra contribute (by Vedic rites) to enhance the strength of the king.[15] Brāhmanas are said to be the refuge of the king while his power suffers decay. A wise king seeks the enhancement of his power by means of the power of the Brāhmanas.[16] When the king, crowned with victory, seeks the re-establishment of peace, all the orders then betake themselves to their respective duties.[17] When robbers, breaking through all restraints, spread devastation around, all the orders may take up arms. By so doing they incur no sin, O Yudhishthira!'[18]

"Yudhishthira said,—'If all the Kshatriyas become hostile towards the Brāhmanas, who then will protect the Brāhmanas and their Vedas? What then should be the duty of the Brāhmanas and who will be their refuge?'[19]

"Bhishma said,—'By penances, by *Brahmacharyya*, by weapons, and by (physical) might, applied with or without the aid of deceit, the Kshatriyas should be subjugated.[20] If the Kshatriya misconducts himself, especially towards Brāhmanas,

the Vedas themselves will subjugate them. The Kshatriyas have sprung from the Brāhmanas.[21] Fire has sprung from water; the Kshatriya from the Brāhmana; and iron from stone. The energy of fire, the Kshatriya, and iron, are irresistible. But when these come into contact with the sources of their origin, their force becomes neutralised.[22] When iron strikes stone, or fire battles with water, or the Kshatriya becomes hostile to the Brāhmana, then the strength of each of those three becomes destroyed.[23] Thus, O Yudhishthira, the energy and might, howsoever great and irresistible, of Kshatriyas become quelled as soon as they are directed against the Brāhmanas.[24] When the energy of the Brāhmanas becomes mild, when Kshatriya energy becomes weak, when all men misbehave themselves towards the Brāhmanas,[25] they that engage in battle then, casting off all fear of death, for protecting the Brāhmanas, morality, and their own selves,[26]—those persons, moved by righteous indignation and possessed of great strength of mind, succeed in winning high regions of bliss hereafter. All persons should take up arms for the sake of Brāhmanas.[27] Those brave persons that fight for Brāhmanas attain to those felicitous regions in heaven that are reserved for persons that have always studied the Vedas with attention, that have performed the austerest of penances, and that have, after fasting, cast off their bodies into blazing fires.[28] The Brāhmana, by taking up arms for the three other orders, does not incur sin. People say that there is no higher duty than casting off life under such circumstances.[29] I bow to them and blessed be they that thus lay down their lives in seeking to chastise the enemies of Brāhmanas. Let us attain to that region which is intended for them. Manu himself has said that those heroes repair to the region of Brahman.[30] As persons become cleansed of all their sins by undergoing the final bath in a horse-sacrifice, even so they that die at the edge of weapons while fighting wicked people, become cleansed of all their sins.[31] Righteousness becomes unrighteousness, and unrighteousness becomes righteousness, according to place and time. Such is the power of place and time (in determining the character of human acts).[32] The friends of humanity,

by doing even acts of cruelty, have attained to high heaven. Righteous Kshatriyas, by doing even sinful acts, have attained to blessed ends.*[33] The Brāhmana, by taking up arms on these three occasions, does not incur sin, *viz.*, for protecting himself, for compelling the other orders to betake themselves to their duties, and for chastising robbers !'[34]

"Yudhishthira said,—'If when robbers raise their heads and an intermixture of the orders begins to take place in consequence of confusion, and Kshatriyas become incompetent, some powerful person other than a Kshatriya seeks to subdue those robbers for the sake of protecting the people,[35]† indeed, O best of kings, if that powerful person happens to be a Brāhmana or a Vaiçya or a Cudra, and if he succeeds in protecting the people by righteously wielding the rod of chastisement,[36] is he justified in doing what he does or is he restrained by the ordinances from accomplishing that duty? It seems that others, when the Kshatriyas prove so wretched, should take up weapons.'[37]

"Bhishma said,—'Be he a Cudra or be he the member of any other order, he that becomes a raft on a raftless current, or a means of crossing where means there are none, certainly deserves respect in every way.[38] That person, O king, relying upon whom helpless men, oppressed and made miserable by robbers, live happily,[39] deserves to be lovingly worshipped by all as if he were a near kinsman. The person, O thou of Kuru's race, that dispels the fears of others, always deserves respect.[40] What use is there of bulls that would not bear burthens, or of kine that would not yield milk, or of a wife that is barren? Similarly, what need is there for a king that is not competent to grant protection?[41] As an elephant made

* The allusion is to such men as Utanka and Parāçara, who, although they performed such cruel acts as the snake-sacrifice and the *Rākshasa*-sacrifice, were none-the-less entitled to heaven. So Kshatriya kings, by invading the kingdoms of their foes and slaying thousands of men and animals, are nevertheless regarded to be righteous and ultimately go to heaven.—T.

† *Kshatrārthe*, i. e., for protecting the subjects. *Anya* means some one who is not a Kshatriya. *Abhibhavet* means 'subdues.'—T.

of wood, or a deer made of leather, as a person without wealth, or one that is a eunuch, or a field that is sterile,[42] even so is a Brāhmana that is void of Vedic lore and a king incapable of granting protection. Both of them are like a cloud that does not pour rain.[43] That person who always protects the good and restrains the wicked, deserves to become a king and to govern the world.' "[44]

SECTION LXXIX.

"Yudhishthira said,—'What, O grandsire, should be the acts and what the behaviour of persons employed as priests in our sacrifices? What sort of persons should they be, O king? Tell me all this, O foremost of speakers!'[1]

"Bhishma said,—'It is laid down for those Brāhmanas that are elligible as priests that they should be conversant with the *Chhandas* including the *Sāmans*, and all the rites inculcated in the *Çrutis*, and that they should be able to perform all such religious acts as lead to the prosperity of the king.[2] They should be devotedly loyal and utter agreeable speeches in addressing kings. They should also be friendly towards one another, and cast equal eyes on all.[3] They should be devoid of cruelty, and truthful in speech. They should never be usurers, and should always be simple and sincere. One that is peaceful in temper, destitute of vanity, modest, charitable, self-restrained, and contented, possessed of intelligence, truthful, observant of vows, and harmless to all creatures, without lust and malice, and endued with the three excellent qualities,[5] devoid of envy and possessed of knowledge, deserves the seat of Brahman himself. Persons with such qualities, O sire, are the best of priests and deserve every respect.'[6]

"Yudhishthira said,—'There are Vedic texts about the gift of *Dakshinā* in sacrifices. There is no ordinance, however, which lays down that so much should be given.[7] This ordinance (about the gift of *Dakshinā*) has not proceeded from motives connected with the distribution of wealth. The command of the ordinance, in consequence of the provision in cases of incapacity, is terrible. That command is blind to

the competence of the sacrificer.[8]* The audition occurs in the Vedas that a person should, with devotion, perform a sacrifice. But what can devotion do when the sacrifice is stained by falsehood ?'[9]†

"Bhishma said,—'No man acquires blessedness or merit by disregarding the Vedas or by deceit or falsehood. Never think that it is otherwise.[10] *Dakshinā* constitutes one of the limbs of sacrifice and conduces to the nourishment of the Vedas. A sacrifice without *Dakshinā* can never lead to salvation.[11] The efficacy, however, of a single *Purnapātra* is equal to that of any *Dakshinā* however rich. Therefore, O sire, every one belonging to the three orders should perform sacrifices.‡[12] The Vedas have settled that *Soma* is as the king himself to the Brāhmanas. Yet they desire to sell it for the sake of performing sacrifices, though they never wish to sell it for gaining a livelihood.[13] *Rishis* of righteous behaviour have declared, agreeably to the dictates of morality, that a sacrifice performed with the proceeds of the sale of *Soma* serves to extend sacrifices.$[14] These three, *viz.*, a person, a sacrifice, and *Soma*, must be of good character. A person that is of bad character is neither for this nor for the other world.[15] This audition has been heard by us that the sacrifice which high-souled Brāhmanas perform by wealth earned by excessive physical labour,

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* *Idam cāstram Pratidhanam na* is thus explained by Nilakantha. In cases of incapacity, again, to give the prescribed *Dakshinā*, the sacrificer is directed to give away *all* he has. This direction or command is certainly terrible, for who can make up his mind to part with *all* his wealth for completing a sacrifice ?—T.

† The falsehood consists in finding substitutes for the *Dakshinās* actually laid down. They are morsels of cooked food for a living cow, a grain of barley for a piece of cloth ; a copper coin for gold ; &c.—T.

‡ The fact is that although the sacrificer may not be able to give the *Dakshinā* actually laid down in the Vedas, yet by giving its substitute he does not lose any merit, for a single *Purnapātra* (256 handfuls of rice) is as efficacious, if given away with devotion, as the richest *Dakshinā*.—T.

$ Ie., such a sacrifice, instead of producing no merit, becomes the means of extending the cause of sacrifices. In other words, such a sacrifice is fraught with merit.—T.

is not productive of great merit.[16] There is a declaration in the Vedas that penances are higher than sacrifices. I shall now speak to thee of penances. O learned prince, listen to me![17] Abstention from injury, truthfulness of speech, benevolence, compassion,—these are regarded as penances by the wise and not the emaciation of the body.[18] Disregard of the Vedas, disobedience to the dictates of the scriptures, and violation of all wholesome restraints, are productive of self-destruction.[19] Listen, O son of Prithā, to what has been laid down by those that pour ten libations upon the fire at ten times of the day.—For them that perform the sacrifice of penance, the *Yoga* they endeavour to effect with *Brahma* is their ladle; the heart is their clarified butter; and high knowledge constitutes their *Pavitra*.[20]* All kinds of crookedness mean death, and all kinds of sincerity are called *Brahma*. This constitutes the subject of knowledge. The rhapsodies of system-builders cannot affect this.[21]—' "

SECTION LXXX.

"Yudhishthira said,—'The most trifling act, O grandsire, cannot be accomplished by any man if unaided. What then need be said of the king (who has to govern a kingdom)?[1] What should be the behaviour and what the acts of the king's minister? Upon whom should the king repose confidence and upon whom he should not.'[2]

"Bhishma said,—'Kings, O monarch, have four kinds of friends. They are he that has the same object, he that is devoted, he that is related by birth, and he that has been won over (by gifts and kindness).[3] A person of righteous soul, who would serve one and not both sides, is the fifth in the enumeration of the king's friends. Such a person adopts that side on which righteousness is, and accordingly acts righteously.[4] With respect to such a person, the king should never disclose such purposes of his as would not enlist his sympathy.

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* A *Pavitra* is made by a couple of *Kusa* blades for sprinkling clarified butter upon the sacrificial fire.—T.

Kings desirous of success are obliged to adopt both kinds of paths, righteous and unrighteous.[5] Of the four kinds of friends, the second and the third are superior, while the first and the fourth should ever be regarded with suspicion. In view, however, of those acts which the king should do in person, he should always regard with suspicion all the four.[6] The king should never act heedlessly in the matter of watching his friends. A king that is heedless is always overpowered by others.[7] A wicked man assumes the garb of honesty, and he that is honest becomes otherwise. A foe may become a friend and a friend may become a foe.[8] A man cannot always be of the same mind. Who is there that would trust him completely? All the chief acts, therefore, of a king he should accomplish in his own presence.[9] A complete reliance (on his ministers) is destructive of both morality and profit. A want of trust again in respect of all is worse than death.[10] Trustfulness is premature death. One incurs danger by trustfulness. If one trusts another completely, he is said to live by the sufferance of the trusted person.[11] For this reason every one should be trusted as also mistrusted. This eternal rule of policy, O sire, should be kept in view.[12] One should always mistrust that person who would, upon one's demise, obtain one's wealth. The wise declare such a person to be one's enemy.[13] A person whose joy knows no bounds upon beholding the aggrandisement of the king and who feels miserable upon seeing the king's decay, furnishes the indications of one of the best friends of the king.[14] He whose fall would be brought about by thy fall, should be trusted by thee completely even as thou shouldst trust thy sire. Thou shouldst, to the best of thy power, aggrandise him as thou winnest aggrandisement for thyself.[15-16] One who, in even thy religious rites, seeks to rescue thee from harm, would seek to rescue thee from harm's way in every other business. Such a one should be regarded as thy best friend. They, on the other hand, that wish one harm are one's foes.[17] That friend is said to be like thy own self who is inspired with fear when calamity overtakes thee and with joy when prosperity shines on thee.[18] A person possessed of beauty, fair complexion, excellent voice,

liberality, benevolence, and good birth, cannot be such a friend.[19] That person who is possessed of intelligence and memory, who is clever in the transaction of business, who is naturally averse from cruelty, who never indulges in wrath, and who, whether regarded or disregarded is never dissatisfied,[20] be he thy priest or preceptor or honored friend, should always receive thy worship if he accepts the office of thy counseller and resides in thy abode.[21-22] Such a person may be informed of thy most secret counsels and the true state of all thy affairs religious or pertaining to matters of profit. Thou mayst confide in him as in thy own sire.[23] One person should be appointed to one task, and not two or three. These may not tolerate each other. It is always seen that several persons, if set to one task, disagree with one another.[24] That person who achieves celebrity, who observes all restraints, who never feels jealous of others that are able and competent, who never does any evil act,[25] who never abandons righteousness from lust or fear or covetousness or wrath, who is clever in the transaction of business, and who is possessed of wise and weighty speech, should be thy foremost of ministers.[26] Persons possessed of good birth and good behaviour, who are liberal and who never indulge in brag, who are brave and respectable, and learned and full of resources,[27] should be appointed as ministers for supervising all thy affairs. Honored by thee and gratified with wealth, they would act for thy good and be of great help to thee.[28] Appointed to offices connected with profit and other important matters, they always bring about great prosperity.[29] Moved by a feeling of healthy rivalry, they discharge all duties connected with profit, holding consultations with one another when necessary.[30] Thou shouldst fear thy kinsmen as thou shouldst death itself. A kinsman can never bear a kinsman's prosperity even as a feudatory chief cannot bear to see the prosperity of his overlord.[31] None but a kinsman can feel joy at the destruction of a kinsman adorned with sincerity, mildness, liberality, modesty, and truthfulness of speech.[32] They, again, that have no kinsmen, cannot be happy. No men can be more contemptible than they that are destitute of kinsmen,

A person that has no kinsmen is easily overriden by foes.[33] Kinsmen constitute the refuge of one that is afflicted by other men, for kinsmen can never bear to see a kinsman afflicted by other people.[34] When a kinsman is persecuted by even his friends, every kinsman of the persecuted regards the injury to be inflicted upon himself. In kinsmen, therefore, there are both merits and faults.[35] A person destitute of kinsmen never shows favors to any one nor humbles himself to any one. In kinsmen, therefore, both merit and demerit may be marked.[36] One should, for this reason, always honor and worship his kinsmen in words and acts, and do them agreeable offices without injuring them at any time.[37] Mistrusting them at heart, one should behave towards them as if he trusted them completely. Reflecting upon their nature, it seems that they have neither faults nor merits.[38] A person who heedfully conducts himself in his way finds his very foes disarmed of hostility and converted into friends.[39] One who always conducts himself in this way amid kinsmen and relatives and bears himself thus towards friends and foes, succeeds in winning everlasting fame.' "[40]

Section LXXXI.

"Yudhishthira said,—'If one does not succeed in winning over one's kinsmen and relatives (by this course), they that are intended for becoming friends become foes. How should one, then, conduct one's self so that the hearts of both friends and foes may be won?'[1]

"Bhishma said,—'In this connection is cited the old history of a discourse between Vāsudeva and the celestial sage Nārada.[2] On a certain occasion Vāsudeva said,—Neither an illiterate and foolish friend, nor a learned friend of fickle soul, deserves, O Nārada, to know one's secret counsels.[3] Relying on thy friendship for me, I shall say something to thee, O sage! O thou that canst go to heaven at thy pleasure, one should speak to another if one be convinced of the intelligence of that other![4] I never behave with slavish obsequiousness towards my kinsmen by flattering speeches about their

prosperity. I give them half of what I have, and forgive their evil speeches.[5] As a fire-stick is grinded by a person desirous of obtaining fire, even so my heart is grinded by my kinsmen with their cruel speeches. Indeed, O celestial *Rishi*, those cruel speeches burn my heart every day.[6] Might resides in Sankarshana; mildness in Gada; and as regards Praddyumna, he surpasses even myself in beauty of person. (Although I have all these on my side) yet I am helpless, O Nārada![7] Many others among the Andhakas and the Vrishnis are possessed of great prosperity and might, and daring courage and constant perseverance.[8] He on whose side they do not range themselves meets with destruction. He, on the other hand, on whose side they do range themselves, achieves everything. Dissuaded (in turns) by both (*viz.*, Āhuka and Akrura,) I do not side either of them.[9] What can be more painful for a person than to have both Āhuka and Akrura on his side? What, again, can be more painful for one than not to have both of them on his side?*[10] I am like the mother of two brothers gambling against each other, invoking victory to both.[11] I am thus, O Nārada, afflicted by both. It behoveth thee to tell me that which is for the good of both myself and my kinsmen!—[12]

"'Nārada said,—Calamities, O Krishna, are of two kinds, *viz.*, external and internal. They arise, O thou of Vrishni's race, from one's own acts or from the acts of others.[13] The calamity that has now overtaken thee is an internal one and is born of thy own acts. Valadeva and others of the Bhoja race are partisans of Akrura,[14] and have taken up his side either for the sake of wealth, or mere caprice, or moved by words or by hate. As regards thyself, thou hast given away wealth obtained by thee to another.[15] Though possessed of men

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* The fact is that Āhuka and Akrura were bitterly opposed to each other. Both of them, however, loved Krishna. Āhuka always advised Krishna to shun Akrura, and Akrura always advised him to shun Āhuka. Krishna valued the friendship of both and could ill dispense with either. What he says here is that to have them both is painful and yet *not* to have them both is equally painful.—T.

who should be your friends, thou hast, however, by thy own act, brought calamity over thy head. Thou canst not take back that wealth, even as one cannot swallow again the food that he has vomited himself.[16] The kingdom cannot be taken back from Babhru and Ugrasena (unto whom it has been given). Thyself, O Krishna, cannot, in particular, take it back (from them) from fear of producing intestine dissensions.[17] Supposing the endeavour succeeds, it will do so after much trouble and after the accomplishment of the most difficult feats. A great slaughter and a great loss of wealth will ensue, perhaps, even total destruction.[18] Use then a weapon that is not made of steel, that is very mild and yet capable of piercing all hearts. Sharpening and resharpening that weapon correct the tongues of thy kinsmen !—[19]

" 'Vāsudeva said,—What is that weapon, O sage, which is not made of steel, which is mild, which still pierces all hearts, and which I must use for correcting the tongues of my kinsmen ?—[20]

" 'Nārada said,—'The giving of food to the best of thy power, forgiveness, sincerity, mildness, and honor to whom honor is due,—these constitute a weapon that is not made of steel.[21] With soft words alone turn away the wrath of kinsmen about to utter cruel speeches, and mollify their hearts and minds and slanderous tongues.[22] None who is not a great man with cleansed soul and possessed of accomplishments and friends can bear a heavy burthen. Take up this great weight (of governing the Vrishnis) and bear it on thy shoulders.[23] All oxen can bear heavy burthens on a level road. The stronger ones only among them can bear such burthens on a difficult road.[24] From disunion destruction will spring and overtake all the Bhojas and the Vrishnis ! Thou, O Keçava, art the foremost one among them. Do thou act in such a manner that the Bhojas and the Vrishnis may not meet with destruction.[25] Nothing but intelligence and forgiveness, restraint of the senses, and liberality, are present in a person of wisdom.[26] Advancing one's own race is always praiseworthy and glorious and conducive to long life. Do thou, O Krishna, act in such a way that destruction may not overtake thy

kinsmen.[27] There is nothing unknown to thee in respect of policy and the art of war, O lord![28] The Yādavas, the Kukuras, the Bhojas, the Andhakas, and the Vrishnis, are all dependent on thee even as all the worlds and all the regents of those worlds, O mighty-armed one! The *Rishis*, O Mādhava, always pray for thy advancement.[29] Thou art the lord of all creatures. Thou knowest the past, the present, and the future. Thou art the foremost one among all the Yādavas. Relying on thee, they expect to live in happiness!—' "[30]

SECTION LXXXII.

"Bhishma said,—'This that I have told thee constitutes the first means. Listen now, O Bhārata, to the second means. That man who seeks to advance the interests of the king should always be protected by the king.[1] If a person, O Yudhishthira, that is paid or unpaid, comes to thee for telling thee of the damage done to thy treasury when its resources are being embezzled by a minister,[2] thou shouldst grant him an audience in private and protect him also from the (impeached) minister. The ministers guilty of peculation seek, O Bhārata, to slay such informants.[3] They who plunder the royal treasury combine together for opposing the person who seeks to protect it, and if the latter be left unprotected, he is sure to be ruined.[4] In this conection also an old story is cited of what the sage Kālakavrikshiya had said unto the king of Koçala.[5] It hath been heard by us that once on a time the sage Kālakavrikshiya came to Kshemadarçin who had ascended the throne of the kingdom of Koçala.[6] Desirous of examining the conduct of all the officers of Kshemadarçin, the sage, with a crow kept within a cage in his hand, repeatedly travelled through every part of that king's dominions.[7] And he spoke unto all the men and said,—Study ye the corvine science! The crows tell me the present, the past, and the future![8]—Proclaiming this in the kingdom, the sage, accompanied by a large number of men, began to observe the misdeeds of all the officers of the king.[9] Having ascertained all the affairs in respect of that kingdom, and having learnt

that all the officers appointed by the king were guilty of malversation,[10] the sage, with his crow, came to see the king. Of rigid vows, he said unto the king,—I know everything (about thy kingdom)![11]—Arrived at the presence of the king, he said unto his minister adorned with the insignia of his office that he had been informed by his crow that the minister had done such a misdeed in such a place,[12] and that such and such persons know that he had plundered the royal treasury! My crow tells me this. Admit or prove the falsehood of the accusation quickly![13]—The sage then proclaimed the names of other officers who had similarly been guilty of embezzlement, adding,—My crow never says anything that is false![14]—Thus accused and injured by the sage, all the officers of the king, O thou of Kuru's race, (united together and) pierced his crow, while the sage slept, at night.[15] Beholding his crow pierced with a shaft within the cage, the regenerate *Rishi*, repairing to Kshemadarçin in the morning said unto him,[16]—O king, I seek thy protection! Thou art all powerful and thou art the master of the lives and wealth of all! If I receive thy command I can then say what is for thy good! Grieved on account of thee whom I regard as a friend, I have come to thee, impelled by my devotion and ready to serve thee with my whole heart![17] Thou art being robbed of thy wealth, I have come to thee for disclosing it without showing any consideration for the robbers. Like a driver that urges a good steed, I have come hither for awakening thee whom I regard a friend![18] A friend who is alive to his own interests and desirous of his own prosperity and aggrandisement, should forgive a friend that intrudes himself forcibly, impelled by devotion and wrath, for doing what is beneficial![19]—The king replied unto him, saying,—Why should I not bear anything thou wilt say, since I am not blind to what is for my good?[20] I grant thee permission, O regenerate one! Tell me what thou pleasest. I shall certainly obey the instructions thou wilt give me, O Brāhmana![21]—

"'The sage said,—Ascertaining the merits and faults of thy servants, as also the dangers thou incurrest at their hands, I have come to thee, impelled by my devotion, for

representing everything to thee![22] The teachers (of mankind) have of old declared what the curses are, O king, of those that serve others. The lot of those that serve the king is very painful and wretched.[23] He who has any connection with kings is said to have connection with snakes of virulent poison. Kings have many friends as also many enemies.[24] They that serve kings have to fear all of them. Every moment, again, they have fear from the king himself, O monarch.[25] A person serving the king cannot (with impunity) be guilty of heedlessness in doing the king's work. Indeed, a servant who desires to win prosperity should never display heedlessness in the discharge of his duties.[26] His heedlessness may move the king to wrath, and such wrath may bring down destruction (on the servant). Carefully learning how to behave himself, one should sit in the presence of the king as he should in the presence of a blazing fire.[27] Prepared to lay down life itself at every moment, one should serve the king attentively, for the king is all powerful and master of the lives and the wealth of all, and, therefore, like unto a snake of virulent poison.[28] He should always fear to indulge in evil speeches before the king, or to sit cheerlessly or in irreverent postures, or to wait in attitudes of disrespect or to walk disdainfully or display insolent gestures and disrespectful motions of the limbs.[29] If the king becomes gratified, he can shower prosperity like a god. If he becomes enraged he can consume to the very roots like a blazing fire.[30] This, O king, was said by Yama. Its truth is seen in the affairs of the world. I shall now (acting according to these precepts) do that which would enhance thy prosperity.[31] Friends like ourselves can give unto friends like thee the aid of their intelligence in seasons of peril. This crow of mine, O king, has been slain for doing thy business.[32] I cannot, however, blame thee for this. Thou art not loved by those (that have slain this bird). Ascertain who are thy friends and who thy foes. Do everything thyself without surrendering thy intelligence to others.[33] They who are on thy establishment are all peculators. They do not desire the good of thy subjects. I have incurred their hostility.[34] Conspiring with those servants

that have constant access to thee, they covet the kingdom after thee by compassing thy destruction. Their plans, however, do not succeed in consequence of unforeseen circumstances.[35] Through fear of those men, O king, I shall leave this kingdom for some other asylum. I have no worldly desire, yet those persons of decietful intentions have shot this shaft at my crow, and have, O lord, despatched the bird to Yama's abode. I have seen this, O king, with eyes whose vision has been improved by penances.[36-37] With the assistance of this single crow I have crossed this kingdom of thine that is like a river abounding with alligators and sharks and crocodiles and whales.[38] Indeed, with the assistance of that bird, I have passed through thy dominions like unto a Himālayan valley, impenetrable and inaccessible in consequence of trunks of (fallen) trees and scattered rocks and thorny shrubs and lions and tigers and other beasts of prey.[39] The learned say that a region inaccessible in consequence of gloom can be passed through with the aid of a light, and a river that is unfordable can be crossed by means of a boat. No means, however, exist for penetrating or passing through the labyrynth of kingly affairs.[40] Thy kingdom is like an inaccessible forest enveloped with gloom. Thou (that art the lord of it) canst not trust it. How then can I?[41] Good and evil are regarded here in the same light. Residence here cannot, therefore, be safe. Here a person of righteous deeds meets with death, while one of unrighteous deeds incurs no danger.[42] According to the requirements of justice, a person of unrighteous deeds should be slain but never one who is righteous in his acts. It is not proper, therefore, for one to stay in this kingdom long. A man of sense should leave this country soon.[43] There is a river, O king, of the name of Sitā. Boats sink in it. This thy kingdom is like that river. An all-destructive net seems to have been cast around it.[44] Thou art like the fall that awaits collectors of honey, or like attractive food containing poison. Thy nature now resembles that of dishonest men and not that of the good. Thou art like a pit, O king, abounding with snakes of virulent poison.[45] Thou resemblest, O king, a river full of sweet water but exceedingly difficult of access.

with steep banks overgrown with *Kāriras* and thorny canes.[46] Thou art like a swan in the midst of dogs, vultures, and jackals.[47] Grassy parasites, deriving their sustenance from a mighty tree, swell into luxuriant growth, and at last covering the tree itself overshadow it completely.[48] A forest conflagration sets in, and catching those grassy plants first, consumes the lordly tree with them. Thy ministers, O king, resemble those grassy parasites of which I speak. Do thou check and correct them.[49] They have been nourished by thee. But conspiring against thee, they are destroying thy prosperity.[50] Concealing (from thee) the faults of thy servants, I am living in thy abode in constant dread of danger, even like a person living in a room with a snake within it or like the lover of a hero's wife. My object is to ascertain the behaviour of the king who is my fellow-lodger.[51] I wish to know whether the king has his passions under control, whether his servants are obedient to him, whether he is loved by them, and whether he loves his subjects. For the object of ascertaining all these points, O best of kings, I have come to thee![52] Like food to a hungry person, thou hast become dear to me. I dislike thy ministers, however, as a person whose thirst has been slaked dislikes drink.[53] They have found fault with me because I seek thy good. I have no doubt that there is no other cause for that hostility of theirs to me.[54] I do not cherish any hostile intentions towards them. I am engaged in only marking their faults. As one should fear a wounded snake, every one should fear a foe of wicked heart![*]—[55]

"'The king said,—Reside in my palace, O Brāhmana! I shall always treat thee with respect and honor, and always worship thee![56] They that will dislike thee shall not dwell with me. Do thou thyself do what should be done next unto those persons (of whom thou hast spoken)![57] Do thou see, O

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* The belief is still current that a wounded snake is certain to seek vengeance even if the person that has wounded it places miles of distance between himself and the reptile. The people of this country, therefore, always kill a snake outright and burn it in fire if they ever strike it.—T.

holy one, that the rod of chastisement is wielded properly and that everything is done well in my kingdom. Reflecting upon everything, do thou guide me in such a way that I may obtain prosperity!—[58]

"'The sage said,—Shutting thy eyes in the first instance to this offence of theirs (*viz.*, the slaughter of the crow,) do thou weaken them one by one. Prove their faults then and strike them one after another.[59] When many persons become guilty of the same offence, they can, by acting together, soften the very points of thorns. Lest thy ministers (being suspected, act against thee and) disclose thy secret counsels, I advise thee to proceed with such caution.[60] As regards ourselves, we are Brāhmanas, naturally compassionate and unwilling to give pain to any one. We desire thy good as also the good of others, even as we wish the good of ourselves.[61] I speak of myself, O king! I am thy friend. I am known as the sage Kālakavrikshiya.[62] I always adhere to truth. Thy sire regarded me lovingly as his friend. When distress overtook this kingdom during the reign of thy sire, O king,[63] I performed many penances (for driving it off), abandoning every other business. From my affection for thee I say this unto thee so that thou mayst not again commit the fault (of reposing confidence on undeserving persons).[64] Thou hast obtained a kingdom without trouble. Reflect upon everything connected with its weal and woe. Thou hast ministers in thy kingdom. But why, O king, shouldst thou be guilty of heedlessness?[65]—After this, the king of Koçala took a minister from the Kshatriya order, and appointed that bull among Brāhmanas (*viz.*, the sage Kālakavrikshiya,) as his *Purohita*.[66] After these changes had been effected, the king of Koçala subjugated the whole Earth and acquired great fame. The sage Kālakavrikshiya worshipped the gods in many grand sacrifices performed for the king.[67] Having listened to his beneficial counsels, the king of Koçala conquered the whole Earth and conducted himself in every respect as the sage directed.'"[68]

SECTION LXXXIII.

"Yudhishthira said.—'What should be the characteristics, O grandsire, of the legislators, the ministers of war, the courtiers, the generalisimos, and the counsellors of a king?'[1]*

"Bhishma said,—'Such persons as are possessed of modesty, self-restraint, truth, sincerity, and courage to say what is proper, should be thy legislators.[2] They that are always by thy side, that are possessed of great courage, that are of the regenerate caste, possessed of great learning, well-pleased with thee, and endued with perseverance in all acts, should, O son of Kunti, be desired by thee for becoming thy ministers of war at all seasons of distress, O Bhārata![3] One who is of high descent, who, treated with honor by thee, always exerts his powers to the utmost on thy behalf, and who will never abandon thee in weal or woe, illness or death, should be entertained by thee as a courtier.[4] They that are of high birth, that are born in thy kingdom, that have wisdom, beauty of form and features, great learning, and dignity of behaviour, and that are, besides, devoted to thee, should be employed as officers of thy army.[5] Persons of low descent and covetous dispositions, who are cruel and shameless, would court thee, O sire, as long as their hands would remain wet.'† They that are of good-birth and good behaviour, that can read all signs and gestures, that are destitute of cruelty, that know what the requirements are of place and time, that always seek the good of their master in all acts, should be appointed as ministers by the king in all his affairs.[7] They that have been won over with gifts of wealth, honors, regardful receptions, and means of procuring felicity, and who on that account may be regarded by thee as persons inclined to benefit thee in all thy affairs, should always be made sharers of thy happiness.[8]

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* I follow Nilakantha in his explanation of the words used in this verse.—T.

† I. e., as long as they are paid and have in their hands what has been given to them.—T.

They that are unchangeable in conduct, possessed of learning and good behaviour, observant of excellent vows, large-hearted, and truthful in speech, will always be attentive to thy affairs and will never abandon thee.[9] They, on the other hand, that are disrespectable, that are not observant of restraints, that are of wicked souls, and that have fallen away from good practices, should always be compelled by thee to observe all wholesome restraints.[10] When the question is which of two sides should be adopted, thou shouldst not abandon the many for adopting the side of one. When, however, that one person transcends the many in consequence of the possession of many accomplishments, then thou shouldst, for that one, abandon the many.[11] These are regarded as marks of superiority, *viz.*, prowess, devotion to pursuits that bring fame, and observance of wholesome restraints.[12] He, again, that honors all persons possessed of ability, that never indulges in feelings of rivalry with persons possessed of no merit, that never abandons righteousness from lust or fear or wrath or covetousness,[13] that is adorned with humility, that is truthful in speech and forgiving in temper, that has his soul under control, that has a sense of dignity, and that has been tried in every situation, should be employed by thee as thy counseller.[14] High descent, purity of blood, forgiveness, cleverness, and purity of soul, bravery, gratefulness, and truth, are, O son of Prithā, marks of superiority and goodness.[15] A wise man who conducts himself in this way,* succeeds in disarming his very foes of their hostility and converting them into friends.[16] A king that has his soul under restraint, that is possessed of wisdom, and that is desirous of prosperity, should carefully examine the merits and demerits of his ministers.[17] A king desirous of prosperity and of shining in the midst of his contemporaries, should have for ministers persons connected with his trusted friends, possessed of high birth, born in his own kingdom, incapable of being corrupted, unstained by adultery and similar vices, well tested, belonging to good families, possessed of learning, sprung from sires and grandsires that held similar

I. e., shows these virtues in his conduct.—T.

offices, and adorned with humility.[15-19] The king should employ five such persons to look after his affairs as are possessed of intelligence unstained by pride, a disposition that is good, energy, patience, forgiveness, purity, loyalty, firmness, and courage, whose merits and faults have been well tested, who are of mature years, who are capable of bearing burthens, and who are free from deceipt.[20-21] Men that are wise in speech, that are possessed of heroism, that are full of resources under difficulties, that are of high birth, that are truthful, that can read signs, that are free from cruelty,[22] that are conversant with the requirements of place and time, and that desire the good of their masters, should be employed by the king as his ministers in all affairs of the kingdom.[23] One who is bereft of energy and who has been abandoned by friends can never work with perseverance. Such a man, if employed, fails in almost every business.[24] A minister possessed of little learning, even if blessed with high birth and attentive to virtue, profit, and pleasure, becomes incompetent in choosing proper courses of action.[25] Similarly, a person of low descent, even if possessed of great learning, always errs, like a blind man without a guide, in all acts requiring dexterity and foresight.[26] A person, again, who is of infirm purposes, even if possessed of intelligence and learning, and even if conversant with means, cannot long act with success.[27] A man of wicked heart and possessed of no learning may set his hand to work but he fails to ascertain what the results will be of his work.[28] A king should never repose trust on a minister that is not devoted to him. He should, therefore, never disclose his counsels to a minister that is not devoted to him.[29] Such a wicked minister, combining with the other ministers of the king, may ruin his master, like fire consuming a tree by entering its entrails through the holes in its body with the aid of the wind.[30] Giving way to wrath, a master may one day pull down a servant from his office or reprove him, from rage, in harsh words, and restore him to power again.[31] None but a servant devoted to the master can bear and forgive such treatment. Ministers also become sometimes highly offended with their royal masters.[32] That

one, however, amongst them, who subdues his wrath from desire of doing good to his master,—that person who is a sharer with the king of his weal and woe,—should be consulted by the king in all his affairs.[35] A person who is of crooked heart, even if he be devoted to his master and possessed of wisdom and adorned with numerous virtues, should never be consulted by the king.[34] One who is allied with foes and who does not regard the interests of the king's subjects, should be known as an enemy. The king should never consult with him.[35] One who is possessed of no learning, who is not pure, who is stained with pride, who pays court to the king's enemies, who indulges in brag, who is unfriendly, wrathful, and covetous, should not be consulted by the king.[36] One who is a stranger, even if he be devoted to the king and possessed of great learning, may be honored by the king and gratified with assignment of the means of sustenance, but the king should never consult him in his affairs.[37] A person whose sire was unjustly banished by royal edict should not be consulted by the king even if the king may have subsequently bestowed honors upon him and assigned to him the means of sustenance.[38] A well-wisher whose property was once confiscated for a slight transgression, even if he be possessed of every accomplishment, should not still be consulted by the king.[39] A person possessed of wisdom, intelligence, and learning, who is born within the kingdom, who is pure and righteous in all his acts, deserves to be consulted by the king.[40] One who is endued with knowledge and wisdom, who is acquainted with the dispositions of friends and foes, who is such a friend of the king as to be his second self, deserves to be consulted.[41] One who is truthful in speech and modest and mild, and who is a hereditary servant of the king, deserves to be consulted.[42] One who is contented and honored, who is truthful and dignified, who hates wickedness and wicked men, who is conversant with policy and the requirements of time, and who is courageous, deserves to be consulted by the king.[43] One who is competent to win over all men by conciliation should be consulted, O monarch, by the king that is desirous of ruling according to the dictates of the

science of chastisement.[44] One upon whom the inhabitants of both the capital and the provinces repose confidence for his righteous conduct, who is competent to fight and conversant with the rules of policy, deserves to be consulted by the king.[45] Therefore, men possessed of such qualities, men conversant with the dispositions of all and desirous of achieving high acts, should be honored by the king and made his ministers. Their number also should not be less than three.*[46] Ministers should be employed in observing the *laches* of their masters, of themselves, of the subjects, and of the foes of their master. The kingdom has its root in the counsels of policy that flow from ministers, and its growth proceeds from the same source.[47] Ministers should act in such a way that the enemies of their master may not be able to detect his laches. On the other hand, when *their* laches become visible, they should then be assailed. Like the tortoise protecting its limbs by withdrawing them within its shell, ministers should protect their own counsels. They should, even thus, conceal their own laches.[48] Those ministers of a kingdom that succeed in concealing their counsels are said to be possessed of wisdom. Counsels constitute the armour of a king, and the limbs of his subjects and officers.[49] A kingdom is said to have its roots in spies and secret agents, and its strength is said to lie in counsels of policy. If masters and ministers follow each other for deriving support from each other, subduing pride and wrath, and vanity and envy, they may then both become happy.[50] A king should also consult with such ministers as are free from the five kinds of deceit.[51] Ascertaining well, in the first instance, the different opinions of the three amongst them whom he has consulted, the king should, for subsequent deliberation, repair to his preceptor for informing him of those opinions and his own. His preceptor should be a Brāhmana well versed in all matters of virtue, profit, and pleasure. Repairing, for such subsequent deliberation, to him, the king

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Tryavarāh is explained by Nilakantha as "not less than three." The number laid down generally is five. In no case it should be less than three.—T.

should, with collected mind, ask his opinion. When a decision is arrived at after deliberation with him, the king should then, without attachment, carry it out into practice.[52-53] They that are conversant with the conclusions of the science of consultation say that kings should always hold consultations in this way. Having settled counsels in this way, they should then be reduced to practice, for then they will be able to win over all the subjects.[54] There should be no dwarfs, no hump-backed persons, no one of an emaciated constitution, no one who is lame or blind, no one who is an idiot, no woman, and no eunuch, at the spot where the king holds his consultations. Nothing should move there before or behind, above or below, or in transverse directions.[55] Getting up on a boat, or repairing to an open space destitute of grass or grassy bushes and whence the surrounding land may be clearly seen, the king should hold consultations at the proper time, avoiding faults of speech and gestures.' "[56]

Section LXXXIV.

"Bhishma said,—'In this connection, O Yudhishthira, the old account of a conversation between Vrihaspati and Cakra is cited.[1]

"'Cakra said,—What is that one act, O regenerate one, by accomplishing which with care a person may become the object of regard with all creatures and acquire great celebrity?—[2]

"'Vrihaspati said,—Agreeableness of speech, O Cakra, is the one thing by practising which a person may become an object of regard with all creatures and acquire great celebrity.[3] This is the one thing, O Cakra, which gives happiness to all. By practising it, one may always obtain the love of all creatures.[4] The person who does not speak a word and whose face is always furrowed with frowns, becomes an object of hatred with all creatures. Abstention from agreeable speeches makes him so.[5] That person who, upon beholding others, addresses them first and does so with smiles, succeeds in making every one gratified with him.[6] Even gifts, if not made

with agreeable speeches, do not delight the recipients, like rice without curry.[7] If even the possessions of men, O Cakra, be taken away with sweet speeches, such sweetness of behaviour succeeds in reconciling the robbed.[8] A king, therefore, that is desirous of even inflicting chastisement should utter sweet words. Sweetness of speech never fails of purpose, while, at the same time it never pains any heart.[9] A person of good acts and good, agreeable, and sweet speeches, has no equal.—'[10]

"'Bhishma continued,—'Thus addressed by his priest, Cakra began to act according to those instructions. Do thou also, O son of Kunti, practise this virtue!'"[11]

SECTION LXXXV.

"Yudhishthira said,—'O foremost of kings, what is that method by which a king ruling his subjects may, in consequence of it, obtain great blessedness and eternal fame?'[1]

"Bhishma said,—'A king of cleansed soul and attentive to the duty of protecting his subjects earns merit and fame, both here and hereafter, by conducting himself righteously.'[2]

"Yudhishthira said,—'With whom should the king behave in what way? Asked by me, O thou of great wisdom, it behoveth thee to tell me everything duly![3] Those virtues of which thou hast already spoken with respect to a person, cannot, it is my belief, be found to exist in any single individual.'[4]

"Bhishma said,—'Thou art endued with great intelligence, O Yudhishthira! It is even so as thou sayest. The person is very rare who is possessed of all those good qualities.[5] To be brief, conduct like this (*viz.*, the presence of all the virtues spoken of,) is very difficult to be met with even upon careful search. I shall, however, tell thee what kinds of ministers should be appointed by thee.[6] Four Brāhmanas, learned in the Vedas, possessed of a sense of dignity, belonging to the *Sanātaka* order, and of pure behaviour, and eight Kshatriyas, all of whom should be possessed of physical strength and capable of wielding weapons,[7] and one and twenty Vaiçyas, all of whom should be possessed of wealth. and three Cudras.

every one of whom should be humble and of pure conduct and devoted to his daily duties,[8] and one man of the *Suta* caste, possessed of a knowledge of the *Purānas* and the eight cardinal virtues, should be thy ministers. Every one of them should be fifty years of age, possessed of a sense of dignity, free from envy,[9] conversant with the *Çrutis* and the *Smritis*, humble, impartial, competent to readily decide in the midst of disputants urging different courses of action, free from covetousness,[10] and from the seven dreadful vices called *Vyasanas*. The king should consult with those eight ministers and hold the lead among them.[11] He should then publish in his kingdom, for the information of his subjects, the results of such deliberation. Thou shouldst always, adopting such a conduct, watch over thy people.[12] Thou shouldst never confiscate what is deposited with thee or appropriate as thine the thing about whose ownership two persons may dispute. Conduct such as this would spoil the administration of justice. If the administration of justice be thus injured, sin will afflict thee,[13] and afflict thy kingdom as well, and inspire thy people with fear as little birds at the sight of the hawk. Thy kingdom will then melt away like a boat wrecked on the sea.[14] If a king governs his subjects with unrighteousness, fear takes possession of his heart and the door of heaven is closed against him.[15] A kingdom, O bull among men, has its root in righteousness. That minister, or king's son, who acts unrighteously, occupying the seat of justice,[16] and those officers who, having accepted the charge of affairs, act unjustly, moved by self-interest, all sink in hell along with the king himself.[17] Those helpless men who are oppressed by the powerful and who indulge on that account in piteous and copious lamentations, have their protector in the king.[18] In cases of dispute between two parties, the decision should be based upon the evidence of witnesses. If one of the disputants has no witnesses and is helpless, the king should give the case his best consideration.[19] The king should cause chastisement to be meted out to offenders according to the measure of their offences. They that are wealthy should be punished with fines and confiscations; they that are poor, with loss of liberty.[20] Those that

are of very wicked conduct should be chastised by the king with even corporal inflictions. The king should cherish all good men with agreeable speeches and gifts of wealth.[21] He who seeks to compass the death of the king should be punished with death to be effected by diverse means. The same should be the punishment of one who becomes guilty of arson or theft or such co-habitation with women as may lead to a confusion of castes.[22] A king, O monarch, who inflicts punishments duly and conformably to the dictates of the science of chastisement, incurs no sin by the act. On the other hand, he earns merit that is eternal.[23] That foolish king who inflicts punishments capriciously, earns infamy here and sinks into hell hereafter.[24] One should not be punished for the fault of another. Reflecting well upon the (criminal) code, a person should be convicted or acquitted.[25] A king should never slay an envoy under any circumstances. That king who slays an envoy sinks into hell with all his ministers.[26] That king observant of Kshatriya practices who slays an envoy that faithfully utters the message with which he is charged, causes the manes of his deceased ancestors to be stained with the sin of killing a fœtus.[27] An envoy should possess these seven accomplishments, *viz.*, he should be high-born, of a good family, eloquent, clever, sweet-speeched, faithful in delivering the message with which he is charged, and endued with a good memory.[28] The aid-de-camp of the king that protects his person should be endued with similar qualities. The officer also that guards his capital or citadel should possess the same accomplishments.[29] The king's minister should be conversant with the conclusions of the scriptures and competent in directing wars and making treaties. He should, further, be intelligent, possessed of courage, modest, and capable of keeping secrets.[30] He should also be of high birth, endued with strength of mind, and pure in conduct. If possessed of these qualities, he should be regarded worthy. The commander of the king's forces should be possssed of similar accomplishments.[31] He should also be conversant with the different kinds of battle array and with the uses of engines and weapons. He should be able to bear exposure to rain, cold, heat, and wind, and watchful of the

laches of foes.[32] The king, O monarch, should be able to lull his foes into a sense of security. He should not, however, himself trust any one. The reposing of confidence on even his own son is not to be approved of.[33] I have now, O sinless one, declared to thee what the conclusions of the scriptures are. Refusal to trust any one has been said to be one of the highest mysteries of king-craft.' "[34]

SECTION LXXXVI.

"Yudhishthira said,—'What should be the kind of city within which the king should himself dwell? Should he select one already made or should he cause one to be especially constructed? Tell me this, O grandsire!'[1]

"Bhishma said,—'It is proper, O Bhārata, to enquire about the conduct that should be followed and the defences that should be adopted with respect to the city in which, O son of Kunti, a king should reside![2] I shall, therefore, discourse to thee on the subject, referring especially to the defences of citadels. Having listened to me, thou shouldst make the arrangements required and conduct thyself attentively as directed.[3] Keeping his eye on the six different kinds of citadels, the king should build his cities containing every kind of affluence and every other article of use in abundance.[4] Those six varieties are water-citadels, earth-citadels, hill-citadels, human-citadels, mud-citadels, and forest-citadels.*[5] The king, with his ministers and the army thoroughly loyal to him, should reside in that city which is defended by a citadel, which contains an abundant stock of rice and weapons, which is protected with impenetrable walls and a trench, which teems with elephants and steeds and cars, which is inhabited by men possessed of learning and versed in the

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* Water-citadels are those that are surrounded on all sides by a river or rivers, or the sea. Earth-citadels are those that are built on plains, fortified with high walls and encircled with trenches all around. Human-citadels are unfortified cities properly protected by guards and a loyal population.—T.

mechanical arts, where provisions of every kind have been well stored, whose population is virtuous in conduct and clever in business and consists of strong and energetic men and animals, which is adorned with many open squares and rows of shops, where the behaviour of all persons is righteous, where peace prevails, where no danger exists, which blazes with beauty and resounds with music and songs, where the houses are all spacious, where the residents number among them many brave and wealthy individuals, which echoes with the chaunt of Vedic hymns, where festivities and rejoicings frequently take place, and where the deities are always worshipped.*[6-10] Residing there, the king should be employed in filling his treasury, increasing his forces, enhancing the number of his friends, and establishing courts of justice. He should check all abuses and evils in both his cities and provinces.[11] He should be employed in collecting provisions of every kind and in filling his arsenals with care. He should also increase his stores of rice and other grain, and strengthen his counsels (with wisdom).[12] He should, further, enhance his stores of fuel, iron, chaff, charcoal, timber, horns, bones, bamboos, marrow, oils and ghee, fat, honey, medicines,[13] flax, resinous exhudations, rice, weapons, shafts, leather, catgut (for bow-strings), canes, and strings and cords made of *munja* grass and other plants and creepers.[14] He should also increase the number of tanks and wells containing large quantities of water, and should protect all juicy trees.†[15] He should entertain with honor and attention preceptors (of different sciences), *Ritwijas*, and priests, mighty bowmen, persons skilled in architecture, astronomers and astrologers, and physicians,[16] as also all men possessed of wisdom and intelligence and self-restraint and cleverness and courage and learning and high-birth and energy of mind, and capable of close application to all kinds of work.[17] The king should honor the righteous and chastise the unrighteous. He should, acting with

* Nilakantha says that this has reference to the second variety of citadels mentioned in the previous verse.—T.

† Such as banian, peepul, &c. These afford refreshing shade to sunburnt travellers.—T.

resolution, set the several orders to their respective duties.[18] Ascertaining properly, by means of spies, the outward behaviour and the state of mind of the inhabitants of his city and provinces, he should adopt those measures that may be required.[19] The king should himself supervise his spies and counsels, his treasury, and the agencies for inflicting chastisements. Upon these everything may be said to depend.[20] With spies constituting his sight, the king should ascertain all the acts and intentions of his foes, friends, and neutrals.[21] He should then, with heedfulness, devise his own measures, honoring those that are loyal to him and punishing those that are hostile.[22] The king should always adore the gods in sacrifices and make gifts without giving pain to anybody. He should protect his subjects, never doing anything that may obstruct or thwart righteousness.[23] He should always maintain and protect the helpless, the masterless, and the old, and women that are widows.[24] The king should always honor the ascetics and make unto them gifts, at proper seasons, of cloths and vessels and food.[25] The king should, with attentive care, inform the ascetics (within his dominions) of the state of his own self, of all his measures, and of the kingdom, and should always behave with humility in their presence.[26] When he sees ascetics of high birth and great learning that have abandoned all earthly objects, he should honor them with gifts of beds and seats and food.[27] Whatever the nature of the distress into which he may fall, he should confide in an ascetic. The very robbers repose confidence upon persons of that character.[28] The king should place his wealth in charge of an ascetic and should take wisdom from him. He should not, however, always wait upon them or worship them on all occasions.*[29] From among those residing in his own kingdom, he should select one for friendship. Similarly, he should select another from among those that reside in the kingdom of his foe. He should select a third from among those residing in the forests, and a

* 'Take wisdom,' i. e., consult with them. 'Should not always wait upon them, &c.,' lest robbers should kill them, suspecting them to be depositaries of the king's wealth.—T.

fourth from among these dwelling in the kingdoms paying tribute to him.[20] He should show hospitality towards and bestow honors upon them, and assign them the means of sustenance. He should behave towards the ascetics dwelling in the kingdoms of foes and in the forests in the same way as towards those that reside in his own kingdom.[21] Engaged in penances and of rigid vows, they would, if calamity overtakes the king and if he solicits protection, grant him what he wants.[22] I have now told thee in brief the indications of the city in which the king should reside.' "[23]

SECTION LXXXVII.

"Yudhishthira said,—'How, O king, may a kingdom be consolidated, and how should it be protected? I desire to know this. Tell me all this, O bull of Bharata's race!'[1]

"Bhishma said,—'Listen to me with concentrated attention. I shall tell thee how a kingdom may be consolidated, and how also it may be protected.[2] A headman should be selected for each village. Over ten villages (or ten headmen) there should be one superintendent. Over two such superintendents there should be one officer (having the control, therefore, of twenty villages). Above the latter should be appointed persons under each of whom should be a century of villages; and above the last kind of officers, should be appointed men each of whom should have a thousand villages under his control.[3] The headman should ascertain the characteristics of every person in the village and all the faults also that need correction. He should report everything to the officer (who is above him and is) in charge of ten villages. The latter, again, should report the same to the officer (who is above him and is) in charge of twenty villages.[4] The latter, in his turn, should report the conduct of all the persons within his dominion to the officer (who is above him and is) in charge of a hundred villages.[5] The village headman should have control over all the produce and the possessions of the village. Every headman should contribute his share for maintaining the lord of ten villages, and the latter should do the same for supporting the lord of

twenty villages.[6] The lord of a hundred villages should receive every honor from the king and should have for his support a large village, O chief of the Bharatas, populous and teeming with wealth.[7] Such a village, so assigned to a lord of a hundred villages, should be, however, within the control of the lord of a thousand villages. That high officer, again, *viz.*, the lord of a thousand villages, should have a minor town for his support.[8] He should enjoy the grain and gold and other possessions derivable from it. He should perform all the duties of it's wars and other internal affairs pertaining to it.[9] Some virtuous minister, with watchfulness, should exercise supervision over the administrative affairs and mutual relations of those officers. In every town, again, there should be an officer for attending to every matter relating to his jurisdiction.[10] Like some planet of dreadful form moving above all the asterisms below, the officer (with plenary powers) mentioned last should move and act above all the officers subordinate to him. Such an officer should ascertain the conduct of those under him through his spies.[11] Such high officers should protect the people from all persons of murderous disposition, all men of wicked deeds, all who rob the wealth of other people, and all who are full of deceit, and all of whom are regarded to be possessed by the devil.[12] Taking note of the sales and the purchases, the state of the roads, the food and dress, and the stocks and profits, of the those that are engaged in trade, the king should levy taxes on them.[13] Ascertaining on all occasions the extent of the manufactures, the receipts and expences of those that are engaged in them, and the state of the arts, the king should levy taxes upon the artisans in respect of the arts they follow.[14] The king, O Yudhishthira, may take high taxes, but he should never levy such taxes as would emasculate his people.[15] No tax should be levied without ascertaining the outturn and the amount of labour that has been necessary to produce it. Nobody would work or seek for outturns without sufficient cause.[16]* The

* The sense seems to be that if a sufficient margin of profit, capable of maintaining one at ease, be not left, one would refrain absolutely

king should, after reflection, levy taxes in such a way that he and the person who labours to produce the article taxed may both share the value.[17] The king should not, by his thirst, destroy his own foundations as also those of others. He should always avoid those acts in consequence of which he may become an object of hatred to his people. Indeed, by acting in this way he may succeed in winning popularity.[18] The subjects hate that king who earns a notoriety for voraciousness of appetite (in the matter of taxes and imposts). Whence can a king who becomes an object of hatred have prosperity? Such a king can never acquire what is for his good.[19] A king who is possessed of sound intelligence should milk his kingdom after the analogy of (men acting in the matter of) calves. If the calf be permitted to suck, it grows strong, O Bhārata, and bears heavy burthens.[20] If, on the other hand, O Yudhishthira, the cow be milked too much, the calf becomes lean and fails to do much service to the owner. Similarly, if the kingdom be drained much, the subjects fail to achieve any act that is great.[21] That king who protects his kingdom himself and shows favour to his subjects (in the matter of taxes and imposts) and supports himself upon what is easily obtained, succeeds in earning many grand results.[22] Does not the king then obtain wealth sufficient for enabling him to cope with his wants?* The entire kingdom, in that case, becomes to him his treasury, while that which is his treasury becomes his bed chamber.[23] If the inhabitants of the cities and the provinces be poor, the king should, whether they depend upon him immediately or mediately, show them compassion to the best of his power.[24] Chastising all robbers that infest the outskirts, the king should protect the people of his villages and make them happy. The subjects, in that case, becoming sharers of the king's weal and woe, feel exceedingly gratified with him.[25] Thinking, in the first instance,

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from work. The king, therefore, in taxing the out-turns of work, should leave such a margin of profit to the producers.—T.

* The sense is that the subjects then, on occasions of their sovereign's want, hasten to place their resources at his disposal.—T.

of collecting wealth, the king should repair to the chief centres of his kingdom one after another and endeavour to inspire his people with fright.[26] He should say unto them,—Here, calamity threatens us. A great danger has arisen in consequence of the acts of the foe! There is every reason, however, to hope that the danger will pass away, for the enemy, like a bamboo that has flowered, will very soon meet with destruction.[27] Many foes of mine, having risen up and combined with a large numbers of robbers, desire to put our kingdom into difficulties, for meeting with destruction themselves.[28] In view of this great calamity fraught with dreadful danger, I solicit your wealth for devising the means of your protection.[29] When the danger passes away, I will give you what I now take. Our foes, however, will not give back what they (if unopposed) will take from you by force.[30] On the other hand, (if unopposed), they will even slay all your relatives beginning with your very spouses! You certainly desire wealth for the sake of your children and wives.[31] I am glad at your prosperity, and I besuch you as I would my own children. I shall take from you what it may be within your power to give me. I do not wish to give pain to any one.[32] In seasons of calamity, you should, like strong bulls, bear such burthens. In seasons of distress, wealth should not be so dear to you![33]—A king conversant with the considerations relating to Time should, with such agreeable, sweet, and complimentary words, send his agents and collect imposts from his people.[34] Pointing out to them the necessity of repairing his fortifications and of defraying the expenses of his establishment and other heads, inspiring them with the fear of foriegn invasion, and impressing them with the necessity that exists for protecting them and enabling them to ensure the means of living in peace, the king should levy imposts upon the Vaiçyas of his realm.[35] If the king disregards the Vaiçyas, they become lost to him, and abandoning his dominions remove themselves to the woods. The king should, therefore, behave with leniency towards them.[36] The king, O son of Prithā, should always conciliate and protect the Vaiçyas, adopt measures for inspiring them with a sense of security

and for ensuring them in the enjoyment of what they possess, and always do what is agreeable to them.[37] The king, O Bhārata, should always act in such a way towards the Vaiçyas that their productive powers may be enhanced. The Vaiçyas increase the strength of a kingdom, improve its agriculture, and develop its trade.[38] A wise king, therefore, should always gratify them. Acting with heedfulness and leniency, he should levy mild imposts upon them.[39] It is always easy to behave with goodness towards the Vaiçyas. There is nothing productive of greater good to a kingdom, O Yudhishthira, than the adoption of such behaviour towards the Vaiçyas of the realm.' "[40]

SECTION LXXXVIII.

"Yudhishthira said,—'Tell me, O grandsire, how should the king behave if, notwithstanding his great wealth, he desires for more!'[1]

"Bhishma said,—'A king, desirous of earning religious merit, should devote himself to the good of his subjects and protect them according to considerations of place and time and to the best of his intelligence and power.[2] He should, in his dominions, adopt all such measures as would in his estimation secure their good as also his own.[3] A king should milk his kingdom like a bee gathering honey from plants.* He should act like the keeper of a cow who draws milk from her without boring her udders and without starving the calf.[4] The king should (in the matter of taxes) act like the leech drawing blood mildly. He should conduct himself towards his subjects like a tigress in the matter of carrying her cubs, touching them with her teeth but never piercing them therewith.[5] He should behave like a mouse which though possessed of sharp and pointed teeth still cuts the feet of sleeping animals in such a manner that they do not at all become conscious of it.[6] A little by little should be taken from a growing subject and by this means should he be shorn. The demand

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* I. e., without injuring the source.—T.

should then be increased gradually till what is taken assumes a fair proportion.[7] The king should enhance the burthens of his subjects gradually like a person gradually increasing the burthens of a young bullock. Acting with care and mildness, he should at last put the reins on them.[8] If the reins are thus put, they would not become untractable. Indeed, adequte measures should be employed for making them obedient. Mere entreaties to reduce them to subjection would not do.[9] It is impossible to behave equally towards all men. Conciliating those that are foremost, the common people should be reduced to obedience.[10] Producing disunion (through the agency of their leaders) among the common people who are to bear the burthens, the king should himself come forward to conciliate them and then enjoy in happiness what he will succeed in drawing from them.[11] The king should never impose taxes unseasonably and on persons unable to bear them. He should impose them gradually and with conciliation, in proper season and according to due forms.[12] These contrivances that I declare unto thee are legitimate means of kingcraft. They are not reckoned as methods fraught with deceit. One who seeks to govern steeds by improper methods only makes them furious.[13] Drinking-shops, public women, pimps, actors, gamblers and keepers of gaming houses, and other persons of this kind,[14] who are sources of disorders to the state, should all be checked. Residing within the realm, these afflict and injure the better classes of the subjects.[15] Nobody should ask anything of any one when there is no distress. Manu himself in days of old has laid down this injunction in respect of all men.*[16] If all men were to live by asking or begging and abstain from work, the world would doubtless come to an end.[17] The king alone is competent to restrain and check. That king who does not restrain his

* The Bengal reading of the first line of this verse is vicious. The Bombay reading *kinchidanāpadi* (for *Karyānchidāpadi*) is the correct one. The commentator explains that this has reference to alms, loans, and taxes. Both the Bengali translators have made nonsense of this and the following verse.—T.

subjects (from sin) earns a fourth part of the sins committed by his people (in consequence of the absence of royal protection). This is the declaration of the *Çrutis*.[18] Since the king shares the sins of his subjects like their merits, he should, therefore, O monarch, restrain those subjects of his that are sinful.[19] The king that neglects to restrain them becomes himself sinful. He earns (as already said) a fourth part of their sins as he does a fourth part of their merits.[20] The following faults of which I speak should be checked. They are such as impoverish every one. What wicked act is there that a person governed by passion would not do?[21] A person governed by passion indulges in stimulants and meat, and appropriates the wives and the wealth of other people, and sets a bad example (for imitation by others).[22] They that do not live upon alms may beg in seasons of distress. The king should, observant of righteousness, make gifts unto them from compassion but not from fear.[23] Let there be no beggars in thy kingdom, nor robbers. It is the robbers (and not virtuous men) that give unto beggars. Such givers are not real benefactors of men.[24] Let such men reside in thy dominions as advance the interests of others and do them good, but not such as exterminate others.[25] Those officers, O king, that take from the subjects more than what is due should be punished. Thou shouldst then appoint others so that these will take only what is due.[26] Agriculture, rearing of cattle, trade and other acts of a similar nature, should be caused to be carried on by many persons on the principle of division of labor.*[27] If a person engaged in agriculture, cattle-rearing, or trade, becomes inspired with a sense of insecurity (in consequence of theives and tyrannical officers), the king, as a consequence, incurs infamy.[28] The king should always honor those subjects of his that are rich and should say unto them,—Do ye, with me, advance the interests of the people![29]—In every kingdom, they that are wealthy constitute an estate in the realm. Without doubt, a wealthy person is the foremost

* *Karmabhedatah* is explained differently by Nilakantha. He thinks that it means 'lest those acts suffer injury.'—T.

of men.*[30] He that is wise, or courageous, or wealthy, or influential, or righteous, or engaged in penances, or truthful in speech, or gifted with intelligence, assists in protecting (his fellow-subjects).[31]

" 'For these reasons, O monarch, do thou love all creatures, and display the qualities of truth, sincerity, absence of wrath, and abstention from injury![32] Thou shouldst thus wield the rod of chastisement, and enhance thy treasury and support thy friends and consolidate thy kingdom thus, practising the qualities of truthfulness and sincerity and supported by thy friends, treasury, and forces!' "[33]

SECTION LXXXIX.

"Bhishma said,—'Let not such trees as yield edible fruits be cut down in thy dominions. Fruits and roots constitute the property of the Brāhmanas. The sages have declared this to be an ordinance of religion.[1] The surplus, after supporting the Brāhmanas, should go to the support of other people. Nobody should take anything by doing an injury to the Brāhmanas.[2]† If a Brāhmana, afflicted for want of support, desires to abandon a kingdom for obtaining livelihood (elsewhere), the king, O monarch, should, with affection and respect, assign unto him the means of sustenance.[3] If he does not still abstain (from leaving the kingdom), the king should repair to an assembly of Brāhmanas and say—Such a Brāhmana is leaving the kingdom. In whom shall my people then find an authority for guiding them?[4]‡—If after this, he does not give up his intention of leaving, and says anying, the king should say unto him—Forget the past!—This, O son

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* *Anga* is literally a part. The idea, however, is that the wealthy form an estate in the realm. *Kakud* is the hump of the bull. The meaning, of course, is that the man of wealth occupies a very superior position.—T.

† I. e, before the Brāhmanas get their fill.—T.

‡ The Brāhmanas are authorities for guiding other men. When, therefore, a particular Brāhmana leaves the kingdom, the people lose in him a friend, teacher, and guide.—T.

of Kunti, is the eternal way of royal duty.*[5] The king should further say unto him,—Indeed, O Brāhmana, people say that that only should be assigned to a Brāhmana which would be just sufficient for maintaining him. I, however, do not accept that opinion. On the other hand, I think that if a Brāhmana seeks to leave a kingdom for the king's neglect in providing him with means of support, such means should be assigned to him, and, further, if he intends to take that step for procuring the means of luxury, he should still be requested to stay and supplied with even those means.†[6]—Agriculture, cattle-rearing, and trade, provide all men with the means of living. A knowledge of the Vedas, however, provide them with the means of obtaining heaven.[7] They, therefore, that obstruct the study of the Vedas and the cause of Vedic practices, are to be regarded as enemies of society.‡ It is for the extermination of these that Brahman created Kshatriyas.[8] Subdue thy foes, protect thy subjects, worship the deities in sacrifices, and fight battles with courage, O delighter of the Kurus.[9] A king should protect those that deserve protection. The king who does this is the best of rulers. Those kings that do not exercise the duty of protection live a vain life.[10] For the benefit of all his subjects the king should always seek to ascertain the acts and thoughts of all, O Yudhishthira; and for that reason he should set spies and secret agents.§[11] Protecting others from thy own, and thy own from others, as also others from others, and thy own from thy own, do thou always

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* The king should dissuade in the manner indicated in verse 4. If that does not suffice, and if the person intending to leave refers to the king's previous neglect, the king should ask forgiveness and, of course, assign him the means of maintenance.—T.

† The original is elliptical in construction. The *etat* of the first line has been supplied in the translation. In rendering the second line, the second half should come first. The Burdwan version, as usual, is erroneous. K. P. Sing's also is incomplete and inaccurate.—T.

‡ The word used is *Dasyus*, literally, robbers; here, enemies of society and order.—T.

§ Some texts read *Yoddhyavyam* for *Boddhyavyam*, and *bhunjita* for *yunjita*.—T.

cherish thy people.[12] Protecting his own self first from every one, the king should protect the Earth. Men of knowledge have said that everything has its root in self.[13] The king should always reflect upon these, *viz.*,—What are his *lackes.* to what evil habits he is addicted, what are the sources of his weakness, and what are the sources of his faults.[14] The king should cause secret and trusted agents to wander through the kingdom for ascertaining whether his conduct as displayed on the previous day has or has not met with the approbation of the people.[15] Indeed, he should ascertain whether his conduct is or is not generally praised, or, is or is not acceptable to the people of the provinces, and whether he has or has not succeeded in earning a good name in his kingdom.[16] Amongst those that are virtuous and possessed of wisdom, those that never retreat from battle, and those that do not reside in thy kingdom, those that are dependent on thee,[17] and those that are thy ministers, as well as those that are independent of party, they that praise or blame thee should never be objects of disregard with thee, O Yudhishthira![18]* No man, O sire, can succeed in earning the good opinion of all persons in the world. All persons have friends, foes, and neutrals, O Bhārata![19]

"Yudhishthira said,—'Among persons all of whom are equal in might of arms and accomplishments, whence does one acquire superiority over all the rest, and whence does that one succeed in ruling over them?'[20]

"Bhishma said,—'Creatures that are mobile devour things that are immobile; animals again that have teeth devour those that have no teeth; wrathful snakes of virulent poison devour smaller ones of their own species. (Upon this principle, among human beings also, the king, who is strong, preys upon those that are weak.)[21] The king, O Yudhishthira, should always be heedful of his subjects as also of his foes. If he becomes heedless, they fall upon him like vultures (on carrion).[22] Take care, O king, that the traders in thy king-

* I. e., thou shouldst care for such opinion, without being angry with those that censure or blame thee.—T.

dom, who purchase articles at prices high and low (for sale), and who in course of their journeys have to sleep or take rest in forests and inaccessible regions,* be not afflicted by the imposition of heavy taxes.[23] Let not the agriculturists in thy kingdom leave it through oppression ; they, who bear the burthens of the king, support the other residents also of the kingdom.[24]† The gifts made by thee in this world support the gods, *Pitris*, men, *Nāgas*, *Rākshasas*, birds, and animals.[25] These, O Bhārata, are the means of governing a kingdom and protecting its rulers. I shall again discourse to thee on the subject, O son of Pāndu !' "[26]

SECTION XC.

"Bhishma said,—'That foremost of all persons conversant with the Vedas, *viz.*, Utatthya of Angirasa's race, discoursed cheerfully (on a former occasion) unto Yuvanāçwa's son Māndhātri.[1] I shall now, O Yudhishthira, recite to thee everything that Utatthya, that foremost of all persons conversant with the Vedas, had said unto that king.[2]

" 'Utatthya said,—One becomes a king for acting in the interests of righteousness and not for conducting himself capriciously. Know this, O Māndhātri ; the king is, indeed, the protector of the world.[3] If the king acts righteously, he attains to the position of a god.‡ On the other hand, if he acts unrighteously, he sinks into hell.[4] All creatures rest upon righteousness. Righteousness, in its turn, rests upon the king. That king, therefore, who upholds righteousness, is truly a king,[5] That king who is endued with a righteous soul and with every kind of grace is said to be an embodiment of virtue. If a king fails to chastise unrighteousness, the gods desert his mansion and he incurs obloquy among men.[6] The efforts of

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* I. e., they who have to undergo such privations in carrying on their useful occupation should not be taxed heavily.—T.

† The correct reading is *bharanti*. *Taranti* also may give the same meaning. K. P. Singha has erroneously rendered the second line.—T.

‡ I. e., goes to heaven.—T.

men who are observant of their own duties are always crowned with success. For this reason all men seek to obey the dictates of righteousness which are productive of prosperity.[7] When sinfulness is not restrained, righteous behaviour comes to an end and unrighteous increases greatly.[8] When sinfulness is not restrained, no one can, according to the rights of property as laid down in the scriptures, say—This thing is mine and this is not mine.[9]—When sinfulness prevails in the world, men cannot own and enjoy their own wives and animals and fields and houses.[10] The deities receive no worship, tho *Pitris* no offerings in *Çrāddhas*, and guests no hospitality, when sinfulness is not restrained.[11] The regenerate classes do not study the Vedas, or observe high vows, or spread out sacrifices, when sinfulness is not restrained.[12] The minds of men, O king, become weak and confounded like those of persons wounded with weapons, when sinfulness is not restrained.[13] Casting their eyes on both the worlds, the *Rishis* made the king, that superior being, intending that he should be the embodiment of righteousness on Earth.*[14] He is called *Rājan* in whom righteousness shines. That king, again, in whom there is no righteousness, is called a *Vrishala*.†[15] The divine *Dharma* (Righteousness) has another name, viz., *Vrisha*. He who weakens *Vrisha* is known by the name of *Vrishala*. A king should, therefore, advance the cause of Righteousness.[16] All creatures grow in the growth of righteousness, and decay with its decay. Righteousness, therefore, should never be permitted to decay.[17] Righteousness is called *Dharma* because it aids the acquisition and preservation of wealth (*Dhana*). The sages, O king, have declared that *Dharma* restrains and set bounds to all evil

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* Bhishma says that this discourse is very old. Probably this verse has reference to the writer's idea of the motives that impelled the *Rishis* of *Brahmavarta* when they devised for their Indian colony the kingly form of government.—T.

† This verse gives the etymology of the words *Rājan* and *Vrishala*. He in whom righteousness shines (*rājate*) is a *Rājan* ; and he in whom righteousness, called *Vrisha*, disappears, is a *Vrishala*. *Vide* next verse.—T.

acts of men.[18] The Self-born (Brahman) created *Dharma* for the advancement and growth of creatures. For this reason, a king should act according to the dictates of *Dharma* for benefiting his subjects.[19] For this reason also, O tiger among kings, *Dharma* has been said to be the foremost of all things. That foremost of men who rules his subjects righteously is called a king.[20] Disregarding lust and wrath, observe thou the dictates of righteousness. Among all things, O chief of Bharata's race, that conduce to the prosperity of kings, righteousness is the foremost.[21] *Dharma*, again, has sprung from the Brāhmana. For this reason, the Brāhmana should always be worshipped. Thou shouldst, O Mādhātri, gratify with humility the wishes of Brāhmanas.[22] By neglecting to gratify the wishes of Brāhmanas, the king brings danger on himself. In consequence of such neglect, he fails to obtain any accession of friends while his foes increase in number.[23] In consequence of malice towards the Brāhmanas springing from his folly, the goddess of prosperity who had formerly dwelt with him became enraged and deserted the *Asura* Vali the son of Virochana.[24] Deserting the *Asura* she repaired to Indra the chief of the deities. Beholding the goddess living with Purandara, Vali indulged in many vain regrets.[25] This, O puissant one, is the result of malice and pride. Be thou awakened, O Māndhātri, so that the goddess of prosperity may not in wrath desert thee![26] The Crutis declare that Unrighteousness begat a son named Pride upon the goddess of prosperity. This Pride, O king, led many among the gods and the *Asuras* to ruin.[27] Many royal sages also have suffered destruction on his account. Do thou, therefore, awaken, O king! He who succeeds in conquering him becomes a king. He, on the other hand, who suffers himself to be conquered by him, becomes a slave.[28] If, O Māndhātri, thou wishest for an eternal life (of felicity), live as a king should that does not indulge these two, *viz.*, Pride and Unrighteousness![29] Abstain from companionship with him that is intoxicated (with pride), him that is heedless (of the dictates of honesty), him that is a scoffer of religion, him that is insensate, and forbear to pay court to all of them when united.[30] Keep thy self aloof from

the company of ministers whom thou hast once punished and especially of women, as also from mountains and uneven lands and inaccessible fastnesses and elephants and horses and (noxious) reptiles. Thou shouldst also give up wandering in the night, and avoid the faults of stinginess and vanity and boastfulness and wrath.[32] Thou shouldst never have intercourse with unknown women, or those of equivocal sex, or those that are lewd, or those that are the wives of other men, or those that are unmarried virgins.[33] When the king does not restrain vice, a confusion of castes follows, and sinful *Rākshasas*, and persons of neutral sex, and children destitute of limbs or possessed of thick tongues, and idiots, begin to take birth in even respectable families.[34] Therefore, the king should take particular care to act righteously for the benefit of his subjects.[35] If a king acts heedlessly, a great evil becomes the consequence. Unrighteousness increases, causing a confusion of castes.[36] Cold sets in during the summer months, and disappears when its proper season comes. Drought and flood and pestilence afflict the people.[37] Ominous stars arise and awful comets appear on such occasions. Diverse other portents, indicating destruction of the kingdom, make their appearance.[38] If the king does not take measures for his own safety and does not protect his subjects, the latter first meet with destruction and then destruction seizes the king himself.[39] Two persons combining together snatch the wealth of one, and many acting in concert rob the two. The virginity of maidens is defloured. Such a state of things is said to arise from the king's faults.[40] All rights of property come to an end among men, when the king, abandoning righteousness, acts heedlessly.—' "[41]

Section XCI.

"'Utathya said,—If the deity of the clouds pours rain seasonably and the king acts virtuously, the prosperity that ensues maintains the subjects in felicity.[1] That washerman who does not know how to wash away the filth of cloth without taking away its dye, is very unskilful in his profession.[2] That person among Brāhmanas or Kshatriyas or Vaiçyas who,

having fallen away from the proper duties of his order, has become a Cudra, is truly to be compared to such a washerman.[3] Menial service attaches to the Cudra; agriculture to the Vaiçya; the science of chastisement to the Kshatriya; and *Brahmacharyya*, penances, *mantras*, and truth, attach to the Brāhmana.[4] That Kshatriya who knows how to correct the faults of behaviour of the other orders and to wash them clean like a washerman, is really their father and deserves to be their king.[5] The respective ages called *Krita*, *Tretā*, *Dwāpara*, and *Kali*, O bull of Bharata's race, are all dependent on the conduct of the king. It is the king who constitutes the age.[6]* The four orders, the Vedas, and the duties in respect of the four modes of life, all become confused and weakened when the king becomes heedless.[7] The three kinds of Fire, the three Vedas, and sacrifices with *Dakshinā*, all become lost when the king becomes heedless.[8] The king is the creator of all creatures, and the king is their destroyer. That king who is of righteous soul is regarded as the creator, while he that is sinful is regarded as the destroyer.[9] The king's wives, sons, kinsmen, and friends, all become unhappy and indulge in grief when the king becomes heedless.[10] Elephants and steeds and kine and camels and mules and asses and other animals all lose their vigor when the king becomes unrighteous.[11] It is said, O Māndhātri, that the Creator created Power (represented by the king) for the object of protecting Weakness. Weakness is, indeed, a great being, for everything depends upon it.[12]† All creatures worship the king. All creatures are the children of the king. If, therefore, O

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* The address *Bharatarshabha* is misplaced, seeing that it is Uttathya who is speaking and Māndhātri who is listening. The sense of the verse is that it is the king who causes the age, for if he acts righteously, the age that sets in is *Krita*; if, on the other hand, he acts sinfully, he causes the *Kali* age to set in; &c., &c.,—T.

† He who protects Weakness wins heaven, while he who persecutes it goes to hell. Weakness, thus, is a great thing. Its power, so to say, is such that it can lead to heaven and hell every one with whom it may come into contact.—T.

monarch, the king becomes unrighteous, all creatures come to grief.[13] The eyes of the weak, of the *Muni*, and of the snake of virulent poison, should be regarded as unbearable. Do not, therefore, come into (hostile) contact with the weak.[14] Thou shouldst regard the weak as always subject to humiliation. Take care that the eyes of the Weak do not burn thee with thy kinsmen.[15] In a race scorched by the eyes of the weak, no children take birth. Such eyes burn the race to its very roots. Do not, therefore, come into (hostile) contact with the weak![16] Weakness is more powerful than even the greatest Power, for that Power which is scorched by Weakness becomes totally exterminated.[17] If a person, who has been humiliated or struck, fails, while shrieking for assistance, to obtain a protector, divine chastisement overtakes the king and brings about his destruction.[18] Do not, O sire, while in enjoyment of Power, take wealth from those that are Weak. Take care that the eyes of the Weak do not burn thee like a blazing fire![19] The tears shed by weeping men afflicted with falsehood slay the children and animals of those that have uttered those falsehoods.[20] Like a cow a sinful act perpetrated does not produce immediate fruits.* If the fruit is not seen in the perpetrater himself, it is seen in his son or in his son's son, or daughter's son.[21] When a weak person fails to find a rescuer, the great rod of divine chastisement falls (upon the king).[22] When all the subjects of a king (are obliged by distress to) live like Brāhmanas, by mendicancy, such mendicancy brings destruction upon the king.[23] When all the officers of the king posted in the provinces unite together and act with injustice, the king is then said to bring about a state of unmixed evil upon his kingdom.[24] When the officers of the king extort wealth, by unjust means or acting from lust or avarice, from persons piteously soliciting for mercy, a great destruction then is sure to overtake the king.[25] A mighty tree, first starting into life, grows into large proportions. Numerous creatures then come and seek its shelter. When, however, it is cut down or consumed in a conflagration, those

* The keeper of a cow has to wait, till it is calved, for milk.—T.

that had recourse to it for shelter all become homeless.[26]* When the residents of a kingdom perform acts of righteousness and all religious rites, and applaud the good qualities of the king, the latter reaps an accession of affluence. When, on the other hand, the residents, moved by ignorance, abandon righteousness and act unrighteously, the king becomes overtaken by misery.[27] When sinful men whose acts are known are allowed to move among the righteous (without being punished for their misdeeds), Kali then overtakes the rulers of those realms.† When the king causes chastisement to overtake all wicked people, his kingdom thrives in prosperity.[28] The kingdom of that king certainly thrives who pays proper honors to his ministers and employs them in measures of policy and in battles. Such a ruler enjoys the wide Earth for ever.[29] That king who duly honors all good acts and good speeches succeeds in earning great merit.[30] The enjoyment of good things after sharing them with others, paying proper honors to the ministers, and subjugation of persons intoxicated with strength, are said to constitute the great duty of a king.[31] Protecting all men by words, body, and deeds, and never forgiving his son himself (if he has offended), constitute the great duty of the king.[32] The maintenance of those that are weak by sharing with them the things he has and thereby increasing their strength, constitutes the duty of the king.[33] Protection of the kingdom, extermination of robbers, and conquering in battle, constitute the duty of the king.[34] Never to forgive a person however dear if he has committed an offence by act or word, constitutes the duty of the king.[35] Protecting those that solicit shelter as he would protect his own children, and never depriving one of the honors to which he is entitled, constitute the duty of the king.‡[36] Adoring the deities, with a devoted heart, in sacrifices completed by presents, and subdu-

* The sense is, I suppose, that if the king be overtaken by destruction, his officers also do not escape.—T.

† *Rājnah*, Nilakantha thinks, is an accusative plural.—T.

‡ Some texts read *Sāraṇikān*, meaning traders that make journeys and voyages.—T.

ing lust and envy, constitute the duty of the king.[37] Wiping the tears of the distressed, the helpless, and the old, and inspiring them with joy, constitute the duty of the king.[38] Aggrandising friends, weakening foes, and honoring the good, constitute the duty of the king.[39] Cheerfully observing the obligations of truth, always making gifts of land, entertaining guests, and supporting dependents, constitute the duty of the king.[40] That king who favors those that deserve favors and chastises those that deserve chastisement, earns great merit both here and hereafter.[41] The king is Yama himself. He is, O Māndhātri, the god (incarnate) unto all that are righteous. By subduing his senses he succeeds in acquiring great affluence. By not subduing them he incurs sin.*[42] Paying proper honors unto *Ritwijas* and priests and preceptors, and doing good offices unto them, constitute the duty of the king.[43] Yama governs all creatures without observing distinctions. The king should imitate him in his behaviour by restraining all his subjects duly.[44] The king is said to resemble the Thousand-eyed (Indra) in every respect. That, O bull among men, should be regarded as Righteousness which is regarded as such by him.[45] Thou shouldst, without being heedless, cultivate forgiveness, intelligence, patience, and the love of all creatures. Thou shouldst also ascertain the strength and weakness of all men and learn to distinguish between right and wrong.[46] Thou shouldst conduct thyself with propriety towards all creatures, make gifts, and utter agreeable and sweet words. Thou shouldst maintain the residents of thy city and the provinces in happiness.[47] A king who is not clever, never succeeds in protecting his subjects. Sovereignty, O sire, is a very heavy burthen to bear.[48] Only that king who is possessed of wisdom and courage, and who is conversant

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* The king is God (incarnate) unto all righteous men, because they may expect everything from him. As regards the second line, the meaning depends upon *bharati*, which, as the commentator explains, means, "obtains affluence or prosperity." For *Pātukah* some texts read *Pāvakah*. The meaning then would be "becomes as a fire", i. e., destroys his own roots, or, probably, "becomes destructive to others."—T.

with the science of chastisement, can protect a kingdom. He, on the other hand, who is without energy and intelligence, and who is not versed in the great science, is incompetent to bear the burthen of sovereignty.[49] Aided by ministers of handsome features and good birth, clever in business, devoted to their master, and possessed of great learning, thou shouldst examine the hearts and acts of all men including the very ascetics in the forests.[50] Conducting thyself thus, thou wilt be able to learn the duties of all orders of men. That will aid thee in observing thy own duties whether when thou art in thy country or when thou repairest to other realms.[51] Amongst these three objects, *viz.*, Virtue, Profit, and Pleasure, Virtue is the foremost. He that is of virtuous soul obtains great happiness both here and hereafter.[52] If men be treated with honor, they can abandon (for the sake of the honor thou mayst give them) their very wives and sons. By attaching good men to himself (by doing good offices unto them), by gifts, sweet words,[53] heedfulness, and purity of behaviour, a king may win great prosperity. Do not, therefore, O Māndhātri, be heedless to these qualities and acts.[54] The king should never be heedless in looking after his own laches as also after those of his foes. He should act in such a way that his foes may not be able to detect his laches, and he should himself assail them when theirs are visible.[55] This is the way in which Vāsava, and Yama, and Vruna, and all the great royal sages have acted. Do thou observe the same conduct.[56] Do thou, O great king, adopt this behaviour which was followed by those royal sages. Do thou soon, O bull of Bharata's race, adopt this heavenly road.[57] The gods, the *Rishis*, the *Pitris*, and the *Gandharvas*, possessed of great energy, sing the praises, both here and hereafter, of that king whose conduct is righteous!—"[58]

"Bhishma continued,—'Thus addressed by Utatthya, O Bhārata, Māndhātri unhesitatingly did as he was directed, and became the sole lord of the wide Earth.[59] Do thou also, O king, act righteously like Māndhātri. Thou wilt then, after ruling the Earth, obtain an abode in heaven!' "[60]

SECTION XCII.

"Yudhishthira said,—'How should a righteous king, who is desirous of adhering to a course of righteousness, behave? I ask thee this, O foremost of men! Answer me, O grandsire!'[1]

"Bhishma said,—'In this connection is cited the old story of what Vāmadeva gifted with great intelligence and acquainted with the true import of everything sang in ancient times.[2] Once upon a time, king Vāsumanas, possessed of knowledge and fortitude and purity of behaviour, asked the great *Rishi* Vāmadeva of high ascetic merit, saying,[3]—Instruct me, O holy one, in words fraught with righteousness and of grave import, as to what that conduct is by observing which I may not fall away from the duties prescribed for me![4]—Unto him of a golden complexion and seated at his ease like Yayāti the son of Nahusha, that foremost of ascetics, viz., Vāmadeva, of great energy, said as follows.[5]

"'Vāmadeva said,—Do thou act righteously. There is nothing superior to Righteousness. Those kings that are observant of righteousness succeed in conquering the whole Earth.[6] That king who regards Righteousness to be the most efficacious means for accomplishing his objects, and who acts according to the counsels of those that are righteous, blazes forth with righteousness.[7] That king who disregards Righteousness and desires to act with brute force, soon falls away from Righteousness and loses both Righteousness and Profit.[8] That king who acts according to the counsels of a vicious and sinful minister becomes a destroyer of righteousness and deserves to be slain by his subjects with all his family. Indeed, he very soon meets with destruction.[9] That king who is incompetent to discharge the duties of state-craft, who is governed by caprice in all his acts, and who indulges in brag, soon meets with destruction even if he happen to be the ruler of the whole Earth.[10] That king, on the other hand, who is desirous of

prosperity, who is free from malice, who has his senses under control, and who is gifted with intelligence, thrives in affluence like the ocean swelling with the waters discharged into it by a hundred streams.[11] He should never consider himself to have a sufficiency of Virtue, enjoyments, wealth, intelligence, and friends.[12] Upon these depends the conduct of the world. By listening to these counsels, a king obtains fame, achievements, prosperity, and subjects.[13] Devoted to virtue, that king who seeks the acquisition of virtue and wealth by such means, and who begins all his measures after reflecting upon their objects, succeeds in obtaining great prosperity.[14] That king who is illiberal, and without affection, who afflicts his subjects by undue chastisements, and who is rash in his acts, soon meets with destruction.[15] That king who is not gifted with intelligence fails to see his own faults. Covered with infamy here, he sinks into hell hereafter.[16] If the king gives proper honor to them that deserve it, makes gifts, and recognises the value of sweet speeches by himself uttering them on all occasions, his subjects then dispel the calamities that overtake him as if these had fallen upon themselves.[17] That king who has no instructor in the ways of righteousness and who never asks others for counsels, and who seeks to acquire wealth by means that caprice suggests, never succeeds in enjoying happiness long.[18] That king, on the other hand, who listens to the instructions of his preceptor in matters connected with virtue, who supervises the affairs of his kingdom himself, and who in all his acquisitions is guided by considerations of virtue, succeeds in enjoying happiness for a long time.—' "[19]

SECTION XCIII.

" 'Vāmadeva continued,—When the king, who is powerful, acts unrighteously towards the weak, they who take their birth in his race imitate the same conduct.[1] Others, again, imitate that wretch who sets sin agoing. Such imitation of the man ungoverned by restraints soon brings destruction upon the kingdom.[2] The conduct of a king who is observant

of his proper duties, is accepted by men in general as a model for imitation. The conduct, however, of a king who falls away from his duties, is not tolerated by his very kinsfolk.*[3] That rash king who, disregarding the injunctions laid down in the scriptures, acts with high-handedness in his kingdom, very soon meets with destruction.[4] That Kshatriya who does not follow the conduct observed from days of old by other Kshatriyas conquered or unconquered, is said to fall away from Kshatriya duties.[5] Having seized in battle a royal foe that did some good to the conqueror on a former occasion, that king who, does not, actuated by malice, pay him honors, is said to fall away from Kshatriya duties.[6] The king should display his power, live cheerfully, and do what is necessary in seasons of danger. Such a ruler becomes the beloved of all creatures and never falls away from prosperity.[7] If thou dost disservice to any person, thou shouldst, when the turn comes, do him service. One who is not loved becomes an object of love if he does what is agreeable.[8] Untruthful speeches should be avoided. Thou shouldst do good to others without being solicited. Thou shouldst never abandon righteousness from lust or wrath or malice.[9] Do not give harsh answers when questioned by anybody. Do not utter undignified speeches. Never be in a hurry to do anything. Never indulge in malice. By such means is a foe won over.[10] Do not give way to exclusive joy when anything agreeable occurs, nor suffer thyself to be overwhelmed with sorrow when anything disagreeable occurs. Never indulge in grief when thy pecuniary resources are exhausted, and always remember the duty of doing good to thy subjects.[11] That king who always does what is agreeable by virtue of his disposition achieves success in all his measures and is never shorn of prosperity.[12] The king should always, with heedfulness, cherish that devoted servant who abstains from doing what is injurious to his master and who always does what is for his good.[13] He should

* K. P. Singha, I think, translates this verse erroneously. The Burdwan version is correct. The speaker, in this verse, desires to illustrate the force of righteous conduct.—T.

appoint in all great affairs persons that have subjugated their senses, that are devotedly loyal and of pure behaviour, and that are possessed of ability.[14] That person, who by the possession of such qualifications pleases the king and who is never heedless in taking care of the interests of his master, should be appointed by the king in the affairs of his kingdom.[15] On the other hand, the king becomes divested of prosperity by appointing to important offices men that are fools and slaves of their senses, that are covetous and of disrespectable conduct, that are deceitful and hypocritical, that are malicious, wicked-souled, and ignorant, that are low-minded, and addicted to drink, gambling, women, and hunting.[16-17] That king, who, first protecting his own self, protects others that deserve protection, feels the satisfaction of finding his subjects growing in prosperity. Such a king succeeds also in obtaining greatness.[18] A king should, by secret agents that are devoted to him, watch the conduct and acts of other kings. By such means can he obtain superiority.[19] Having injured a powerful king, one should not comfort himself with the thought that he (the injurer) lives at a great distance from the injured. Such kings when injured fall upon the injurer like the hawk swooping down upon its prey, in moments of heedlessness.[20] A king whose power has been consolidated and who is confident of his own strength, should assail a neighbour who is weaker than himself but never one that is stronger.[21] A king who is devoted to virtue, having acquired the sovereignty of the Earth by prowess, should protect his subjects righteously and slaughter foes in battle.[22] Everything belonging to this world is destined to destruction. Nothing here is durable. For this reason, the king, adhering to righteousness, should protect his subjects righteously.[23] The defence of forts, battle, administration of justice, consultations on questions of policy, and keeping the subjects in happiness, these five acts contribute to enlarge the dominions of a king.[24] That king who takes proper care of these is regarded to be the best of kings. By always attending to these, a king succeeds in protecting his kingdom.[25] It is impossible, however, for one man to supervise all these matters at all times. Making over such supervision to his

ministers, a king may govern the Earth for ever.*[26] The people make such a person their king who is liberal, who shares all objects of enjoyment with others, who is possessed of a mild disposition, who is of pure behaviour, and who will never abandon his subjects.[27] He is obeyed in the world who, having listened to counsels of wisdom, accepts them, abandoning his own opinions.[28] That king who does not tolerate the counsels of a well-wisher in consequence of their opposition to his own views, who listens with inattention to what is said unto him in opposition to his views,[29] and who does not always follow the conduct of high and noble persons conquered or unconquered, is said to fall away from the duties of Kshatriyas.[30] From ministers that have once been chastised, from women in especial, from mountains and inaccessible regions, from elephants and horses and reptiles,[31] the king should always, with heedfulness, protect his own self.† That king who, abandoning his chief ministers, makes favourites of low persons, soon falls into distress, and never succeeds in compassing the (intended) ends of his measures.[32] That king of infirm soul, who, yielding to the influence of wrath and malice, does not love and honor those amongst his kinsmen that are possessed of good qualities, is said to live on the very verge of destruction.[33] That king, who attaches to himself accomplished persons by doing good to them even though he may not like them at heart, succeeds in enjoying fame for ever.[34] Thou shouldst never impose taxes unseasonably. Thou shouldst not be grieved at the occurrence of anything disagreeable, nor rejoice exceedingly at anything agreeable. Thou shouldst always set thyself to the accomplishment of good acts.[35] Who amongst the dependent kings is truly devoted to thee, and who is loyal to thee from fear, and who amongst them has faults,

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* *Teshu*, i. e., unto the ministers already spoken of.—T.

† The sense of the passage is that the king should not ride vicious elephants and horses, should guard himself against poisonous reptiles and the arts of women, and should take particular care while ascending mountains or entering inaccessible regions such as forests and woody valleys.—T.

should always be ascertained by thee.[36] The king, even if he be powerful, should trust them that are weak, for in moments of heedlessness the weak may assail the powerful like a flock of vultures seizing their prey.[37] A man of sinful soul seeks to injure his master even if the latter be sweet-speeched and possessed of every accomplishment. Do not, therefore, place thy confidence upon such men.[38] Nahusha's son Yayāti, in declaring the mysteries of king-craft, said that a person engaged in ruling men should slay even foes that are contemptible.—' "[39]

SECTION XCIV.

" 'Vāmadeva said,—The king should win victories without battles. Victories achieved by battles are not spoken of highly, O monarch, by the wise.[1] When the sovereign's own power has not been confirmed, he should not seek to make new acquisitions. It is not proper that a king whose power has not been consolidated should seek to make such acquisitions.[2] The power of that king whose dominions are wide and abound with wealth, whose subjects are loyal and contented, and who has a large number of officers, is said to be confirmed.[3] That king whose soldiery are contented, gratified (with pay and prize), and competent to deceive foes, can, with even a small force, subjugate the whole Earth.[4] The power of that king whose subjects, whether belonging to the cities or the provinces, have compassion for all creatures, and possessed of wealth and grain, is said to be confirmed.[5] When the king thinks that his power is greater than that of a foe, he should then, aided by his intelligence, seek to acquire the latter's territories and wealth.[6] A king whose resources are increasing, who is compassionate unto all creatures, who never loses any time by procrastination, and who is careful in protecting his own self, succeeds in earning advancement.[7] That king who behaves deceitfully towards his own people that have not been guilty of any fault, shears his own self like a person cutting down a forest with an axe.[8] If the king does not always attend to the task of slaying his foes, the latter do

not diminish. That king, again, who knows to kill his own wrath, finds no enemies.[9] If the king be possessed of wisdom, he would never do any act that is disapproved by good men, He would, on the other hand, always engage himself in such acts as would lead to his own benefit and that of others.[10] That king who, having accomplished all his duties, becomes happy in the approbation of his own conscience, has never to incur the reproach of others and indulge in regrets.[11] That king who observes such conduct towards men succeeds in subjugating both the worlds and enjoy the fruits of victory.—'[12]

"Bhishma continued,—'Thus addressed by Vāmadeva, king Vasumanas did as he was directed. Without doubt, thyself also, following these counsels, shalt succeed in conquering both the worlds.' "[13]

SECTION XCV.

"Yudhishthira said,—'If a Kshatriya desires to subjugate another Kshatriya in battle, how should the former act in the matter of that victory? Questioned by me, do thou answer it!'[1]

"Bhishma said,—'The king, with or without an army at his back, entering the dominions of the king he would subjugate, should say unto all the people,—I am your king! I shall always protect you![2] Give me the just tribute or encounter me in battle!—If the people accept him for their king, there need not be any fighting.[3] If, without being Kshatriyas by birth, they show signs of hostility, they should then, observant as they are of practices not laid down for them, be sought to be restrained by every means.[4] People of the other orders do take up arms (for resisting the invader) if they behold the Kshatriya unarmed for fight, incapable of protecting himself, and making too much of the enemy.'*[5]

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* The sense is that although it is laid down that kings should fight with those only that are of the kingly order, yet when Kshatriyas do not arm themselves but in their stead the other orders, for resisting an invader, the latter may fight for putting down those that so arm themselves against him.—T.

"Yudhishthira said,—'Tell me, O grandsire, how should that Kshatriya king conduct himself in fight who advances against another Kshatriya king!'[6]

"Bhishma said,—'A Kshatriya must not put on armour for fighting a Kshatriya unclad in mail. One should fight one, and abandon the opponent when the latter becomes disabled.'[7]* If the enemy comes clad in mail, his opponent also should put on mail. If the enemy advances backed by an army, one should, backed by an army, challenge him to battle.[8] If the enemy fights aided by deceit, he should be met with the aid of deceit. If, on the other hand, he fights fairly, he should be resisted with fairs means.[9] One should not on horse-back proceed against a car-warrior. A car-warrior should proceed against a car-warrior. When an antagonist has fallen into distress, he should not be struck; nor should one that has been frightened, nor one that has been vanquished.†[10] Neither poisoned nor barbed arrows should be used. These are the weapons of the wicked. One should fight righteously, without yielding to wrath or desiring to slay.[11] A weak or wounded man should not be slain, or one that is sonless; or one whose weapon has been broken; or one that has fallen into distress; or one whose bowstring has been cut; or one that has lost his vehicle. A wounded opponent should either be sent to his own home, or, if brought to the victor's quarters, should have his wounds attended to by skilful surgeons.[12] When in consequence of a quarrel between righteous kings, a righteous warrior falls into distress, (his wounds should be attended to and) when cured he should be set at liberty.

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* The Bengal reading of this verse, which I adopt, is better than the Bombay reading. The Bengal reading is more consistent with what follows in verse 8. If the Bombay reading be adopted, the translation would run thus:—"One should not fight a Kshatriya in battle unless he has put on armour. One should fight with one, after challenging in these words:—'Shoot, for I am shooting at thee!'" K. P. Singha's rendering is substantially correct. The Burdwan version, as usual, is wrong.—T.

† The distress referred to here is of being unhorsed or deprived of car or of weapons, &c.—T.

This is the eternal duty.[13] Manu himself, the son of the Self-born (Brahman), has said that battles should be fought fairly. The righteous should always act righteously towards those that are righteous. They should adhere to righteousness without destroying it.[14] If a Kshatriya, whose duty it is to fight righteously, wins a victory by unrighteous means, he becomes sinful. Of deceitful conduct, such a person is said to slay his own self.[15] Such is the practice of those that are wicked. Even he that is wicked should be subdued by fair means. It is better to lay down life itself in the observance of righteousness than to win victory by sinful means.[16] Like a cow, O king, perpetrated sin does not immediately produce its fruits. That sin overwhelms the perpetrator after consuming his roots and branches.[17] A sinful person, acquiring wealth by sinful means, rejoices greatly. But the sinner, gaining advancement by sinful ways, becomes wedded to sin.[18] Thinking that virtue has no efficacy, he jeers at men of righteous behaviour. Disbelieving in virtue, he at last meets with destruction.[19] Though enmeshed in the noose of Varuna, he still regards himself immortal. Like unto a large leathern bag puffed up with wind, the sinner dissociates himself entirely from virtue. Soon, however, he disappears like a tree on the river side washed away with its very roots.[20] Then people, beholding him resemble an earthen pot broken on a stony surface, speak of him as he deserves. The king should, therefore, seek both victory and the enhancement of his resources, by righteous means.'"[21]

SECTION XCVI.

"Bhishma said,—'A king should never desire to subjugate the Earth by unrighteous means even if such subjugation would make him the sovereign of the whole Earth. What king is there that would rejoice after obtaining victory by unfair means ?[1] A victory stained by unrighteousness is uncertain and never leads to heaven. Such a victory, O bull of Bharata's race, weakens both the king and the Earth.[2] A warrior whose armour has fallen off, or who begs for quarter,

saying—I am thine,—or joining his hands, or who has laid aside his weapon, may simply be seized but never slain.[3] If a hostile king be vanquished by the troops of the invader, the latter should not himself fight his vanquished foe. On the other hand, he should bring him to his palace and pursuade him for a whole year to say—I am thy slave !—Whether he says or does not say this, the vanquished foe, by living for a year in the house of his victor, gains a neew lease of life.*[4] If a king succeeds in bringing by force a maiden from the house of his vanquished foe, he should keep her for a year and ask her whether she would wed him or any one else. If she does not agree, she should then be sent back. He should behave similarly in respect of all other kinds of wealth (such a slaves) that are acquired by force.[5] The king should never appropriate the wealth confiscated from thieves and others awaiting execution. The kine taken from the enemy by force should be given away to the Brāhmanas so that they may drink the milk of those animals.* The bulls taken from the enemy should be set to agricultural work or returned to the enemy.†[6] It is laid down that a king should fight one that is a king. One that is not a king should never strike one that is a king.[7] If a Brāhmana, desirous of peace, fearlessly goes between two contending armies, both should immediately abstain from fight.[8] He would break an eternal rule that would slay or wound such a Brāhmana. If any Kshatriya breaks that rule, he would become a wretch of his order.[9] In addition to this, that Kshatriya who destroys righteousness and transgresses all wholesome barriers does not deserve to be reckoned as a Kshatriya and should be driven from society.[10] A king desirous of obtaining victory should never follow such conduct. What gain can be greater than victory won righteously ?[11] The excitable classes (of a kingdom recently conquered) should, without delay, be conciliated with soothing speeches and gifts.

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* The original is very elliptical. I, therefore, expand it after the manner of the commentator. Regarding the last half of the second line, I do not follow Nilkantha in his interpretation.—T.

† This verse also is exceedingly elliptical in the original.—T.

This is a good policy for the king to adopt.[12] If instead of doing this, these men be sought to be governed with impolicy, they would then leave the kingdom and side with (the victor's) foes and wait for the accession of calamities (in order that they may then make head against the victor).[13] Discontented men, watching for the calamities of the king, promptly side with the latter's foes, O monarch, in times of danger.[14] An enemy should not be deceived by unfair means. Nor should he be wounded mortally. For, if struck mortally, his very life may pass away.*[15] If a king possessed of little resources be gratified therewith, he would regard life alone to be much.†[16] That king whose dominions are extensive and full of wealth, whose subjects are loyal, whose servants and officers are all contented, is said to have his roots firm.[17] That king whose *Ritwijas* and priests and preceptors and others about him that are well-versed in the scriptures and deserving of honors are all duly respected, is said to be conversant with the ways of the world.[18] It was by such behaviour that Indra got the sovereignty of the world. It is by this behaviour that earthly kings succeed in obtaining the status of Indra.[19] King Pratarddana, subjugating his foes in great battle, took all their wealth, including their very grain and medicinal herbs, but left their land untouched.[20] King Divodāsa, after subjugating his foes, brought away the very remnants of their sacrificial fires, their clarified butter (intended for libations), and their food. For this reason he was deprived of the merit of his conquests.‡[21] King Nābhāga (after his conquests) gave away whole kingdoms with their rulers as sacrificial presents unto the Brāhmanas, excepting the wealth of learned Brāhmanas and ascetics.[22] The behaviour, O Yudhishthira, of all the righteous kings of old,

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* The sense seems to be that in fighting with the aid of deceit, the enemy should not be slain outright, such slaughter being sinful. Slaying an enemy, however, in fair fight is meritorious.—T.

† This verse is not intelligible, nor does it seem to be connected with what goes before.—T.

‡ The meaning is that king Pratarddana took what is proper to be taken and hence he incurred no sin. King Divodāsa, however, by taking what he should not have taken, lost all the merit of his conquests.—T.

was excellent, and I approve of it wholly.[23] That king who desires his own prosperity should seek for conquests by the aid of every kind of excellence but never with that of deceit or with pride.' "[24]

SECTION XCVII.

"Yudhishthira said,—'There are no practices, O king, more sinful than those of the Kshatriyas! In marching or in battle, the king slays large multitudes.*[1] By what acts then does the king win regions of felicity? O bull of Bharata's race, tell me this, O learned one, unto me that desire to know!'[2]

"Bhishma said,—'By chastising the wicked, by attaching and cherishing the good, by sacrifices and gifts, kings become pure and cleansed.[3] It is true, kings desirous of victory afflict many creatures, but after victory they advance and aggrandise all.[4] By the power of gifts, sacrifices, and penances, they destroy their sins, and their merit increases in order that they may be able to do good to all creatures.[5] The reclaimer of a field, for reclaiming it, takes up both paddy blades and weeds. His action, however, instead of destroying the blades of paddy, makes them grow more vigorously.[6] They that wield weapons, destroy many that deserve destruction. Such extensive destruction, however, causes the growth and advancement of those that remain.[7] He who protects people from plunder, slaughter, and affliction, he, in consequence of thus protecting their lives from robbers, comes to be regarded as the giver of wealth, of life, and of food.[8] The king, therefore, by thus adoring the deities by means of a union of all sacrifices whose *Dakshinā* is the dispelling of every body's fear, enjoys every kind of

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* Nilakantha takes *Mahājanam* to mean the Vaicya traders that accompany all forces. Following him, the vernacular translators take that word in the same sense. There can be little doubt, however, that this is erroneous. The word means "vast multitudes." Why should Yudhishthira refer to the slaughter of only the Vaicyas in the midst of troops as his reason for supposing Kshatriya practices to be sinful? *Apayāna* means "flight." I prefer to read *Avayāna* meaning 'march.'—T.

felicity here and attains to a residence in Indra's heaven hereafter.*[9] That king who, going out, fights his foes in battles that have arisen for the sake of Brāhmanas, and lays down his life, comes to be regarded as the embodiment of a sacrifice with illimitable presents.[10] If a king, with his quivers full of shafts, shoots them fearlessly at his foes, the very gods do not see any one on Earth that is superior to him.[11] In such a case, equal to the number of shafts with which he pierces the bodies of his enemies, is the number of regions that he enjoys, eternal and capable of granting every wish.[12] The blood that flows from his body cleanses him of all his sins along with the very pain that he feels on the occasion.[13] Persons conversant with the scriptures say that the pains a Kshatriya suffers in battle operate as penances for enhancing his merit.[14] Righteous persons, inspired with fear, stay in the rear, soliciting life from heroes that have rushed to battle, even as men solicit rain from the clouds.[15] If those heroes, without permitting the beseechers to incur the dangers of battle, keep them in the rear by themselves facing those dangers and defend them at that time of fear, great becomes their merit.[16] If, again, those timid persons, appreciating that deed of bravery, always respect those defenders, they do what is proper and just. By acting otherwise they cannot free themselves from fear.[17] There is great difference between men apparently equal. Some rush to battle, amid its terrible din, against armed ranks of foes.[18] Indeed, the hero rushes against crowds of foes, adopting the road to heaven. He, however, who is inspired with dastardly fear, seeks safety in flight, deserting his comrades in danger.[19] Let not such wretches among men be born in thy race! The very gods with Indra at their head send calamities unto them that desert their comrades in battle and come home with unwounded limbs. He who desires to save his own life-breaths by deserting his comrades, should be slain with sticks or stones or rolled in a mat

* The protection of subjects is likened here to the performance of a sacrifice that has the merit of all sacrifices. The final present in that sacrifice is the dispelling of everyboy's fear.—T.

of dry grass for being burnt to death. Those amongst the Kshatriyas that would be guilty of such conduct should be killed after the manner of killing animals.*[20-22] Death on a bed of repose, after ejecting phlegm and urine and uttering piteous cries, is sinful for a Kshatriya.[23] Persons acquainted with the scriptures do not applaud the death which a Kshatriya encounters with unwounded body.[24] The death of a Kshatriya, O sire, at home is not praiseworthy. They are heroes. Any unheroic act of theirs is sinful and inglorious.[25] In disease, one may be heard to cry, saying,—What sorrow! How painful! I must be a great sinner!—With face emaciated and stench issuing from his body and clothes, the sick man plunges his relatives into grief.[26] Coveting the condition of those that are hale, such a man (amidst his tortures) repeatedly desires for death itself. One that is a hero, having dignity and pride, does not deserve such an inglorious death.[27] Surrounded by kinsmen and slaughtering his foes in battle, a Kshatriya should die at the edge of keen weapons.[28] Moved by desire of enjoyment and filled with rage, a hero fights furiously and does not feel the wounds inflicted on his limbs by foes.[29] Encountering death in battle, he earns that high merit fraught with fame and the respect of the world which belongs to his order and ultimately obtains a residence in Indra's heaven.[30] The hero, by not showing his back in fight and contending by every means in his power, in utter recklessness of life itself, at the van of battle, obtains the companionship of Indra.[31] Wherever the hero has encountered death in the midst of foes without displaying ignoble fear or cheerlessness, he has succeeded in earning regions hereafter of eternal bliss.' "[32]

SECTION XCVIII.

"Yudhishthira said,—'Tell me, O grandsire, what regions are earned by unreturning heroes by encountering death in battle?'[1]

"Bhishma said,—'In this connection, O Yudhishthira, is

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* *I. e.*, not at the weapon's edge, but otherwise.—T.

cited the old story of the discourse between Amvarisha and Indra.[2] Amvarisha the son of Nābhāga, having repaired to heaven that is so difficult of acquisition, beheld his own generalissimo in those celestial regions in the company of Indra.[3] The king saw his puissant general blazing with every kind of energy, endued with celestial form, seated on a very beautiful car, and sojourning (in that vehicle) up and up towards still higher regions.[4] Beholding the prosperity of his general Sudeva, and observing how he sojourned through regions that were still higher, the high-souled Amvarisha, filled with surprise, addressed Vāsava, in the following words.[5]

"'Amvarisha said,—Having duly governed the whole Earth bounded by the seas, having from desire of earning religious merit practised all those duties that are common to the four orders as declared by the scriptures,[6] having practised with rigid austerity all the duties of the Brahmacharyya mode, having waited with dutiful obedience upon my preceptors and other reverend seniors, having studied with due observances the Vedas and the scriptures on kingly duties,[7] having gratified guests with food and drink, the *Pitris* with offerings in *Çraddhas*, the *Rishis* with attentive study of the scriptures and with initiation (under proper forms into the mysteries of religion), and the gods with many excellent and high sacrifices,[8] having duly observed Kshatriya duties according to the injunctions of the scriptures, having cast my eyes fearlessly upon hostile troops, I won many victories in battle, O Vāsava![9] This Sudeva, O chief of the deities, was formerly the generalissimo of my forces. It is true, he was a warrior of tranquil soul. For what reason, however, has he succeeded in transcending me?[10] He never worshipped the gods in high and great sacrifices. He never gratified the Brāhmanas (by frequent and costly presents) according to the ordinance. For what reason then, has he succeeded in transcending me?—[11]

"'Indra said,—Regarding this Sudeva, O sire, the great sacrifice of battle had often been spread out by him. The same becomes the case with every other man that engages in fight.[12] Every warrior accoutred in armour, by advancing against foes in battle array, becomes installed in that sacrifice. Indeed,

it is a settled conclusion that such a person, by acting in this way, comes to be regarded as the performer of the sacrifice of battle![12]—

"'Amvarisha said,—What constitute the libations in that sacrifice? What constitute its liquid offerings? What is its *Dakshinā*? Who, again, are regarded its *Ritwijas*? Tell me all this, O performer of a hundred sacrifices![14]—

"'Indra said,—Elephants constitute the *Ritwijas* of that sacrifice, and steeds are its *Addhyaryus*. The flesh of foes constitutes its libations, and blood is its liquid offering.*[15] Jackals and vultures and ravens, as also winged shafts, constitute its *Sadasyas*. These drink the remnants left of the liquid offering in this sacrifice and eat the remnants of its libations.[16] Heaps of lances and spears, of swords and darts and axes, blazing, sharp, and well-tempered, constitute the ladles of the sacrificer.[17] Straight, sharp, and well-tempered arrows, with keen points and capable of piercing the bodies of foes, impelled from well-stretched bows, constitute its large double mouthed ladles.[18] Sheathed in scabbard made of tiger-skin and equipt with handle made of ivory, and capable of cutting off the elephant's trunk, the sword forms the *Sphis* of this sacrifice.[19]† The strokes inflicted with blazing and keen lances and darts and swords and axes, all made of hard iron, constitute its profuse wealth procured from the respectable people by agreement in respect of the amount and period.[20] The blood that runs over the field in consequence of the fury of the attack, constitutes the final libation, fraught with great merit and capable of granting every wish, in the *Homa* of this sacrifice.[21] *Cut*, *Pierce*, and such other sounds, that are heard in the front ranks of the array, constitute the *Sāmans* sung by its Vedic chaunters in the abode of Yama.[22] The front ranks of the enemy's array constitute the vessel for the keep of its libations. The crowd of elephant and steeds and

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* *Ajya* is any liquid substance, generally of course clarified butter, that is poured upon the sacrificial fire.—T.

† *Sphis* is the wooden stick with which lines are drawn on the sacrificial platform.—T.

men equipt with shields are regarded to constitute the *Çyenachit* fire of that sacrifice.[23] The headless trunks that rise up after thousands have been slaughtered constitute the octagonal stake, made of *Khadira* wood, for the hero who performs that sacrifice.[24] The shrieks that elephants utter when urged on with hooks, constitute its *Ida* mantras. The kettle-drums, with the slaps of palms forming the *Vashats*, O king, are its *Trisāman Udgātri*.[25] When the property of a Brāhmana is being taken away, he who casts off his body that is so dear for protecting that property, does, by that act of self-devotion, acquire the merit of a sacrifice with infinite presents.[26] That hero who, for the sake of his master, displays prowess at the van of the array and shows not his back through fear, earns those regions of felicity that are mine.[27] He who strews the altar of the sacrifice constituted by battle, with swords cased in blue scabbards and severed arms resembling heavy bludgeons succeeds in winning regions of felicity like mine.[28] That warrior who, resolved upon obtaining victory, penetrates into the midst of the enemy's ranks without waiting for any assistance, succeeds in winning regions of felicity like mine.[29] That warrior who in battle causes a river of blood to flow, terrible and difficult to cross, having kettle-drums for its frogs and tortoises, the bones of heroes for its sands, blood and flesh for its mire, swords and shields for its rafts, the hair of slain warriors for its floating weeds and moss, the crowds of steeds and elephants and cars for its bridges, standards and banners for its bushes of cane, the bodies of slain elephants for its boats and huge alligators, swords and scimitars for its larger vessels, vultures and *Kankas* and ravens for the rafts that float upon it,—that warrior who causes such a river, difficult of being crossed by even those that are possessed of courage and power and which inspires all timid men with dread, is said to complete the sacrifice by performing the final ablutions.[30-34] That hero whose altar (in such a sacrifice) is strewn over with the (severed) heads of foes, of steeds, and of elephants, obtains regions of felicity like mine.[35] The sages have said that that warrior who regards the van of the hostile army as the chambers of his wives, who looks upon the van of his own army as the vessel for the

keep of sacrificial offerings, who takes the combatants standing to his south for his *Sadasyas* and those to this north as his *Agniddhras*, and who looks upon the hostile forces as his wedded wife, succeeds in winning all regions of felicity.*[36-37] The open space lying between two hosts drawn up for fight constitutes the altar of such a sacrificer, and the three Vedas are his three sacrificial fires. Upon that altar, aided by the recollection of the Vedas, he performs his sacrifice.[38] That inglorious warrior who, turning away from the fight in fear, is slain by foes, sinks into hell. There is no doubt in this.[39] That warrior, on the other hand, whose blood drenches the sacrificial altar already strewn with hair and flesh and bones, certainly succeeds in attaining a high end.[40] That powerful warrior who, having slain the commander of the hostile army, mounts the vehicle of his fallen antagonist, comes to be regarded as possessed of the prowess of Vishnu himself and the intelligence of Vrihaspati, the preceptor of the celestials.[41] That warrior who can seize alive the commander of the hostile army or his son or some other respected leader, succeeds in winning regions of felicity like mine.[42] One should never grieve for a hero slain in battle. A slain hero, if nobody grieves for him, goes to heaven and earns the respect of its denizens.[43] Men do not desire to dedicate (for his salvation) food and drink. Nor do they bathe (after receiving the intelligence), nor go into mourning for him. Listen to me as I enumerate the felicity that is in store for such a person.[44] Foremost of *Apsarās*, numbering by thousands, go out with great speed (for receiving the spirit of the slain hero) coveting him for their lord.[45] That Kshatriya, who duly observes his duty in battle, acquires by that act the merit of penances and of righteousness. Indeed, such conduct on his part conforms with the eternal path of duty. Such a man obtains the merits of all the four modes of life.[46] The aged and the children should not be slain; nor one that is a woman;

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* The van of the hostile army is the palace of his wives, for he goes thither as cheerfully as he does to such a mansion. *Agniddhras* are those priests that have charge of the sacrificial fires.—T.

nor one that is flying away; nor one that holds a straw in his lips;* nor one that says—*I am thine.*[47] Having slain in battle Jambha, Vritra, Vala, Pāka, Catamāya, Virochana, the irresistible Namuchi, Camvara of innumerable illusions, Viprachitti,—all these sons of Diti and Danu,—as also Prahlādha, I myself have become the chief of the celestials.[48-49]—'

"Bhishma continued,—'Hearing these words of Cakra and approving of them, king Amvarisha comprehended how warriors succeed (by battle as their means) in compassing success for themselves (in respect of winning regions of beatitude in heaven).' "[50]

SECTION XCIX.

"Bhishma said,—'In this connection is cited the old story of the battle between Pratarddana and the ruler of Mithilā.[1] The ruler of Mithilā, *viz.*, Janaka, after installation in the sacrifice of battle, gladdened all his troops (on the eve of fight). Listen to me, O Yudhishthira, as I recite the story.[2] Janaka, the high-souled king of Mithilā, conversant with the truth of everything, showed both heaven and hell unto his own warriors.[3] He addressed them, saying,—Behold, these are the regions, endued with great splendour, for those that fight fearlessly! Full of *Gandharva* girls, those regions are eternal and capable of granting every wish![4] There, on the other side, are the regions of hell, intended for those that fly away from battle! They would have to rot there for eternity in everlasting ingloriousness![5] Resolved upon casting away your very lives, do ye conquer your foes! Do not fall into inglorious hell! The laying down of life (in battle) constitutes, in respect of heroes, their happy door of heaven![6] —Thus addressed by their king, O subjugater of hostile towns, the warriors of Mithilā, gladdening their rulers, vanquished their foes in battle. They that are of firm souls should take their stand in the van of battle.[7] The car-warriors should be

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* To take up a straw and hold it between the lips is an indication of unconditional surrender.—T.

placed in the midst of elephants. Behind the car-warriors should stand the horsemen. Behind the last should be placed the foot-soldiers all accoutred in mail.[8] That king who forms his array in this manner always succeeds in vanquishing his foes. Therefore, O Yudhishthira, the array of battle should always be thus formed.[9] Filled with wrath, heroes desire to win blessedness in heaven by fighting fairly. Like *Makaras* agitating the ocean, they agitate the ranks of the foe.[10] Assuring one another, they should gladden those (amongst them) that are cheerless. The victor should protect the land newly conquered (from acts of aggression). He should not cause his troops to pursue too much the routed foe.[11] The onset is irresistible of persons that rally after rout and that, despairing of safety, assail their pursuers. For this reason, O king, thou shouldst not cause thy troops to pursue too much the routed foe.[12] Warriors of courage do not wish to strike them that run away with speed. That is another reason why the routed foe should not be pursued hotly.[13] Things that are immobile are devoured by those that are mobile; creatures that are toothless are devoured by those that have teeth; water is drunk by the thirsty; cowards are devoured by heroes.[14] Cowards sustain defeat though they have, like the victors, similar backs and stomachs and arms and legs. They that are afflicted with fear bend their heads and joining their hands stay before those that are possessed of courage.[15] This world rests on the arms of heroes like a son on those of his sire. He, therefore, that is a hero deserves respect under every circumstance.[16] There is nothing higher in the three worlds than heroism. The hero protects and cherishes all, and all things depend upon the hero.' "[17]

SECTION C.

"Yudhishthira said,—"Tell me, O grandsire, how kings desirous of victory should, O bull of Bharata's race, lead their troops to battle even by offending slightly against the rules of righteousness!"[1]

"Bhishma said,—'Some say that Righteousness is made

stable by Truth; some, by Reasoning; some, by good behaviour; and some, by the application of means and contrivances.*[2] I shall presently tell thee what the means and contrivances, productive of immediate fruit, are. Robbers, transgressing all wholesome bounds, very often become destroyers of property and religious merit.[3] For resisting and restraining them, I shall tell thee what the contrivances are, as indicated in the scriptures. Listen to me as I speak of those means for the success of all acts.[4] Both kinds of wisdom, straight and crooked, should be within call of the king. Though acquainted with it, he should not, however, apply that wisdom which is crooked (for injuring others). He may use it for resisting the dangers that may overtake him.[5] Enemies frequently injure a king by producing disunion (among his ministers or troops or allies or subjects). The king, conversant with deceit, may, by the aid of deceit, counteract those enemies.[6] Leathern armour for protecting the bodies of elephants, armour of the same material for bovine bulls, bones, thorns, and keen-pointed weapons made of iron, coats of mail, yak-tails,[7] sharp and well-tempered weapons, all kinds of armour yellow and red, banners and standards of diverse hues,[8] swords, and lances and scimitars of great sharpness and battle-axes, and spears and shields, should be manufactured and stored in abundance.[9] The weapons should all be properly whetted. The soldiers should be inspired with courage and resolution. It is proper to set the troops in motion in the month of *Chaitra* or *Agrahāyana*.[10] The crops ripen about that time and water also does not

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* I do not understand how this is an answer to Yudhishthira's question. Nilkantha thinks that Truth, in the above, means the ordinances in respect of Kshatriya duties; that *Upapatti*, which I understand, means Reasoning (or Conclusion), indicates a disregard for life, for those ordinances lead to no other conclusion. Good behaviour, according to him, means encouraging the soldiers, speaking sweetly to them, and promoting the brave, &c., Means and contrivances consist in punishing desertion and cowardliness, &c. If Nilakantha be right, what Bhishma says is that battles (which, of course, are intended for the protection of Righteousness) become possible in consequence of these four causes.—T.

become scarce. That time of the year, O Bhārata, is neither very cold nor very hot.[11] Troops should, therefore, be moved at that time. If the enemy, however, be overtaken by distress, troops should immediately be set in motion (without waiting for such a favourable time). These (two) are the best occasions for the motion of troops with a view to subjugate foes.[12] That road which has abundance of water and grass along it, which is level and easy of march, should be adopted (in moving the troops). The regions lying near the road (on both its sides) should previously be well ascertained through spies possessed of skill and having an intimate knowledge of the woods.[13] The troops must not, like animals, be marched through woody regions. Kings desirous of victory should, therefore, adopt good roads for marching their troops.[14] In the van should be placed a division of brave men, endued with strength and high birth. As regards forts, that which has walls and a trench full of water on every side and only one entrance, is worthy of praise.[15] In respect of invading foes, resistance may be offered from within it. In pitching the camp, a region lying near the woods is regarded as much better than one under the open sky by men conversant with war and possessed of military accomplishments. The camp should be pitched for the troops not far from such a wood.[16-17] Pitching the camp at such a place, planting the foot-soldiers in a position of safety, and collision with the foe as soon as he comes, are the means for warding off danger and distress.[18] Keeping the constellation called *Ursa Major** behind them, the troops should fight, taking up their stand like hills. By this means, one may vanquish even foes that are irresistible.[19] The troops should be placed in such a position that the wind, the sun, and the planet Cukra† should blow and shine from behind them. As means for ensuing victory, the wind is superior to the Sun, and the sun is superior to Cukra, O

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* The seven stars of this constellation are supposed to be the seven great *Rishis, viz.*, Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishtha.—T.

† Venus. T

Yudhishthira.[20] Men conversant with war approve of a region that is not miry, not watery, not uneven, and not abounding with bricks and stone, as well fitted for the operations of cavalry.[21] A field that is free from mire and holes is fitted for car-warriors. A region that is overgrown with bushes and large trees and that is under water is fitted for elephant-warriors.[22] A region that has many inaccessible spots, that is overgrown with large trees and topes of cane bushes, as also a mountainous or woody tract, is well-fitted for the operations of infantry.[23] An army, O Bhārata, which has a large infantry force, is regarded very strong. An army in which cars and horsemen predominate is regarded to be very effective in a clear (unrainy) day.[24] An army, again, in which foot-soldiers and elephants predominate becomes effective in the rainy season. Having attended to these points (about the characters of the different kinds of forces and the manner of marching, quartering, and leading them), the king should turn his attention to the characteristics of place and time.[25] That king, who having attended to all these considerations, sets out under a proper constellation and on an auspicious lunation, always succeeds in obtaining victory by properly leading his troops.[26] No one should slay those that are asleep or thirsty or fatigued, or those whose accoutrements have fallen away, or one that has set his heart on final emancipation,* or one that is flying away, or one that is walking (unprepared) along a road, or one engaged in drinking or eating,[27] or one that is mad, or one that is insane, or one that has been wounded mortally, or one that has been exceedingly weakened by his wounds, or one that is staying trustfully, or one that has begun any task wichout having been able to complete it,† or one that is skilled in some especial art (as mining, &c.), or one that is in grief, or one that goes out of the camp for

* Like Bhuricravas on the field of Kurukshetra.—T.

† Probably, one that has begun a sacrifice extending for a long period. The Yādava hero Akrura avoided challenges to battle by beginning a sacrifice. See *Harivança*, the sections on the Sāmantaka stone.—T.

procuring forage or fodder, or men who set up camps or are camp-followers,[28] or those that wait at the gates of the king or of his ministers, or those that do menial services (unto the chiefs of the army), or those that are chiefs of such servants.[29] Those amongst thy warriors that break the ranks of foes, or rally thy retreating troops, should have their pay doubled and should be honored by thee with food, drink, and seats equal to thy own.[30] Those amongst such that are chiefs of ten soldiers should be made chiefs of a hundred. That heedful hero again (amongst them) who is the chief of a hundred soldiers should be made the chief of a thousand.[31] Collecting together the principal warriors, they should be addressed, saying,—Let us swear to conquer, and never to desert one another![32] Let those that are inspired with fear stay here! Let those also stay here that would cause their chiefs to be slain by themselves neglecting to act heroically in the press of battle![33] Let such men come as would never break away from battle or cause their own comrades to be slain! Protecting their own selves as also their comrades, they are certain to slay the enemy in fight.[34] The consequence of flying away from battle are loss of wealth, death, infamy, and reproach. Disagreeable and cutting speeches have to be heard by that man who flies away from battle,[35] who loses his lips and teeth,* who throws away all his weapons, or who suffers himself to be taken as a captive by the foe. Let such evil consequences always evertake the warriors of our foes![36] Those that fly away from battle are wretches among men. They simply swell the tale of human beings on earth. For true manhood, however, they are neither here nor hereafter.[37] Victorious foes, O sire, proceed cheerfully, their praises recited the while by bards, in pursuit of the flying combatants.[38] When enemies, coming to battle tarnish the fame of a person, the misery the latter feels is more poignant, I think, than that of death itself.[39] Know that victory is the root of religious merit and of every kind of happiness. That which is regarded as the highest

* A form of expression meaning shameless.—T.

misery by cowards is cheerfully borne by those that are heroes.*[40] Resolved upon acquiring heaven, we should fight, regardless of life itself, and determined to conquer or die, attain a blessed end in heaven![41] Having taken such an oath, and prepared to throw away life itself, heroes should courageously rush against the enemy's ranks.[42] In the van should be placed a division of men armed with swords and shields. In the rear should be placed the car-division. In the space intervening should be placed other classes of combatants.[43] This should be the arrangement made for assailing the foe. Those combatants in the army that are veterans should fight in the van. They would protect their comrades behind them.[44] Those amongst the army that would be regarded as foremost for strength and courage, should be placed in the van. The others should stand behind them.[45] They that are inspired with fear should, with care, be comforted and encouraged. These weaker combatants should be placed on the field (without being withdrawn) for at least showing the number of the army (to the foe).†[46] If the troops are few, they should be drawn close together for the fight. At times, if their leader wishes, the close array may be extended wide. When a small number of troops is to fight with a great many, the array called *Suchimukha* should be formed.‡[47] When a small force is engaged with a larger one, the leader of the former may shake hands with his men and utter loud cries to the effect—The enemy has broken! The enemy has broken!—[48] Those amongst them that are endued with strength should resist the enemy, loudly saying unto their comrades,—Fresh friends have arrived! Fearlessly strike at your foes!—[49] Those that are in advance of the rest should utter loud shouts and make diverse kinds of noises, and should

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* This refers to death and physical pain, as explained by Nilakantha.—T.

† *Skandha*, Nilakantha thinks, means *Samuha* here.—T.

‡ *I. e.*, the soldiers should be so drawn up as to form a wedge-like appearance with a narrow head.—T.

blow and beat *Krakachas*, cow-horns, drums, cymbals, and kettle-drums.' "[50]

SECTION CI.

"Yudhishthira said,—'Of what disposition, of what behaviour, of what form, how accoutred, and how armed should the combatants be in order that they may be competent for battle?'[1]

"Bhishma said,—'It is proper that those weapons and vehicles should be adopted (by particular bodies of combatants) with which they have become familiar by use. Brave soldiers, adopting those weapons and vehicles, engage in battle.[2] The Gāndhāras, the Sindhus, and the Sauviras fight best with their nails and lances. They are brave and endued with great strength. Their armies are capable of vanquishing all forces.[3] The Uçinaras are possessed of great strength and skilled in all kinds of weapons. The Easterners are skilled in fighting from the backs of elephants and are conversant with all the ways of unfair fight.[4] The Yavanas, the Kāmvojas, and those that dwell around Mathurā are well skilled in fighting with bare arms. The Southerners are skilled in fighting sword in hand.[5] It is well known that person possessed of great strength and great courage are born in almost every country. Listen to me as I describe their indications.[6] They that have voices and eyes like those of the lion or the tiger, they that have a gait like that of the lion and the tiger, and they that have eyes like those of the pigeon or the snake, are all heroes capable of grinding hostile ranks.*[7] They that have a voice like deer, and eyes like those of the leopard or the bull, are possessed of great activity. They whose voice resembles that of bells, are excitable, wicked, and wrathful.[8] They that have a voice deep as that of the clouds, that have wrathful faces or faces like those of camels, they that have hooked noses and tongues, are possessed of great speed and can shoot or hurl

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* *Kulinga* has many meanings. Nilakantha thinks that the word, as used here, means 'snake.'—T.

their weapons to a great distance.[9] They that have bodies curved like that of the cat, and thin hair and thin skin, become endued with great speed and restlessness and almost invincible in battle.[10] Some that are possessed of eyes closed like those of the iguana, disposition that is mild, and speed and voice like the horse's, are competent to fight all foes.[11] They that are of well-knit and handsome and symmetrical frames, and broad chests, that become angry upon hearing the enemy's drum or trumpet, that take delight in affrays of every kind,[12] that have eyes indicative of gravity, or eyes that seem to shoot out, or eyes that are green, they that have faces darkened with frowns, or eyes like those of the mungoose, are all brave and capable of casting away their lives in battle.[13] They that have crooked eyes and broad foreheads and check-bones not covered with flesh and arms strong as thunder-bolts and fingers bearing circular marks, and make that is lean and arteries and nerves that are visible,[14] rush with great speed when the collision of battle takes place. Resembling infuriate elephants, they become irresistible.[15] They that have greenish hair ending in curls, that have flanks, cheeks, and faces fat and full of flesh, that have elevated shoulders and broad necks, that have fearful visages and fat calves,[16] that are fiery like (Vāsudeva's horse) Sugriva or like the offspring of Garuda the son of Vinatā, that have round heads, large mouths, faces like those of cats,[17] shrill voice and wrathful temper, that rush to battle, guided by its din, that are wicked in behaviour and full of haughtiness, that are of terrible countenances, and that live in the outlying districts,[18] are all reckless of their lives and never fly away from battle. Such troops should always be placed in the van. They always slay their foes in fight and suffer themselves to be slain without retreating.[19] Of wicked behaviour and outlandish manners, they regard soft speeches as indications of defeat. If treated with mildness, they always exhibit wrath against their sovereign.' "[20]

SECTION CII.

"Yudhishthira said,—'What are the well known indications, O bull of Bharata's race, of the (future) success of an army? I desire to know them!'[1]

"Bhishma said,—'I shall tell thee, O bull of Bharata's race, all the well-known indications of the (future) success of an army.[2] When the gods become angry and men are urged by fate, persons of learning, beholding everything with the eye of heavenly knowledge,[3] perform diverse auspicious acts and expiatory rites including *homa* and the silent recitation of *mantras*, and thus allay all evils.*[4] That army in which the troops and the animals are all undepressed and cheerful, O Bhārata, is sure to win a decided victory.[5] The wind blows favorably from behind such troops. Rainbows appear in the sky. The clouds cast their shadows upon them and at times the sun shines upon them.[6] The jackals become auspicious to them, and ravens and vultures as well. When these show such regard to the army, high success is sure to be won by it.[7] Their (sacrificial) fires blaze up with a pure splendour, the light going upwards and the smokeless flames slightly bending towards the south. The libations poured thereon emit an agreeable fragrance. These have been said to be the indications of future success.[8] The conchs and drums, blown and beat, send forth loud and deep peals. The combatants become filled with alacrity. These have been said to be the indications of future success.[9] If deer and other quadrupeds be seen behind or to the left of those that have already set out for battle or of those that are about to set out, they are regarded auspicious. If they appear to the right of the warriors while about to engage in slaughter, that is regarded as an indication of success. If, however, they make their appearance in the van of such persons, they indicate disaster

* The object of these two verses is to indicate that a learned astrologer and a learned priest are certain means for procuring victories by warding off all calamities caused by unpropitious fate and the wrath of the gods.—T.

and defeat.[10] If these birds, *viz.*, swans and cranes and *Çitapitras* and *Chāshas* utter auspicious cries, and all the able-bodied combatants become cheerful, these are regarded as indications of future success.[11] They whose array blazes forth with splendour and becomes terrible to look at in consequence of the sheen of their weapons, machines, armour, and standards, as also of the radiant complexion of the faces of the vigorous men that stand within it, always succeed in vanquishing their foes.[12] If the combatants of a host be of pure behaviour and modest deportment and attend to one another in loving kindness, that is regarded as an indication of future success.[13] If agreeable sounds and odors and sensations of touch prevail, and if the combatants become inspired with gratitude and patience, that is regarded as the root of success.[14] The crow on the left of a person engaged in battle and on the right of him who is about to engage in it, is regarded auspicious. Appearing at the back, it indicates non-fulfilment of the objects in view, while its appearance in the front forebodes danger.[15] Even after enlisting a large army consisting of the four kinds of forces, thou shouldst, O Yudhishthira, first behave peacefully. If thy endeavours after peace fail, then mayst thou engage in battle.[16] The victory, O Bhārata, that one acquires by battle is very inferior. Victory in battle, it seems, is dependent on caprice or destiny.[17] When a large army breaks and the troops begin to fly away, it is exceedingly difficult to check their flight. The impetuosity of the flight resembles that of a mighty current of water or of a frightened herd of deer.[18] Some have broken. For this, without adequate cause, others break, even they that are brave and skilled in fight. A large army, consisting of even brave soldiers, is like a large herd of *Ruru* deer.*[19] Sometimes

* If a single deer takes fright and runs in a particular direction, the whole herd follows it, without knowing the cause. The simile is peculiarly appropriate in the case of large armies, particularly of Asiatic hosts. If a single division takes to flight, the rest follow it. Fear is very contageous. The Bengal reading *janghā* is evidently incorrect. The Bombay reading is *sangha*. The Burdwan translators have attempted the impossible feat of finding sense by adhering to the

again it may be seen that even fifty men, resolute and relying upon one another, cheerful and prepared to lay down their lives, succeed in grinding enemies numerically much superior.[20] Sometimes even five, or six, or seven men, resolute and standing close together, of high descent and enjoying the esteem of those that know them, vanquish foes much superior to them in number.[21] The collision of battle is not desirable as long as it can be avoided. The policy of conciliation, of producing disunion, and making gifts should first be tried; battle, it is said, should come after these.[22] At the very sight of a (hostile) force, fear paralyses the timid, even as at the sight of the blazing bolt of heaven they ask—*Oh, upon what would it fall?**[23]—Having ascertained that a battle is raging, the limbs of those that go to join it, as also of him that is conquering, perspire profusely.†[24] The entire country, O king, (that is the seat of war), becomes agitated and afflicted, with all its mobile and immobile population. The very marrow of embodied creatures scorched with the heat of weapons, languishes with pain.[25] A king should, therefore, on all occasions, apply the arts of conciliation, mixing them with measures of severity. When people are afflicted by foes, they always show a disposition to come to terms.‡[26] Secret agents should be sent for producing disunion amongst the allies of the foe. Having produced disunion, it is very desirable that peace should then be made with that king who happens to be more powerful than the foe (sought to be crushed).[27] If the invader does not proceed in this way, he

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incorrect reading. The fact is, they did not suspect the viciousness of the text.—T.

* I have endeavoured to give the very construction of the original. It is curious to see how the Burdwan Pundits have misunderstood this simple verse.—T.

† *Samiti* is explained by Nilakantha to mean battle, and *vijayasya* as *vijigishumānasya*. Unless it be an instance of a cruce, *vijayasya* can scarcely be understood in such a sense.—T.

‡ *I. e.*, the king should try conciliation, sending at the same time an invading force, or making an armed demonstration. Such politic measures succeed in bringing about peace.—T.

can never succeed in completely crushing his foe. In dealing with the foe, care should be taken for hemming him in from all sides.[28] Forgiveness always comes to those that are good. It never comes to those that are bad. Listen now, O Pārtha, to the uses of forgiveness and of severity.[29] The fame of a king who displays forgiveness after conquest spreads more widely. The very foes of a person that is of a forgiving disposition trust him even when he becomes guilty of a grave transgression.[30] Camvara has said that having afflicted a foe first, forgiveness should be shown afterwards, for a wooden pole, if made straight without the application of heat in the first instance, very soon assumes its former state.[31] Persons skilled in the scriptures do not, however, applaud this. Nor do they regard this as an indication of a good king. On the other hand, they say that a foe should be subdued and checked, like a sire subduing and checking a son, without wrath and without destroying him.[32] If, O Yudhishthira, a king becomes severe, he becomes an object of hatred with all creatures. If, on the other hand, he becomes mild, he becomes disregarded by all. Do thou, therefore, practice both severity and mildness.[33] Before smiting, O Bhārata, and while smiting, utter sweet words; and after having smitten, show them compassion and let them understand that thou art grieving and weeping for them.[34] Having vanquished an army, the king should address the survivors, saying,—I am not at all glad that so many have been slain by my troops! Alas, the latter, though repeatedly dissuaded by me, have not obeyed my directions![35] I wish they (that are slain) were all alive! They do not deserve such death! They were all good men and true, and unretreating from battle. Such men, indeed, are rare![36] He that has slain such a hero in battle, has surely done that which is not agreeable to me!—Having uttered such speeches before the survivors of the vanquished foe, the king should in secret honor those amongst his own troops that have bravely slain the foe.[37] For soothing the wounded slayers for their sufferings at the hand of the foe, the king, desirous of attaching them to himself, should even weep, seizing their hands affectionately.[38] The king should thus, under all cir-

cumstances, behave with conciliation. A king that is fearless and virtuous, becomes the beloved of all creatures.[39] All creatures, also, O Bhārata, trust such a ruler. Winning their trust, he succeeds in enjoying the Earth as he pleases.[40] The king should, therefore, by abandoning deceitfulness, seek to obtain the trust of all creatures. He should also seek to protect his subjects from all fears if he seek to enjoy the Earth.' "[41]

SECTION CIII.

"Yudhishthira said,—'Tell me, O grandsire, how should a king behave towards a foe that is mild, towards one that is fierce, and towards one that has many allies and a large force!'[1]

"Bhishma said,—'In this connection is cited, O Yudhishthira, the old narrative of the discourse between Vrihaspati and Indra.[2] Once on a time, that slayer of hostile heroes, *viz.*, Vasava, the chief of the celestials, joining his hands, approached Vrihaspati, and saluting him, said these words.[3]

" 'Indra said,—How, O regenerate one, should I behave towards my foes? How should I subdue them by means of contrivances, without exterminating them?[4] In a collision between two armies, victory may be won by either side. In what way should I behave so that this blazing prosperity that I have won and that scorches all my enemies, may not desert me?[5]—Thus addressed, Vrihaspati, skilled in Virtue, Profit, and Pleasure, possessed of a knowledge of kingly duties, and endued with great intelligence, answered Indra in the following words.[6]

" 'Vrihaspati said,—One should never wish to subdue his foes by quarrel. Excited with wrath and bereft of forgiveness, boys only seek quarrel.[7] One that desires the destruction of a foe should not put that foe on his guard. On the other hand, one should never exhibit one's wrath or fear or joy. He should conceal these within his own bosom.[8] Without trusting one's foe in reality, one should behave towards him as if one trusted him completely. One should always speak sweet words unto one's foes and never do anything that is dis-

agreeable.[9] One should abstain from fruitless acts of hostility as also from insolence of speech. As a fowler, carefully uttering cries similar to those of the birds he wishes to seize or kill,[10] captures and brings them under his power, even so should a king, O Purandara, being his foes under subjection and then slay them if he likes.[11] Having overcome one's foes, one should not sleep at ease. A foe that is wicked raises his head again like a fire carelessly put out making its appearance again.[12] When victory may be won by either side, a hostile collision of arms should be avoided. Having lulled a foe into security, one should reduce him into subjection and gain one's object.[13] Having consulted with his ministers and with intelligent persons conversant with policy, a foe that is disregarded and neglected, being all along unsubdued at heart,[14] smites the disregarder at the proper season, especially when the latter makes a false step. By employing trusted agents of his own, such a foe would also render the other's forces inefficient by producing disunion.[15] Ascertaining the beginning, the middle, and the end of his foes,* a king should in secret cherish feelings of hostility towards them. He should corrupt the forces of his foe, ascertaining everything by positive proof,[16] using the arts of producing disunion, making gifts, and applying poison. A king should never live in companionship with his foes.[17] A king should wait long and then slay his foes. Indeed, he should wait, expecting the opportunity, so that he might come down upon his foe at a time when the latter would not expect him in the least. A king should never slay a large number of the troops of his foe, although he should certainly do that which would make his victory decisive.[18] The king should never do such an injury to his foe as would rankle in the latter's heart.† Nor should he cause wounds by wordy darts and shafts. If the opportunity comes, he should strike at him, without letting

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* *I. e.*, ascertaining everything regarding him.—T.

† The French had taken Alsace and Lorraine. That was an impolitic step, though, perhaps, Germany also, by taking back those provinces after they had been completely Frenchified, has committed the same mistake. Such injuries rankle in the heart and are never forgotten.—T

it slip. Such, O chief of the gods, should be the conduct of a king desirous of slaying his foes towards those that are his foes.[19] If an opportunity, with respect to the man who waits for it, once passes away, it can never be had again by the person desirous of acting.[20] Acting according to the opinions of the wise, a king should only break the strength of his foe. He should never, when the opportunity is not favorable, seek to accomplish his objects. Nor should he, when the opportunity is at hand, persecute his foe.*[21] Giving up lust and wrath and pride, the king should, acting with heedfulness, continually watch for the *laches* of his foes.[22] His own mildness, the severity of his punishments, his inactivity and heedlessness, O chief of the gods, and the deceitful contrivances well applied (by his foes), ruin a foolish ruler![23] That king who can conquer these four faults and counteract the deceitful contrivances of his enemies, succeeds, without doubt, in smiting them all.[24] When only one minister (without needing any help) is competent to accomplish a secret object (of the king), the king should consult with that one minister only in respect of such secret object. Many ministers, if consulted, endeavour to throw the burden of the task upon one another's shoulders and even give publicity to that object which should be kept secret.[25] If consultation with one be not proper, then only should the king consult with many. When foes are unseen, divine chastisement should be invoked upon them; when seen, the army, consisting of four kinds of forces, should be moved.†[26] The king should first use the arts of producing disunion, as also those of conciliation. When the time for each particular means comes, that particular means should be applied.[27] At times, the king should even prostrate him-

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* *I. e.* ruin him outright.—T.

† *Brahma-dandah* is the chastisement through the gods. When foes are not seen, *i. e.*, when they are at a distance, the king should employ his priest to perform the rites of the *Atharvan* for bringing destruction upon them. In the case, however, of foes being seen, i. e., when they are near, he should move his troops without depending upon *Atharvan* rites.—T.

self before a powerful foe. It is again desirable that acting heedfully himself, he should seek to compass the victor's destruction when the latter becomes heedless.[28] By prostrating one's self, by gift of tribute, by uttering sweet words, one should humble one's self before a more powerful king. One should (when the occasion for such acts comes) never do anything that may arouse the suspicions of one's powerful foe.[29] The weaker ruler should, under such circumstances, carefully avoid every act that may awaken suspicion. A victorious king, again, should not trust his vanquished foes, for they that are vanquished always remain wakeful.[30] There is nothing, O best of deities, that is more difficult of accomplishment than the acquisition of prosperity, O ruler of the immortals, by persons of a restless disposition.[31] The very existence of persons of restless disposition is fraught with danger. Kings should, therefore, with close attention, ascertain their friends and foes.[32] If a king becomes mild, he is disregarded. If he becomes fierce, he inspires people with dread. Therefore, do not be fierce. Do not, again, be mild. But be both fierce and mild![33] As a rapid current ceaselessly eats away the high bank and causes large landslips, even so heedlessness and error cause a kingdom to be ruined.[34] Never attack many foes at the same time. By applying the arts of conciliation, or gift, or production of disunion, O Purandara,[35] they should be grinded one by one. As regards the remnant, (being few in number,) the victor may behave peacefully towards them. An intelligent king, even if competent for it, should not begin to crush all (his foes) at once.*[36] When a king happens to have a large army consisting of sixfold forces† and teeming with horse, elephants, cars, foot, and engines, all devoted to him,[37] when he thinks himself superior to his foe in many respects upon a fair comparison, then should he openly smite the foe with-

* *Nipunam* is explained by Nilakantha as *Kucalam*; and after *ārabhet*, *pestum* is understood. The Burdwan version of 35 and 36 is utter nonsense.—T.

† The sixfold forces are foot, horse, elephants, cars, treasury, and traders following the camp.—T.

out hesitation.[38] If the foe be strong, the adoption of a policy of conciliation (towards him) is not worthy of approbation. On the other hand, chastisement by secret means is the policy that should be adopted. Nor should mildness of behaviour be adopted towards such foes, nor repeated expeditions, for loss of crops, poisoning of wells and tanks, and suspicion in respect of the seven branches of administration, should be avoided.*[39] The king should, on such occasions, apply diverse kinds of deception, diverse contrivances for setting his foes against one another, and different kinds of hypocritical behaviour. He should also, through trusted agents, ascertain the doings of his foes in their cities and provinces.[40] Kings, O slayer of Vala and Vritra, pursuing their foes and entering their towers, seize and appropriate the best things that are obtainable there, and devise proper measures of policy in their own cities and dominions.[41] Making gifts of wealth unto them in private, and confiscating their possessions publicly, without, however, injuring them materially, and proclaiming that they are all wicked men that have suffered for their own misdeeds, kings should send their agents to the cities and provinces of their foes.[42] At the same time, in their own cities, they should, through other persons conversant with the scriptures, adorned with every accomplishment, acquainted with the ordinances of the sacred books, and possessed of learning, cause incantations and foe-killing rites to be performed.[43]—

"'Indra said,—What are the indications, O best of regenerate ones, of a wicked person! Questioned by me, tell me how am I to know who is wicked![44]—

"'Vrihaspati said,—A wicked person is he who proclaims the faults of others at their back, who is inspired with envy at the accomplishments of others, and who remains silent when

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* I adopt Nilakantha's explanation of this verse. Loss of crops, &c. are the inevitable consequences of expeditions. The king, on such occasions, is obliged also to take particular care of the seven branches of administration. As these are all unpleasant, they should be avoided.—T.

the merits of other people are proclaimed in his presence, feeling a reluctance to join in the chorus.[45] Mere silence on such occasions is no indication of wickedness. A wicked person, however, at such times breathes heavily, bites his lips, and shakes his head.[46] Such a person always mixes in society and speaks irrelevantly.* Such a man never does what he promises, when the eye of the person to whom he has given the assurance is not upon him. When the eye of the person assured is on him, the wicked man does not even allude to the subject.[47] The wicked man eats by himself (and not with others on the same board), and finds fault with the food placed before him, saying,—All is not right today as on other days.—His disposition shows itself in the circumstances connected with his sitting, lying, and riding.[48] Sorrowing on occasions of sorrow, and rejoicing on occasions of joy, are the indications of a friend. An opposite behaviour furnishes the indications of an enemy.[49] Keep in thy heart these sayings, O ruler of the gods! The disposition of wicked men can never be concealed.[50] I have now told thee, O foremost of deities, what the indications of a wicked person are. Having listened to the truths laid down in the scriptures, follow them duly, O ruler of the celstials!—'[51]

"Bhishma continued,—'Having heard these words of Vrihaspati, Purandara, employed in subduing his foes, acted strictly according to them. Bent upon victory, that slayer of foes, when the opportunity came, obeyed these instructions and reduced all his enemies to subjection!' "[52]

SECTION CIV.

"Yudhishthira said,—'How should a righteous king, who is opposed by his own officers, whose treasury and army are no longer under his control, and who has no wealth, conduct himself for acquiring happiness?'[1]

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* *I. e.*, starts such subjects for conversation as do not arise naturally, for what he has in view is the proclaiming of the faults of other people, a topic in which he alone is interested and not his hearers.—T.

"Bhishma said,—'In this connection, the story of Kshemadarçin is often recited. I shall narrate that story to thee. Listen to it, O Yudhishthira![2] It has been heard by us that in days of old, when prince Kshemadarçin had become weak in strength and fallen into great distress, he repaired to the sage Kālakavrikshiya and saluting him humbly, said unto him these words.*[3]

" 'The king said,—What should a person like me who deserves wealth but who has, after repeated efforts, failed to recover his kingdom, do, O Brāhmana, excepting suicide,[4] thieving and robbery, acceptance of refuge with others, and other acts of meanness of a similar kind? O best of men, tell me this![5] One like thee that is conversant with morality and full of gratefulness is the refuge of a person afflicted by disease either mental or physical![6] Man should cast off his desires. By acting in that way, by abandoning joy and sorrow, and earning the wealth of knowledge, he succeeds in obtaining felicity.†[7] I grieve for them that adhere to worldly happiness as dependent on wealth. All that, however, vanishes like a dream.[8] They that can abandon vast wealth achieve a very difficult feat. As regards ourselves, we are unable to abandon that wealth which is even no longer existent.‡[9] I am divested of prosperity and have fallen into a miserable and joyless plight! Instruct me, O Brāhmana, what happiness I may yet strive for![10]—Thus addressed by the intelligent prince of Koçala, the sage Kālakavrikshiya of great splendour made the following answer.[11]

" 'The sage said,—Thou hast, it seems, already understood it. Possessed of knowledge as thou art, thou shouldst act as

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* In the Bengal texts there is an error of reading, *viz.*, *Catru* for *Yatra* in the first line of verse 3. The Burdwan Pundits repeat the error in their vernacular version. K. P. Singha, of course, avoids it.—T.

† The Bengal texts, in the second line of verse 7, contain an error. *Caktincha* is evidently a misreading for *Cokancha*. The Burdwan version, as a matter of course, repeats the error, while K. P. Singha avoids it.—T.

‡ *I. e.*, though dispossessed of my kingdom, I cannot yet cast off the hope of recovering it.—T.

thou thinkest. Thy belief is right, *viz., All this that I see is unstable, myself as also everything that I have !*[12]—Know, O prince, that those things which thou regardest as existing are in reality non-existent. The man of wisdom knows this, and accordingly is never pained whatever the distress that may overwhelm him.[13] Whatever has taken place and whatever will take place are all unreal. When thou wilt know this which should be known by all, thou shalt be freed from unrighteousness.[14] Whatever things had been earned and acquired by those that came before, and whatever was earned and acquired by those that succeded them, have all perished. Reflecting on this, who is there that will yield to grief?[15] Things that were, are no more. Things that are, will again be (no more). Grief has no power to restore them. One should not, therefore, indulge in grief.[16] Where, O king, is thy sire today, and where thy grandsire? Thou seest them not today, nor do they see thee now ![17] Reflecting on thy own instability, why dost thou grieve for them? Reflect with the aid of thy intelligence, and thou wilt understand that verily thou shalt cease to be ![18] Myself, thyself, O king, thy friends, and thy foes, shall, without doubt, cease to be. Indeed, everything will cease to be.[19] Those men that are now of twenty or thirty years of age will, without doubt, all die within the next hundred years.[20] If a man cannot have the heart to give up his vast possessions, he should then endeavour to think that his possessions, are not his own and by that means seek to do good to himself.*[21] Acquisitions that are future should be regarded by one as not one's own. Acquisitions that have disappeared, should also be regarded by one as not one's own. Destiny should be regarded as all powerful. They that think in this strain are said to be possessed of wisdom. Such a habit of looking at things is an attribute of the good.[22] Many persons who are equal or superior to thee in intelligence and exertion, though deprived of wealth, are not only alive

* *I. e.* he should think that his wealth has been given to him for the sake of friends and relatives and others. He will then succeed in practising charity.—T.

but are never ruling kingdoms.[23] They are not, like thee, They do not indulge in grief like thee. Therefore, cease thou to grieve in this way! Art thou not superior to those men, or at least equal to them in intelligence and exertion?[24]—

"'The king said,—I regard the kingdom which I had with all its appendages to have been won by me without any exertion. All powerful Time, however, O regenerate one, has swept it away.[25] The consequence, however, that I see, of my kingdom having been swept away by Time as by a stream, is that I am obliged to support myself upon whatever I obtain (by charity)![26]—

"'The sage said,—Moved by the knowledge of what is true (in life), one should never grieve for either the past or the future. Be thou of such a frame of mind, O prince of Koçala, in respect of every affair that may engage thy attention![27] Desiring to obtain only that which is obtainable and not that which is unobtainable, do thou enjoy thy present possessions and never grieve for that which is absent.[28] Be thou delighted, O prince of Koçala, with whatever thou succeedest in winning with ease. Even if divested of prosperity, do not grieve for it but seek to preserve a pure disposition.[29] Only an unfortunate man who is of a foolish understanding, when deprived of former prosperity, censures the supreme Ordainer, without being contented with his present possessions.[30] Such a person regards others, however undeserving, as men blessed with prosperity. For this reason, they that are possessed of malice and vanity and filled with a sense of their own importance, suffer more misery still. Thou, however, O king, art not stained by such vices.[31-32] Endure the prosperity of others although thou art thyself divested of prosperity. They that are possessed of dexterity succeed in enjoying that prosperity which is vested in others.* Prosperity leaves the person that hates others.[33] Men possessed of righteous behaviour and wisdom and conversant with the duties of *Yoga* renounce prosperity and sons and grandsons of their

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* Nilakantha explains *Kucalāh* as *nirmatsarāh*, and *anyatra* as *Cutrau*. I do not follow him.—T.

own accord.[34] Others, regarding earthly wealth to be exceedingly unstable and unattainable, dependant as it is upon ceaseless action and effort, are also seen to renounce it.*[35] Thou seemest to be possessed of wisdom. Why dost thou then grieve so piteously, desiring things that should not be desired, that are unstable, and that are dependant on others?[36] Thou desirest to enquire after that particular frame of mind (which would euable thee to enjoy felicity notwithstanding the loss of thy possessions). The advice I give thee is to renounce all those objects of desire! Objects that should be avoided appear in the guise of those that should be striven for, while those that should be striven for appear in the guise of objects that should be avoided.[37] Some lose their wealth in the pursuit of wealth. Others regard wealth as the root of infinite happiness, and, therefore pursue it eagerly.[38] Some again, delighted with wealth, think that there is nothing superior to it. In his eager desire for the acquisition of wealth, such a person loses all other objects of life.[39] If, O prince of Koçala, a person loses that wealth which had been earned with difficulty and which had been proportionate to his desires, he then, overcome by the inactivity of despair, gives up all desire of wealth.[40] Some persons of righteous souls and high birth betake themselves to the acquisition of virtue. These renounce every kind of worldly happiness from desire of winning felicity in the other world.[41] Some persons lay down life itself, moved by the desire of acquiring wealth. These do not think that life has any use if dissociated from wealth.[42] Behold their pitiable condition! Behold their foolishness! When life is so short and uncertain, these men, moved by ignorance, set their eyes on wealth![43] Who is there that would set his heart upon hoarding when destruction is its end, upon life when death is its end, and upon union when separation is its end?[44] Sometimes man renounces wealth, and sometimes wealth renounces man. What man possessed of knowledge is

* The Bengal texts read *Vidhitsâ dhanameva cha.* This is evidently erroneous. The correct reading, as given in the Bombay text, is *Vidhitsâ-sâdhanena cha.* Both the Bengali versions are incorrect.—T.

there that would feel grieved at the loss of wealth? There are many other persons in the world that lose wealth and friends.[45] Behold, O king, with thy intelligence, and thou wilt understand that the calamities which overtake men are all due to the conduct of men themselves! Do thou, therefore, (as a remedy), restrain thy senses and mind and speech![46] For, if these become weak and productive of evil there is no man who can keep himself free from temptation of external objects by which he is always surrounded. As no one can form an adiquate idia of the past nor can foresee the future, there being many intervals of time and place, a person like thee who is possessed of such wisdom and such prowess, never indulges in grief for union and separation, for good or evil.[47] A person of such mildness of disposition, well-restrained soul, and settled conclusions, and observant of *Brahmacharyya* vows, never indulges in grief and never becomes restless from desire of acquiring or fear of losing anything of small value.[48] It is not fit that such a man should adopt a deceitful life of mendicancy, a life that is sinful and wicked and cruel and worthy of only a wretch among men.[49] Do thou repair to the great forest and lead a life of happiness there, all alone and subsisting upon fruits and roots, restraining speech and soul, and filled with compassion for all creatures.[50] He that cheerfully leads such a life in the forest, with large-tusked elephants for companions, with no human being by his side, and contented with the produce of the wilderness, is said to act after the manner of the wise.[51] A large lake, when it becomes turbid, resumes its tranquillity of itself. Similarly, a man of wisdom, when disturbed in such matters, becomes tranquil of himself. I see that a person that has fallen into such a plight as thine may live happily even thus![52] When thy prosperity is almost impossible to recover, and when thou art without ministers and counsellers, such a course is open to thee! Dost thou hope to reap any benefit by depending upon destiny?—' "[53]

SECTION CV.

"'The sage said,—If, on the other hand, O Kshatriya, thou thinkest that thou hast any prowess still, I shall discourse to thee about that line of policy which thou mayst adopt for recovering thy kingdom.[1] If thou canst follow that line of policy and seek to exert thyself, thou canst still recover thy prosperity. Listen attentively to all that I say unto thee in detail![2] If thou canst act according to those counsels, thou mayst yet obtain vast wealth, indeed, thy kingdom and kingly power and great prosperity![3] If thou likest it, O king, tell me, for then I shall speak to thee of that policy![4]—

"'The king said,—Tell me, O holy one, what thou wishest to say. I am willing to hear and act according to thy counsels. Let this my meeting with thee today be fruitful of consequences (to myself)![5]—

"'The sage said,—Renouncing pride and desire and wrath and joy and fear, wait upon thy very foes, humbling thyself and joining thy hands.[6] Do thou serve Janaka the ruler of Mithilā, always performing good and pure deeds. Firmly devoted to truth, the king of Videha will certainly give thee great wealth.[7] Thou shalt then become the right arm of that king and obtain the trust of all persons. As a consequence of this, thou shalt then succeed in obtaining many allies possessed of courage and perseverance, pure in behaviour, and free from the seven principal faults.[8] A person of restrained soul and having his senses under control, by adhering to his duties, succeeds in raising himself and gladdening others.[9] Honored by Janaka possessed of intelligence and prosperity, thou shalt certainly become the right arm of that ruler and enjoy the confidence of all.[10] Having then mustered a large force and held consultations with good ministers, do thou cause disunion among thy foes and, setting them against one another, break them all like a person breaking a *vilwa* with a *vilwa*. Or, making peace with the foes of thy foe, destroy the latter's power.*[11] Thou shalt then cause thy foe to be attached to

* The *Vilwa* is the fruit of the *Ægle marmelos*.—T.

such good things as are not easily attainable, to beautiful women and cloths, beds and seats and vehicles, all of very costly kinds, and houses,[12] and birds and animals of diverse species, and juices and perfumes and fruits, so that thy foe may be ruined of himself.*[13] If one's foe be thus managed, or if indifference is to be shown towards him, one that is desirous of acting according to good policy, should never suffer that foe to know it at all.[14] Following the behaviour that is approved by the wise, do thou enjoy every kind of pleasure in the dominions of thy foe, and imitating the conduct of the dog, the deer, and the crow, behave, with apparent friendship, towards thy enemies.[15] Cause them to undertake achievements that are mighty and difficult to accomplish. See also that they engage in hostilities with powerful enemies.[16] Drawing their attention to pleasant gardens and costly beds and seats, do thou, by offering such objects of enjoyment, drain thy enemy's treasury.[17] Advising thy enemy to perform sacrifices and make gifts, do thou gratify the Brāhmanas. The latter, (having received those presents through thy hands), will do good to thee in return (by performing penances and Vedic rites), and devour thy enemy like wolves.[18] Without doubt, a person of righteous deeds obtains a high end. By such deeds men succeed in earning regions of the utmost felicity in heaven.[19] If the treasury of thy foes be exhausted (by either righteous or unrighteous deeds), every one of them, O prince of Koçala, may be reduced to subjection.[20] The treasury is the root of felicity in heaven and victory on Earth. It is in consequence of their treasuries that foes enjoy such happiness. The treasury, therefore, should by every means be drained. Do not applaud Exertion in the presence of thy foe, but speak highly of Destiny.[21] Without doubt, the man who relies too much on acts appertaining to the worship of the gods soon meets with destruction. Cause thy enemy to perform the great sacrifice called *Viçwajit* and divest him by

* The sense seems to be that by causing thy foe to be attached to these things, the treasury of thy foe is likely to be exhausted. If this can be brought about, thy foe will soon be ruined.—T.

that means of all his possessions.[22] Through this thy object will be fulfilled. Thou mayst then inform thy enemy of the fact that the best men in his kingdom are being oppressed (with exactions for refilling the exhausted treasury), and indicate some eminent ascetic conversant with the duties of *Yoga* (who will wean thy foe from all earthly possessions).[23] Thy enemy will then desire to adopt renunciation and retire into the woods, solicitous of salvation. Thou shalt then, with the aid of drugs prepared by boiling highly efficacious herbs and plants, and of artificial salts, destroy the elephants and steeds and men (of thy enemy's dominions).[24] These and many other well-devised schemes are available, all connected with fraud. An intelligent person can thus destroy the population of a hostile kingdom with poison.—' "[25]

SECTION CVI.

" 'The king said,—I do not desire, O Brāhmana, to support life by deceit or fraud. I do not desire wealth, however great, which is to be earned by unrighteous means.[1] At the very outset of our present discourse I excepted these means. By the adoption of only such means as would not lead to censure, of such means as would benefit me in every respect,[2] by practising only such acts as are not harmful in their consequences, I desire to live in this world! I am incapable of adopting these ways that thou pointest out to me! Indeed, these instructions do not become thee!—[3]

" 'The sage said,—These words, O Kshatriya, that thou speakest indicate thee to be possessed of righteous feelings! Indeed, thou art righteous in disposition and understanding, O thou of great experience![4] I shall strive for the good of you both, *viz.*, for thyself and him.* I shall cause a union, eternal and incapable of breach, to be brought about between thee and that king.[5] Who is there that would not like to have a minister like thee that art born of a noble race, that abstainest from all acts of unrighteousness and cruelty, that

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* *I. e.*, for the ruler of Videhas.—T.

art possessed of great learning, and that art well versed in the art of government and of conciliating all persons?[6] I say this because, O Kshatriya, though divested of kingdom and plunged into great misery, thou still desirest to live adopting a behaviour that is righteous![7] The ruler of the Videhas, firmly adhering to truth, will come to my abode soon. Without doubt, he will do what I will urge him to do!—'[8]

'Bhishma continued,—'The sage, after this, inviting the ruler of the Videhas, said these words unto him.—This personage is of royal birth. I know his very heart.[9] His soul is as pure as the surface of a mirror or the disc of the autumnal moon. He has been examined by me in every way. I do not see any fault in him.[10] Let there be friendship between him and thee. Do thou repose confidence on him as on myself. A king who is without a (competent) minister cannot govern his kingdom even for three days.[11] The minister should be courageous as also pessessed of great intelligence. By these two qualities one may conquer both the worlds. Behold, O king, these two qualities are necessary for ruling a kingdom![12] Righteous kings have no such refuge as a minister possessed of such attributes. This high-souled person is of royal descent. He walketh along the path of the righteous.[13] This one who always keeps righteousness in view has been a valuable acquisition. If treated by thee with honor, he will reduce all thy foes to subjection.[14] If he engages in battle with thee, he will do what as a Kshatriya he should do. Indeed, if after the manner of his sires and grandsires he fights for conquering thee,[15] it will be thy duty to fight him, observant as thou art of the Kshatriya duty of conquering antagonists. Without engaging in battle, however, do thou, at my command, employ him under thee from desire of benefiting thyself.[16] Cast thy eyes on righteousness, giving up covetousness that is improper. It behoveth thee not to abandon the duties of thy order from lust or desire of battle.[17] Victory, O sire, is not certain. Defeat also is not certain. Remembering this, peace should be made with an enemy by giving him food and other articles of enjoyment.[18] One may see victory and defeat in his own case. They that seek to

exterminate a foe are sometimes exterminated themselves in course of their efforts![19]—Thus addressed, king Janaka, properly saluting and honoring that bull among Brāhmanas who deserved every honor, replied unto him, saying,[20]—Thou art of great learning and great wisdom. That which thou hast said from desire of benefiting us, is certainly advantageous for both of us.[21] Such a course of conduct is highly beneficial (to us). I have no hesitation in saying this![22]—The ruler of Videha then, addressing the prince of Koçala, said these words.—In observance of Kshatriya duties as also with the aid of policy, I have conquered the world.[23] I have, however, O best of kings, been conquered by thee with thy good qualities! Without cherishing any sense of humiliation (if thou remainest by my side), live thou with me as a victor![*24] I honor thy intelligence, and I honor thy prowess. I do not disregard thee, saying that I have conquered thee! On the other hand, live thou with me as a victor![25] Honored duly by me, O king, thou wilt go to my abode!—Both the kings then worshipped that Brāhmana, and trusting each other, proceeded to the capital of Mithilā.[26] The ruler of the Videhas, causing the prince of Koçala to enter his abode, honored him, who deserved every honor, with offerings of water to wash his feet, honey and curds and the usual articles.[27] King Janaka also bestowed upon his guest his own daughter and diverse kinds of gems and jewels. This (the establishment of peace) is the high duty of kings; victory and defeat are both uncertain!"[28]

SECTION CVII.

"Yudhishthira said,—'Thou hast, O scorcher of foes, described the course of duties, the general conduct, the means of livelihood, with their results, of Brāhmanas and Kshatriyas and Vaiçyas and Cudras.[1] Thou hast discoursed also on the duties of kings, the subject of their treasuries, the means of filling them, and the topic of conquest and victory.

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* *Jitavat* is explained by Nilakantha as *prāpta jaya*.—T.

Thou hast spoken also of the characteristics of ministers, the measures that lead to the advancement of the subjects,[2] the characteristics of the sixfold limbs of a kingdom, the qualities of armies, the means of distinguishing the wicked, and the marks of those that are good,[3] the attributes of those that are equal, those that are inferior, and those that are superior, the behaviour which a king desirous of advancement should adopt towards the masses,[4] and the manner in which the weak should be protected and cherished. Thou hast discoursed on all these subjects, O Bhārata, laying down instructions that are plain according to what has been inculcated in sacred treaties.[5] Thou hast spoken also of the behaviour that should be adopted by kings desirous of conquering their foes. I desire now, O foremost of intelligent men, to listen to the behaviour that one should observe towards the multitude of courageous men that assemble round a king![*6] I desire to hear how these may grow, how they may be attached to the king, O Bhārata, how may they succeed in subjugating their foes and in acquiring friends.[7] It seems to me that disunion alone can bring about their destruction. I think it is always difficult to keep counsels secret when many are concerned.[8] I desire to hear all this in detail, O scorcher of foes! Tell me also, O king, the means by which they may be prevented from falling out with the king!"[9]

"Bhishma said,—'Between the aristocracy on the one side and the kings on the other, avarice and wrath, O monarch, are the causes that produce enmity.[†10] One of these parties (*viz.*, the king,) yields to avarice. As a consequence, wrath takes possession of the other (the aristocracy). Each intent upon weakening and wasting the other, they both meet with destruction.[11] By employing spies, contrivances of policy, and physical force, and adopting the arts of conciliation, gifts,

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* The wood is *Gana*. It literally means an assemblage. There can be no doubt that throughout this lesson the wood has been employed to denote the aristocracy of wealth and blood that surround a throne.—T.

† If the king, moved by avarice, taxes them heavily, the aristocracy resent it and seek to pull down the king.—T.

and disunion, and applying other methods for producing weakness, waste, and fear, the parties assail each other.[12] The aristocracy of a kingdom, having the charateristics of a compact body, become dissociated from the king if the latter seeks to take too much from them. Dissociated from the king, all of them become dissatisfied, and acting from fear side with the enemies of their ruler.[13] If again the aristocracy of a kingdom be disunited amonst themselves, they meet with destruction. Disunited, they fall an easy prey to foes. The nobles, therefore, should always act in concert.[14] If they be united together, they may earn acquisitions of value by means of their strength and prowess. Indeed, when they are thus united, many outsiders seek their alliance.[15] Men of knowledge applaud those nobles that are united with one another in bonds of love. If united in purpose, all of them can be happy.[16] They can (by their example) establish righteous courses of conduct. By behaving properly, they advance in prosperity.[17] By restraining their sons and brothers and teaching them their duties, and by behaving kindly towards all persons whose pride has been quelled by knowledge,* the aristocracy advance in prosperity.[18] By always attending to the duties of setting spies and devising means of policy, as also to the matter of filling their treasuries, the aristocracy, O thou of mighty arms, advance in prosperity.[19] By showing proper reverence for them that are possessed of wisdom and courage and perseverance and that display steady prowess in all kinds of work, the aristocracy advance in prosperity.[20] Possessed of wealth and resources, of knowledge of the scriptures and of all arts and sciences, the aristocracy rescue the ignorant masses from every kind of distress and danger.[21] Wrath (on the part of the king), rupture,† terror, chastisement, persecution, oppression, and executions, O chief of the Bharatas, speedily cause the aristocracy to fall away from the king and side with the king's enemies.[22] They, therefore, that are the leaders of the aristocracy should be honored

* *I. e.*, learned men of humility.—T.

† Probably, with the king.—T.

by the king. The affairs of the kingdom, O king, depend to a great extent upon them.[23] Consultations should be held with only those that are the leaders of the aristocracy, and secret agents should be placed, O crusher of foes, with them only. The king should not, O Bhārata, consult with every member of the aristocracy.[24] The king, acting in concert with the leaders, should do what is for the good of the whole order. When, however, the aristocracy becomes separated and disunited and destitute of leaders, other courses of action should be followed.[25] If the members of the aristocracy quarrel with one another and act, each according to his own resources, without combination, their prosperity dwindles away and diverse kinds of evil occur.[26] Those amongst them that are possessed of learning and wisdom should tread down a dispute as soon as it happens. Indeed, if the seniors of a race look on with indifference, quarrels break out amongst the members. Such quarrels bring about the destruction of a race and produce disunion among the (entire order of the) nobles.[27] Protect thyself, O king, from all fears that arise from within. Fears, however, that arise from outside are of little consequence. The first kind of fear, O king, may cut thy roots in a single day.[28] Persons that are equal to one another in family and blood, influenced by wrath or folly or covetousness arising from their very natures, cease to speak with one another. This is an indication of defeat. It is not by courage, nor by intelligence, nor by beauty, nor by wealth,[29] that enemies succeed in destroying the aristocracy. It is only by disunion and gifts that it can be reduced to subjugation. For this reason, combination has been said to be the great refuge of the aristocracy.' "*[30-31]

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* The Burdwan Pundits make a mess of the last two verses. In 31, there is an incorrect reading in the Bengal texts. It is *Pradhānāccha* for *pradānāccha*. The Burdwan version repeats the error. K. P. Singha, of course, avoids it, but his version is rather incomplete.—T.

SECTION CVIII.

"Yudhishthira said,—'The path of duty is long. It has also, O Bhārata, many branches. What, however, according to thee, are those duties that most deserve to be practiced ?[1] What acts, according to thee, are the most important among all duties, by the practice of which I may earn the highest merit both here and hereafter ?'[2]

"Bhishma said,—'The worship of mother, father, and preceptor is most important according to me. The man who attends to that duty here, succeeds in acquiring great fame and many regions of felicity.[3] Worshipped with respect by thee, whatever they will command thee, be it consistent with righteousness or inconsistent with it, should be done unhesitatingly, O Yudhishthira ![4] One should never do what they forbid. Without doubt, that which they command should always be done.*[5] They are the three worlds. They are the three modes of life. They are the three Vedas. They are the three sacred fires.[6] The father is said to be the *Gārhapatya* fire; the mother, the *Dakshina* fire; and the preceptor is that fire upon which libations are poured. These three fires are, of course, the most eminent. If thou attendest with heedfulness to these three fires, thou wilt succeed in conquering the three worlds.[7] By serving the father with regularity, one may cross this world. By serving the mother in the same way, one may attain to regions of felicity in the next. By serving the preceptor with regularity, one may obtain the region of *Brahma*.[8] Behave properly towards these three, O Bhārata, thou shalt then obtain great fame in the three worlds, and blessed be thou, great will be thy merit and reward ![9] Never transgress them in any act. Never eat before they eat, nor eat anything that is better than what they eat. Never impute any fault to them. One should always serve them with humility. That is an act of high

* Literally, "One should not follow that course of duty which they do not indicate. That again is duty which they command. This is settled."—T.

merit.[10] By acting in that way, O best of kings, thou mayst obtain fame, merit, honor, and regions of felicity hereafter. He who honors these three is honored in all the worlds.[11] He, on the other hand, who disregards these three, fails to obtain any merit from any of his acts. Such a man, O scorcher of foes, acquires neither this world nor the next.[12] He who always disregards these three seniors never obtains fame either here or hereafter. Such a man never earns any good in the next world.[13] All that I have given away in honor of those three has become a hundred-fold or a thousand-fold of its actual measure. It is in consequence of that merit that even now, O Yudhishthira, the three worlds are clearly before my eyes![14] One Āchāryya is superior to ten Brāhmanas learned in the Vedas. One Upādhyaya is again superior to ten Āchāryyas. The father, again, is superior to ten Upādhyayas.[15] The mother, again, is superior to ten fathers, or, perhaps, the whole world, in importance. There is no one that deserves such reverence as the mother.[16] In my opinion, however, the preceptor is worthy of greater reverence than the father or even the mother. The father and the mother are authors of one's being.[17] The father and the mother, O Bhārata, only create the body. The life, on the other hand, that one obtains from one's preceptor, is heavenly. That life is subject to no decay and is immortal.[18] The father and the mother, however much they may offend, should never be slain. By not punishing a father and a mother, (even if they deserve punishment), one does not incur sin. Indeed, such reverend persons, by enjoying impunity, do not stain the king. The gods and the *Rishis* do not withhold their favors from such persons as strive to cherish even their sinful fathers with reverence.[19] He who favors a person by imparting to him true instruction, by communicating the Vedas, and giving knowledge which is immortal, should be regarded as both a father and mother. The disciple, in grateful recognition of what the instructor has done, should never do anything that would injure the latter.[20] They that do not reverence their preceptors after receiving instruction from them by obeying them dutifully in

thought and deed, incur the sin of killing a fœtus. There is no sinner in this world like them.* Preceptors always show great affection for their disciples. The latter should, therefore, show their preceptors commensurate reverence.[21] He, therefore, that wishes to earn that high merit which has existed from ancient days, should worship and adore his preceptors and carefully divide with them every object of enjoyment.[22] With him who pleases his father is pleased Prajāpati himself. He who pleases his mother gratifies the Earth herself.[23] He who pleases his preceptor gratifies *Brahma* by his act. For this reason, the preceptor is worthy of greater reverence than either the father or the mother.[24] If preceptors are worshipped, the very *Rishis*, and the gods, together with the *Pitris*, are all pleased. Therefore, the preceptor is worthy of the highest reverence.[25] The preceptor should never be disregarded in any manner by the disciple. Neither the mother nor the father deserves such regard as the preceptor.[26] The father, the mother, and the preceptor, should never be insulted. No act of theirs should be found fault with. The gods and the great *Rishis* are pleased with him that behaves with reverence towards his preceptors.[27] They that injure in thought and deed their preceptors, or fathers, or mothers, incur the sin of killing a fœtus. There is no sinner in the world equal to them.[28] That son of the sire's loins and the mother's womb, who, being brought up by them and when he comes to age, does not support them in his turn, incurs the sin of killing a fœtus. There is no sinner in the world like unto him.[29] We have never heard that these four, *viz.*, he who injures a friend, he who is ungrateful, he who slays a woman, and he who slays a preceptor, ever succeed in cleansing themselves.[30] I have now told thee generally all that a person should do in this world. Besides those duties that I have indicated, there is nothing productive of greater felicity. Thinking of all duties, I have told thee their essence.' "[31]

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* *Pratyāsannāh* is explained by Nilakantha in a different way. I think, his interpretation is far-fetched.—T.

SECTION CIX.

"Yudhishthira said,—'How, O Bhārata, should a person act who desires to adhere to virtue? O bull of Bharata's race, possessed as thou art of learning, tell me this, questioned by me![1] Truth and falsehood exist, covering all the worlds. Which of these two, O king, should a person adopt that is firm in virtue?[2] What again is truth? What is falsehood? What, again, is eternal virtue? On what occasions should a person tell the truth, and on what occasion should he tell an untruth?'[3]

"Bhishma said,—'To tell the truth in consistent with righteousness. There is nothing higher than truth. I shall now, O Bhārata, say unto thee that which is not generally known to men. There where falsehood would assume the aspect of truth, truth should not be said. There, again, where truth would assume the aspect of falsehood, even falsehood should be said.[5] That ignorant person incurs sin who says truth which is dissociated from righteousness. That person is said to be conversant with duties who can distinguish truth from falsehood.*[6] Even a person that is disrespectable, that is of uncleansed soul, and that is very cruel, may succeed in earning great merit as the hunter Valāka by slaying the blind beast (that threatened to destroy all creatures).†[7] How extraordinary it is that a person of foolish understanding, though desirous of acquiring merit (by austere penances) still committed a sinful act![‡] An owl again, on the banks of the Ganges, (by doing an unrighteous deed) obtained great merit.$

**I. e.* who knows when truth becomes as harmful as untruth, and untruth becomes as righteous as truth.—T.

† Vide *ante, Karna Parvan.*—T.

‡ Alludes to *ante, Karna Parvan.* The Rishi, by pointing out the place where certain innocent persons had concealed themselves while flying from a company of robbers, incurred the sin of murder.—T.

$ The allusion is to the story of an owl going to heaven for having, with his beaks, broken a thousand eggs laid by a she-serpent of deadly poison. The Burdwan Pundits have made nonsense of the first line of verse 8. There is no connection between the first and the second lines of this verse. K. P. Singha has rendered it correctly.—T.

The question thou hast asked me is a difficult one, since it is difficult to say what righteousness is. It is not easy to indicate it. No one in discoursing upon righteousness, can indicate it accurately.[9] Righteousness was declared (by Brahman) for the advancement and growth of all creatures. Therefore, that which leads to advancement and growth is righteousness.[10] Righteousness was declared for restraining creatures from injuring one another. Therefore, that is Righteousness which prevents injury to creatures.[11] Righteousness (*Dharma*) is so called because it upholds all creatures. In fact, all creatures are upheld by Righteousness. Therefore, that is Righteousness which is capable of upholding all creatures.[12] Some say that Righteousness consists in what has been inculcated in the *Çrutis*. Others do not agree to this. I would not censure them that say so. Everything, again, has not been laid down in the *Çrutis*.[13]* Sometimes men (robbers), desirous of obtaining the wealth of some one, make enquiries (for facilitating the act of plunder). One should never answer such enquiries. That is a settled duty.[14] If by maintaining silence, one succeeds in escaping, one should remain silent. If, on the other hand, one's silence at a time when one must speak rouses suspicion,[15] it would be better on such an occasion to say what is untrue than what is true. This is a settled conclusion. If one can escape from sinful men by even a (false) oath, one may take it without incurring sin.[16] One should not, even if one be able, give away his wealth to sinful men. Wealth given to sinful men afflicts even the giver.[17] If a creditor desires to make his debtor pay off the loan by rendering bodily service, the witnesses would all be liars, if, summoned by the creditor for establishing the truth of the contract, they did not say what should be said. When life is at

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* This refers to the well-known definition of *Dharma* ascribed to Vacishtha, *viz.*, "That which is laid down in the *Crutis* and the *Smritis* is *Dharma*." The defect of this definition is that the *Crutis* and the *Smritis* do not include every duty. Hence Vacishtha was obliged to add that where these are silent, the examples and practices of the good ought to be the guides of men. &c.—T.

risk, or on occasions of marriage, one may say an untruth.[18-19] One that seeks for virtue, does not commit a sin by saying an untruth, if that untruth be said to save the wealth and prosperity of others or for the religious purposes.[20] Having promised to pay, one becomes bound to fulfill his promise. Upon failure, let the self-appropriator be forcibly enslaved. If a person without fulfilling a righteous engagement acts with impropriety, he should certainly be afflicted with the rod of chastisement for having adopted such behaviour.*[21] A deceitful person, falling away from all duties and abandoning those of his own order, always wishes to betake himself to the practices of *Asuras* for supporting life.[22] Such a sinful wretch living by deceit should be slain by every means. Such sinful men think that there is nothing in this world higher than wealth.[23] Such men should never be tolerated. No one should eat with them. They should be regarded to have fallen down in consequence of their sins. Indeed, fallen away from the condition of humanity and shut out from the grace of the gods, they are even like evil genii.[24] Without sacrifices and without penances as they are, forbear from their companionship. If their wealth be lost, they commit even suicide which is exceedingly pitiable.[25] Among those sinful men there is no one to whom thou canst say,—This is thy duty. Let thy heart turn to it!—Their settled convictions are that there is nothing in this world that is equal to wealth.[26] The person that would slay such a creature would incur no sin. He who kills him kills one that has been already killed by his own acts. If slain, it is the dead that is slain.[27] He who vows to destroy those persons of lost senses should keep his vows.† Such sinners are, like the crow and the vulture, dependent on deceit for their living. After the dissolution of their (human) bodies, they take rebirth as crows and vultures.[28] One should, in any matter, behave towards another as that other behaves

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* The Burdwan translator has made a mess of verse 21. K. P. Singha quietly leaves it out. The fact is, *Swakāryastu* is *Swakāri astu*, meaning, 'let the appropriator be."—T.

† The construction is elliptical. *Yah samayam chikirshet tat kurvit.*—T.

in that matter. A practicer of deceit should be resisted with deceit, while one that is honest should be treated with honesty.' "[28]

SECTION CX.

"Yudhishthira said,—'Creatures are seen to be afflicted by diverse means and almost continually. Tell me, O grandsire, in what way can one overcome all those difficulties!'[1]

"Bhishma said,—'Those members of the regenerate class that duly practise, with restrained souls, the duties that have been laid down in the scriptures for the several modes of life, succeed in overcoming all these difficulties.[2] They that never practise deceit, they whose behaviour is restrained by salutary restrictions, and they that control all worldly desires, succeed in overcoming all difficulties.[3] They that do not speak when addressed in evil language, they that do not injure others when injured themselves, they that give but do not take, succeed in overcoming all difficulties.[4] They that always give hospitable shelter to guests, they that do not indulge in malice, they that are constantly engaged in the study of the Vedas, succeed in overcoming all difficulties.[5] Those persons who, conversant with duties, adopt that behaviour towards parents which they should, they that abstain from sleeping during the day, succeed in overcoming all difficulties.[6] They that do not commit any kind of sin in thought, word, and deed, they that never injure any creature, succeed in overcoming all difficulties.[7] Those kings that do not, under the influence of passion and covetousness, levy oppressive taxes, and those that protect their own dominions, succeed in overcoming all difficulties.[8] They that go to their own wedded wives in season without seeking the companionship of other women, they that are honest and attentive to their *Agni-hotras*, succeed in overcoming all difficulties.[9] They that are possessed of courage and that, casting away all fear of death, engage in battle, desirous of victory by fair means, succeed in overcoming all difficulties.[10] They that always speak truth in this world even when life is at stake, and that are examplars for all creatures to imitate,

succeed in overcoming all difficulties.[11] They whose acts never deceive, whose words are always agreeable, and whose wealth is always well spent, succeed in overcoming all difficulties.[12] Those Brāhmanas that never study the Vedas at hours not intended for study, and that practise penances with devotion, succeed in overcoming all difficulties.[13] Those Brāhmanas that betake themselves to a life of celebacy and *Brahmacharyya*, that perform penances, and that are cleansed by learning, Vedic knowledge, and proper vows, succeed in overcoming all difficulties.[14] They that have checked all the qualities that appertain to Passion and Darkness, that are possessed of high souls, and that practise the qualities that are called Good, succeed in overcoming all difficulties.[15] They of whom no creature stands in fear and those that do not fear any creature themselves, they that look upon all creatures as their own self, succeed in overcoming all difficulties.[16] Those bulls among men that are good, that are never inspired with grief at the sight of other people's prosperity, and that abstain from all kinds of ignoble behaviour, succeed in overcoming all difficulties.[17] They that bow to all the gods, that listen to the doctrines of all creeds, that have faith, and that are endued with tranquil souls, succeed in overcoming all difficulties.[18] They that do not desire honor for themselves, that give honors unto others, that bow down unto those that deserve their worship, succeed in overcoming all difficulties.[19] They that perform *Çrāddhas* on the proper lunar days, with pure minds, from desire of offspring, succeed in overcoming all difficulties.[20] They that restrain their own wrath and pacify the wrath of others, and that never get angry with any creature, succeed in overcoming all difficulties.[21] They that abstain, from their birth, from honey and meat and intoxicating drinks, succeed in overcoming all difficulties.[22] They that eat for only supporting life, that seek the companionship of women for the sake only of offspring, and that open their lips for only speaking what is true, succeed in overcoming all difficulties.[23] They that worship with devotion the god Nārāyana, that Supreme Lord of all creatures, that origin and destruction of the universe, succeed in overcoming all difficul-

ties.[24] This Krishna here, of eyes red as the lotus, clad in yellow robes, endued with mighty arms,—this Krishna who is our well-wisher, brother, friend, and relative,—is Nārāyana of unfading glory.[25] He covers all the worlds like a leathern case, at his own pleasure. He is the puissant Lord, of inconceivable soul! He is Govinda, the foremost of all beings![26] This Krishna who is ever engaged in doing what is agreeable and beneficial to Jishnu, as also to thee, O king, is that foremost of all beings, that irresistible one, that abode of eternal felicity![27] They that with devotion seek the refuge of this Nārāyana, called also Hari, succeed in overcoming all difficulties.[28] They that read these verses about the overcoming of difficulties, that recite them to others, and that speak of them unto Brāhmanas, succeed in overcoming all difficulties.[29] I have now, O sinless one, told thee all those acts by which men may overcome all difficulties both here and hereafter!"[30]

SECTION CXI.

"Yudhishthira said,—Many persons here that are not really of tranquil souls appear in outward form as men of tranquil souls. There are again others that are really of tranquil souls but that appear to be otherwise. How, O sire, shall we succeed in knowing these people?"[1]

"Bhishma said,—'In this connection is recited the old story of the discourse between a tiger and a jackal. Listen to it, O Yudhishthira![2] In ancient times, in a city called Purikā, full of affluence, there was a king named Paurika. That worst of beings was exceedingly cruel and took a delight in injuring others.[3] On the expiry of the period of his life he obtained an undesirable end. In fact, stained by the evil acts of his human life, he was reborn as a jackal.[4] Remembering his former prosperity, he became filled with grief and abstained from meat even when brought before him by others.[5] And he became compassionate unto all creatures, and truthful in speech, and firm in the observance of austere vows. At the appointed time he took food which consisted of fruit that had dropped from the trees.[6] That jackal dwelt in a vast

crematorium and liked to dwell there. And as it was his birth place, he never wished to change it for a finer locality.[7] Unable to endure the purity of his behaviour, the other members of his species endeavoured to make him alter his resolve by addressing him in the following words fraught with humility:[8]—Though residing in this terrible crematorium, thou desirest yet to live in such purity of behaviour. Is not this a perversity of understanding on thy part, since thou art by nature an eater of carrion ?[9] Be thou our like ! All of us will give thee food. Eat that which ought always to be thy food, abandoning such purity of conduct ![10]—Hearing these words of theirs, the jackal replied unto them, with rapt attention, in these sweet words fraught with reason and inculcating harmlessness to all :[11]—My birth has been low. It is conduct, however, that determines the race.* I desire to behave in such a way that my fame may spread.[12] Although my habitation is this crematorium, yet listen to my vows in respect of behaviour. One's own self is the cause of one's acts. The mode of life to which one may betake is not the cause of one's religious acts.[13] If one, while in the observance of a particular mode of life slays a Brāhmana, will not the sin of Brāhmanicide attach to him ? If, on the other hand, one gives away a cow while one is not in the observance of any perticular mode of life, will that pious gift produce no merit ?[14] Moved by the desire of getting what is agreeable, ye are engaged in only filling your stomachs. Stupified by folly ye do not see the three faults that are in the end.[15] I do not like to adopt the life led by you, fraught as it is with evil both here and hereafter, and characterised as it is by such censurable loss of virtue occasioned by discontentment and temptation ![16]—A tiger, celebrated for prowess, happened to overhear this conversation, and accordingly, taking the jackal for a learned

* The meaning is that though born in a low race, that is no reason why I should act like a low person. It is conduct that determines the race and not the race that determines conduct. There may be pious persons, therefore, in every race. The Burdwan version of this line is simply ridiculous.—T.

person of pure behaviour, offered him such respectful worship as was suited to his own self and then expressed a wish for appointing him his minister.[17]

" 'The tiger said,—O righteous personage, I know what thou art! Do thou attend to the duties of government with myself! Enjoy whatever articles may be desired by thee, abandoning whatever may not suit thy taste![*18] As regards ourselves, we are known to be of a fierce disposition. We inform thee before-hand of this. If thou behavest with mildness, thou wilt be benefited and reap advantages for thyself![19] —Honoring these words of that high-souled lord of all animals, the jackal, hanging down his head a little, said these words fraught with humility.[20]

" 'The jackal said,—O king of beasts, these words of thine with reference to myself are such as befit thee! It is also worthy of thee that thou shouldst seek for ministers of pure behaviour and conversant with duties and worldly affairs![21] Thou canst not maintain thy greatness without a pious minister, O hero, or with a wicked minister that is on the look out for putting an end to thy very life![22] Thou shouldst, O highly blessed one, regard those amongst thy ministers that are devoted to thee, that are conversant with policy, that are independent of one another, desirous of crowning thee with victory, unstained by covetousness, free from deceit, possessed of wisdom, ever engaged in thy good, and endued with great mental vigor, even as thou regardest thy preceptors or parents![23-24] But, O king of beasts, as I am perfectly contented with my present position, I do not desire to change it for anything else. I do not covet luxurious enjoyments or the happiness that arises from them.[25] My conduct, again, may not agree with that of thy old servants. If they happen to be of wicked conduct, they will produce disunion between thee and me.[26] Dependence upon another, even if that other happens to be possessed of splendour, is not desirable or praise-worthy.[27] I am of cleansed soul. I am highly blessed.

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* *Yātrām* means, as explained by the commentator, the duties of government.—T.

I am incapable of showing severity to even sinners. I am of great foresight. I have capacity for great exertion. I do not look at small things. I am possessed of great strength. I am successful in acts. I never act fruitlessly. I am adorned with every object of enjoyment.[28] I am never satisfied with a little. I have never served another. I am, besides, unskilled in serving. I live according to my pleasure in the woods.[29] All who live by the side of kings have to endure great pain in consequence of evil speeches against themselves. Those, however, that reside in the woods pass their days, fearlessly and without anxiety, in the observance of vows.[30] The fear that arises in the heart of a person who is summoned by the king is unknown to persons passing their days contentedly in the woods, supporting life upon fruits and roots.[31] Simple food and drink obtained without effort, and luxurious food procured with fear, widely differ from each other. Reflecting upon these two, I am of opinion that there is happiness where there is no anxiety.[32] A few only amongst those that serve kings are justly punished for their offences. A large number of them, however, suffer death under false accusations.[33] If, notwithstanding all this, thou appointest me, O king of beasts, as thy minister, I wish to make a compact with thee in respect of the behaviour thou shouldst always adopt towards me.[34] Those words that I shall speak for thy good should be listened to and regarded by thee. The provision which thou wilt make for me shall not be interfered with by thee.[35] I shall never consult with thy other ministers. If I do, desirous of superiority as they are, they will then impute diverse kinds of faults to me.[36] Meeting with thee alone and in secret I shall say what is for thy good. In all matters connected with thy kinsmen, thou shalt not ask me what is for thy good or what is otherwise.[37] Having consulted with me thou shalt not punish thy other ministers afterwards. Yielding to rage thou shalt not punish my followers and dependents![38]—Thus addressed by the jackal, the king of beasts answered him, saying,—Let it be so!—and showed him every honor. The jackal then accepted the ministership of the tiger.[39] Beholding the jackal treated with res-

pect and honored in all his acts, the old servants of the king, conspiring together, began ceaselessly to display their hatred towards him.[40] Those wicked persons at first strove to gratify and win him over with friendly behaviour and make him tolerate the diverse abuses that existed in the state.[41] Despoilers of other people's property, they had long lived in the enjoyment of their perquisites. Now, however, being ruled by the jackal, they were unable to appropriate anything belonging to others.[42] Desirous of advancement and prosperity, they began to tempt him with sweet speeches. Indeed, large bribes even were offered to allure his heart. Possessed of great wisdom, the jackal showed no signs of yeilding to those temptations.[43] Then some amongst them, making a compact amongst themselves for effecting his destruction, took away the well-dressed meat that was intended for and much desired by the king of beasts, and placed it secretly in the house of the jackal.[44] The jackal knew who had stolen the meat and who had conspired to do it. But though he knew everything, he tolerated it for a particular object.[45] He had made a compact with the king at the time of his accepting the ministership, saying,—Thou desirest my friendship, but thou shalt not, O monarch, mistrust me without cause![46]—

"Bhishma continued,—'When the king of beasts, feeling hungry, came to eat, he saw not the meat that was to have been kept ready for his dinner. The king then ordered,—Let the thief be found out![47]—His deceitful ministers represented unto him that the meat kept for him had been stolen away by his learned minister, the jackal, that was so proud of his own wisdom.[48] Hearing of this injudicious act on the part of the jackal, the tiger became filled with rage. Indeed, the king, giving way to his wrath, ordered his minister to be slain.[49] Beholding the opportunity, the former ministers addressed the king, saying,—The jackal is ever ready to take away from all of us the means of sustenance![50]—Having represented this, they once more spoke of the jackal's act of robbing the king of his food. And they said,—Such then is his act! What is there that he would not venture to do?[51] He is not as thou hadst heard. He is righteous in speech but his real

disposition is sinful.[52] A wretch in reality, he has disguised himself by putting on a garb of virtue. His behaviour is really sinful. For serving his own ends he had practised austerities in the matter of diet and of vows.[53] If thou disbelievest this, we will give thee ocular proof!—Having said this, they immediately caused that meat to be discovered by entering the jackal's abode.[54] Ascertaining that the meat was brought back from the jackal's house and hearing all those representations of his old servants, the king ordered, saying, —Let the jackal be slain![55]—Hearing these words of the tiger, his mother came to that spot for awakening her son's good sense with beneficial counsels.[56] The venerable dame said,—O son, thou shouldst not accept this accusation fraught with deceit. Wicked individuals impute faults to even an honest person, moved by envy and rivalry.[57] Enemies desirous of a quarrel cannot endure the elevation of an enemy brought about by his high feats. Faults are ascribed to even a person of pure soul engaged in penances.[58] With respect to even an ascetic living in the woods and employed in his own (harmless) acts, are raised three parties, *viz.*, friends, neutrals, and foes.[59] They that are rapacious hate them that are pure. The idle hate the active. The unlearned hate the learned. The poor hate the rich. The unrighteous hate the righteous. The ugly hate the beautiful.[60] Many amongst the learned, the unlearned, the rapacious, and the deceitful, would falsely accuse an innocent person even if the latter happens to be possessed of the virtues and intelligence of Vrihaspati himself.[61] If meat had really been stolen from thy house in thy absence, remember, the jackal refuses to take any meat that is even given to him. Let this fact be well considered (in finding out the thief).[62] Wicked persons sometimes put on the semblance of the good, and they that are good sometimes wear the semblance of the wicked. Diverse kinds of aspect are noticeable in creatures. It is, therefore, necessary to examine which is which.[63] The firmament seems to be like the solid base of a vessel. The fire-fly seems to be like the actual spark of fire. In reality, however, the sky has no base and there is no fire in the fire-fly.[64] You see, there is necessity, therefore, for scrutiny in

respect of even such things as are addressed to the eye. If a person ascertains everything after scrutiny, he is never called upon to indulge in any kind of regret afterwards.[65] It is not at all difficult, O son, for a master to put his servant to death. Forgiveness, however, in persons possessed of power, is always praiseworthy and productive of renown.[66] Thou hadst made the jackal thy first minister. In consequence of that act, thou hadst earned great fame among all neighbouring chiefs. A good minister cannot be obtained easily. The jackal is thy well-wisher. Let him, therefore, be supported.[67] That king who regards a really innocent person falsely accused by his enemies to be guilty, soon meets with destruction in consequence of the wicked ministers that lead him to that conviction![68]—After the tiger's mother had concluded her speech, a righteous agent of the jackal, stepping out of that phalanx of his foes, discovered everything about the manner in which that false accusation had been made.[69] The jackal's innocence being made manifest, he was acquitted and honored by his master. The king of beasts affectionately embraced him again and again.[70] The jackal, however, who was well conversant with the science of policy, burning with grief, saluted the king of beasts and solicited his permission for throwing away his life by observing the *Prāya* vow.[71] The tiger, casting upon the virtuous jackal his eyes expanded with affection and honoring him with reverential worship, sought to dissuade him from the accomplishment of his wishes.[72] The jackal, beholding his master agitated with affection, bowed down to him and in a voice choked with tears said these words:[73]—Honored by thee first, I have afterwards been insulted by thee! Thy behaviour towards me is calculated to make me an enemy of thine! It is not proper, therefore, that I should any longer dwell with thee![74] Servants that are discontented, that have been driven from their offices, or degraded from the honors that were theirs, that have brought destitution upon themselves, or have been ruined by their enemies (through the wrath of their master),[75] that have been weakened, that are rapacious, or enraged, or alarmed, or deceived (in respect of their employers), that have

suffered confiscation, that are proud and desirous of achieving great feats but deprived of the means of earning wealth,[76] and that burn with grief or rage in consequence of any injury done to them, always wait for calamities to overtake their masters. Deceived, they leave their masters and become effective intruments in the hands of his foes.*[77] I have been insulted by thee and pulled down from my place. How wilt thou trust me again? How shall I (on my part) continue to dwell with thee?[78] Thinking me to be competent thou tookest me, and having examined me thou hadst placed me in office. Violating the compact then made (between us) thou hast insulted me.[79] If one speaks of a certain person before others as possessed of righteous behaviour, one should not, if desirous of maintaining one's consistency, afterwards describe the same person as wicked.[80] I who have thus been disregarded by thee cannot any longer enjoy thy confidence. On my part, when I shall see thee withdraw thy confidence from me, I shall be filled with alarm and anxiety.[81] Thyself suspicious and myself in alarm, our enemies will be on the look out for opportunities for injuring us. Thy subjects will, as a consequence, become anxious and discontented. Such a state of things has many faults.[82] The wise do not regard that situation happy in which there is honor first and dishonor afterwards.[83] It is difficult to reunite two that have been separated, as, indeed, it is difficult to separate two that are united. If persons reunited after separation approach one another again, their behaviour cannot be affectionate.[84] No servant is to be seen who is moved (in what he does) by only the desire of benefiting his master. Service proceeds from the motive of doing good to the master as also to one's own self. All acts are undertaken from selfish motives. Unselfish acts or motives are very rare.[85] Those kings whose hearts are restless and unquiet cannot acquire a true knowledge of men. Only one in a hundred can be found who is either able

* Nilakantha explains *aparasādhanāh* as *aparasa adhanāh*, i. e., without *rasa* or affection and without *dhana* or wealth. This is very far-fetched.—T.

or fearless.[6] The prosperity of men, as also their fall, comes of itself. Prosperity and adversity, and greatness, all proceed from weakness of understanding.*—'[87]

"Bhishma continued,—'Having said these conciliatory words fraught with virtue, pleasure, and profit, and having gratified the king, the jackal retired to the forest.[88] Without listening to the entreaties of the king of beasts, the intelligent jackal cast off his body by sitting in *prāya* and proceeded to heaven (as the reward of his good deeds on Earth).' "[89]

SECTION CXII.

"Yudhishthira said,—'What acts should be done by a king, and what are those acts by doing which a king may become happy? Tell me this in detail, O thou that art the foremost of all persons acquainted with duties!'[1]

"Bhishma said,—'I shall tell thee what thou wishest to know! Listen to the settled truth about what should be done in this world by a king and what those acts are by doing which a king may become happy![2] A king should not behave after the manner disclosed in the high history of a camel of which we have heard. Listen to that history then, O Yudhishthira![3] There was, in the *Krita* age, a huge camel who had recollection of all the acts of his former life. Observing the most rigid vows, that camel practised very severe austerities in the forest.[4] Towards the conclusion of his penances, the puissant Brahman became gratified with him. The Grandsire, therefore, desired to grant him boons.[5]

" 'The camel said,—Let my neck, O holy one, become long through thy grace, so that, O puissant lord, I may be able to seize any food that may lie even at the end of even a hundred *Yojanas*![6]—The high-souled giver of boons said,—Let it be so!—The camel then, having obtained that boon, returned to his own forest.[7] The foolish animal, from the day of obtaining the boon, became idle. Indeed, the wretch, stupified by fate,

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* Perhaps the sense is that men of vigorous understanding think all states to be equal.—T.

did not from that day go out for grazing.[8] One day, while extending his long neck of a hundred *Yojanas*, the animal was engaged in picking his food without any labour, a great storm arose.[9] The camel, placing his head and a portion of the neck within the cave of a mountain, resolved to wait till the storm would be over. Meanwhile it began to pour in torrents, deluging the whole Earth.[10] A jackal, with his wife, drenched by the rain and shivering with cold, dragged himself with difficulty towards that very cave and entered it quickly for shelter.[11] Living as he did upon meat, and exceedingly hungry and tired as he was, O bull of Bharata's race, the jackal, seeing the camel's neck, began to eat as much of it as he could. The camel, when he perceived that his neck was being eaten, strove in sorrow to shorten it.[13] But as he moved it up and down, the jackal and his wife, without losing their hold of it, continued to eat it away.[14] Within a short time the camel was deprived of life. The jackal then, having (thus) slain and eaten the camel, came out of the cave after the storm and shower had ceased.[15] Thus did that foolish camel meet with his death. Behold, what a great evil followed in the train of idleness![16] As regards thyself, avoiding idleness and restraining thy senses, do everything in the world with proper means. Manu himself has said that victory depends upon intelligence.[17] All acts that are accomplished with the aid of intelligence are regarded as the foremost, those achieved with the aid of arms are middling, those achieved with the aid of feet are inferior, while those done by carrying loads are the lowest.[18] If the king is clever in the transaction of business and restrains his senses, his kingdom endures. Manu himself has said that it is with the aid of the intelligence that an ambitious person succeeds in achieving victories.[19] In this world, O Yudhishthira, they who listen to wise counsels that are not generally known, that are, O sinless one, possessed of allies, and that act after proper scrutiny, succeed in achieving all their objects.[20] A person possessed of such aids succeeds in ruling the entire Earth.[21] O thou that art possessed of prowess like that of Indra himself, this has been said by wise men of ancient times

conversant with the ordinances laid down in the scriptures! I, also, with sight directed to the scriptures, have said the same to thee! Exercising thy intelligence, do thou act in this world, O king!'"[22]

SECTION CXIII.

"Yudhishthira said,—'Tell me O bull of Bharata's race, how a king, without the usual aids, having obtained a kingdom that is so precious a possession, behave himself towards a powerful foe!'[1]

"Bhishma said,—'In this connection is cited the old story of the discourse between the Ocean and the Rivers.[2] In days of old, eternal Ocean, that lord of Rivers, that refuge of the foes of the celestials, asked all the Rivers for resolving this doubt that had arisen in his mind.[3]

"'The Ocean said,—Ye Rivers, I see that all of you, with your full currents, bring away trees of large trunks, tearing them off with their roots and branches! Ye do not, however, ever bring to me a cane![4] The canes that grow on your banks are of mean stems and destitute of strength. Do you refuse to wash them down through contempt, or are they of any use to you?[5] I desire, therefore to hear what the motive is that inspires all of you! Indeed, why is it that canes, are not washed down by any of you, uprooted from the banks where they grow?—Thus addressed, the River Gangā replied unto Ocean, that lord of all Rivers, in these words of grave import, fraught with reason, and, therefore, acceptable to all.[7]

"'Gangā said,—Trees stand in one and the same place and are unyielding in respect of the spot where they stand. In consequence of this disposition of theirs to resist our currents, they are obliged to leave the place of their growth. Canes, however, act differently.[8] The cane, beholding the advancing current, bends to it. The others do not act in that way. After the current has passed away, the cane resumes its former posture.[9] The cane knows the virtues of Time and opportunity. It is docile and obedient. It is yielding, without being stiff. For these reasons, it stands where it grows, without having to

come with us.[10] Those plants, trees, and creepers that bend and rise before the force of wind and water, have never to suffer discomfiture (by being taken up by the roots).—'[11]

"Bhishma continued,—That person who does not yield to the power of a foe that has advanced in might and that is competent to imprison or kill, soon meets with destruction.*[12] That man of wisdom who acts after ascertaining fully the strength and weakness, the might and energy, of himself and his foe, has never to suffer discomfiture.[13] An intelligent man, therefore, when he sees his enemy to be more powerful than himself, should adopt the behaviour of the cane. That is an indication of wisdom.''[14]

SECTION CXIV.

"Yudhishthira said,—'How, O Bhārata, should a learned man adorned with modesty behave, O chastiser of foes, when assailed with harsh speeches in the midst of assemblies by an ignorant person swelling with conceit?'†[1]

"Bhishma said,—'Listen, O lord of Earth, how the subject has been treated of (in the scriptures) how a person of good soul should endure in this world the abusive speeches of persons of little intelligence.[2] If a person, when abused by another, do not yield to wrath, he is then sure to take away (the merit of) all the good deeds that have been done by the abuser. The endurer, in such a case, communicates the demerit of all his own bad acts to the person who under the influence of wrath indulges in abuse.[3] An intelligent man should disregard an utterer of abusive language who resembles, after all, only a *Tittibha* uttering dissonant cries‡. One who yields to hate is said to live in vain. A fool may often be heard to say —Such a respectable man was addressed by me in such words amid such an assembly of men!—and to even boast of that

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* The true policy, therefore, is to wait for the time when the foe becomes weak.—T.

† *Mridustikshnena* is better than *Mridutikshnena*.—T.

‡ A bird that is identified by Dr. Wilson with the *Parra Jacana*.—T.

wicked act.[5] He would add,—Abused by me, the man remained silent as if dead with shame!—Even thus does a shameless man boast of an act about which no one should boast.[6] Such a wretch among men should carefully be disregarded. The man of wisdom should endure everything that such a person of little intelligence may say.[7] What can a vulgar fellow do by either his praise or blame? He is even like a crow that caws uselessly in the woods.[8] If those who accuse others by only their words could establish those accusations by such means, then, perhaps, their words would have been regarded to be of some value. As a fact, however, their words are as effective as those uttered by fools invoking death upon them with whom they quarrel.*[9] That man simply proclaims his bastardy who indulges in such conduct and words. Indeed, he is even like a peacock that dances while showing such a part of his body as should be ever concealed from the view.†[10] A person of pure conduct should never even speak with that wight of sinful conduct who does not scruple to utter anything or do anything.[11] That man who speaks of one's merits when one's eye is upon him and who speaks ill of one when one's eye is withdrawn from him, is really like a dog. Such a person loses all his regions in heaven and the fruits of any knowledge and virtue that he may have.‡[12] The man who speaks ill of one when one's eye is not upon him, loses without delay the fruits of all his libations on fire and of the gifts he may make unto even a hundred persons.[13] A man of wisdom, therefore, should unhesitataingly avoid a person of such sinful heart who deserves to be avoided by all honest men, as he would avoid the flesh of the dog.[14] That wicked-souled wretch who proclaims the faults of a high-souled person, really

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* In India, the commonest form of verbal abuse among ignorant men and women is—'Do thou meet with death,' or, 'Go thou to Yama's house!' What Bhishma says is that as these words are uttered in vain, even so the verbal accusations of wicked men prove perfectly abortive.T.

† The Burdwan Pundits have totally misunderstood the first line of this verse. K. P. Singha has rendered it correctly.—T.

‡ A dog is an unclean animal in Hindu estimation.—T.

publishes (by that act) his own evil nature even as a snake displays his hood (when interfered with by others).[15] The man of sense who seeks to counteract such a back-biter ever engaged in an occupation congenial to himself, finds himself in the painful condition of a stupid ass sunk in a heap of ashes.[16] A man who is ever engaged in speaking ill of others should be avoided like a furious wolf, or an infuriate elephant roaring in madness, or a fierce dog.[17] Fie on that sinful wretch who has betaken himself to the path of the foolish who has fallen away from all wholesome restraints and modesty, who is always engaged in doing what is injurious to others, and who is regardless of his own prosperity.[18] If an honest man wishes to exchange words with such wretches when they seek to humiliate him, he should be counselled in these words:—Do not suffer thyself to be afflicted! A wordy encounter between a high and a low person is always disapproved by persons of tranquil intelligence.[19] A slanderous wretch, when enraged, may strike another with his palms, or throw dust or chaff at another, or frighten another by showing or grinding his teeth. All this is well known.[20] That man who endures the reproaches and slanders of wicked-souled wights uttered in assemblies, or who reads frequently these instructions, never suffers any pain occasioned by speech.'"[21]

SECTION CXV.

"Yudhishthira said,—'O grandsire, O thou that art possessed of great wisdom, I have one great doubt that perplexes me! Thou shouldst, O king, resolve it! Thou art an advancer of our family.[1] Thou hast discoursed to us upon the slanderous speeches uttered by wicked-souled wretches of bad conduct. I desire, however, to question thee further![2] That which is beneficial to a kingdom, that which is productive of the happiness of the royal line, that which is productive of good and advancement in the future and the present,[3] that which is good in respect of food and drink and as regards also the body, are topics upon which I wish thee to discourse! How should e king who has been placed on the throne and

who continues to occupy it, surrounded by friends, ministers, and servants, gratify his people?[5] That king who, led away by his affections and predilections, becomes devoted to evil associates, and who pays court to wicked men in consequence of his being enthralled by his senses,[6] finds all servants of good birth and blood disaffected towards him. Such a king never succeeds in obtaining those objects the accomplishment of which depends upon one's having a number of good servants about him.[7] It behoveth thee that art equal to Vrihaspati himself in intelligence to discourse to me upon these duties of kings which are difficult to be ascertained and thereby remove my doubts![8] Thou, O tiger among men, art ever engaged in accomplishing the good of our race. For this reason thou always discoursest to us on the duties of king-craft. Kshatri (Vidura) also, possessed of great wisdom, always gives us valuable instruction.[9] Hearing instructions from thee that are productive of good to our race and kingdom, I shall be able to pass my days in happiness like a person gratified with having quaffed the deathless *Amrita*![10] What classes of servants are to be regarded as inferior and what as possessed of every accomplishment? Aided by what class of servants or by servants of what kind of birth, is it advisible to discharge the duties of ruling?[11] If the king choose to act alone and without servants, he can never succeed in protecting his people. All persons, however, of high birth covet the acquisition of sovereignty![12]

"Bhishma said,—'The king, O Bhārata, cannot alone rule his kingdom. Without servants to aid him, he cannot succeed in accomplishing any object. Even if he succeeds in gaining any object, he cannot (if alone), retain it.[13] That king whose servants are all possessed of knowledge and wisdom, who are all devoted to the good of their master, and who are of high birth and tranquil disposition, succeeds in enjoying the happiness connected with sovereigny.[14] That king whose ministers are all well born, incapable of being weaned away from him (by means of bribes and other influences), who always live with him, who are engaged in giving advice to their master, who are possessed of wisdom and goodness, who

have a knowledge of the relations of things,[15] who can provide for future events and contingencies, who have a good knowledge of the virtues of time, and who never grieve for what is past, succeeds in enjoying the happiness that attaches to sovereignty.[16] That king whose servants share with him his griefs and joys, who always do what is agreeable to him, who always direct their attention to the accomplishment of their master's objects, and all of whom are faithful, succeeds in enjoying the happiness that attaches to sovereignty.[17] That king whose subjects are always cheerful, and high-minded, and who always tread in the path of the righteous, succeeds in enjoying the happiness attached to sovereignty.[18] He is the best of kings all the sources of whose income are managed and supervised by contented and trustworthy men well acquainted with the means of increasing the finances.[19] That king succeeds in obtaining affluence and great merit whose repositaries and barns are supervised by incorruptible, trustworthy, dovoted, and uncovetous servants always bent upon gathering.[20] That king in whose city justice is administered properly with the result of such administration leading to the well known results of fining the plaintiff or the defendant if his case is untrue, and in which criminal laws are administered even after the manner of Cankha and Likhita,* succeeds in earning the merit that attaches to sovereignty.[21] That king who attaches his subjects to himself by kindness, who is conversant with the duties of kings, and who attends to the aggregate of six, succeeds in earning the merit that attaches to sovereignty.' "[22]

SECTION CXVI.

"Bhishma said,—'In this connection is cited the following history of olden times. That history is regarded as a high precedent amongst good and wisemen.[1] That history has connection with the present topic. I heard it in the hermitage of Rāma the son of Jamadagni, recited by many foremost of *Rishis*.[2] In a certain large forest uninhabited by human beings, there lived an ascetic upon fruits and roots, observing

rigid vows, and with his senses under control.[3] Observant also of stringent regulations and self-restraint, of tranquil and pure soul, always attentive to Vedic recitations, and of heart cleansed by fasts, he adopted a life of goodness towards all creatures.[4] Possessed of great intelligence, as he sat on his seat, the goodness of his behaviour having been known to all the creatures that lived in that forest, they used to approach him with affection.[5] Fierce lions and tigers, infuriate elephants of huge size, leopards, rhinoceroses, bears, and other animals of fierce aspect,[6] subsisting upon blood, used to come to the *Rishi* and address him the usual questions of polite enquiry. Indeed, all of them behaved towards him like disciples and slaves and always did unto him what was agreeable.[7] Coming to him they addressed the usual enquiries, and then went away to their respective quarters. One domestic animal, however, lived there permanently, never leaving the *Muni* at any time.[8] He was devoted to the sage and exceedingly attached to him. Weak and emaciated with fasts, he subsisted upon fruits and roots and water, and was tranquil and of inoffensive aspect.[9] Lying at the feet of that high-souled *Rishi* as the latter sat, the dog, with a heart like that of a human being, became exceedingly attached to him in consequence of the affection with which he was treated.[10] One day a leopard of great strength came there, subsisting upon blood. Of a cruel disposition and always filled with delight at the prospect of prey, the fierce animal looked like a second Yama.[11] Licking the corners of his mouth with the tongue, and lashing his tail furiously, the leopard came there, hungry and thirsty, with wide open jaws, desirous of seizing the dog as his prey.[12] Beholding that fierce beast coming, O king, the dog, in fear of his life, addressed the *Muni* in these words. Listen unto them, O monarch![13]—O holy one, this leopard is a foe of the dogs! It wishes to slay me! O great sage, do thou act in such a way that all my fears from this animal may be dispelled through thy grace! O thou of mighty arms, without doubt thou art possessed of omniscience![14]—Acquainted with the thoughts of all creatures, the sage felt that the dog had ample cause for fear. Possessed of the six

attributes and capable of reading the voices of all animals, the sage said the following words.[15]

"'The sage said,—Thou shalt have no fear of death from leopards any longer! Let thy natural form disappear and be thou a leopard, O son![16]—At these words, the dog was transformed into a leopard with skin bright as gold. With stripes on his body and with large teeth, thenceforth he began to live in that forest fearlessly.[17] Meanwhile, the leopard, seeing before him an animal of his own species, immediately forsook all feelings of animosity towards it.[18] Sometime after, there came into the hermitage a fierce and hungry tiger with open mouth. Licking the corners of his mouth with the tongue, and eagerly desirous of drinking blood, that tiger began to approach towards the animal that had been transformed into a leopard.[19] Beholding the hungry tiger of terrible teeth approach that forest, the (transformed) leopard sought the *Rishi's* protection for saving his life.[20] The sage, who showed great affection for the leopard in consequence of the latter's living in the same place with him, forthwith transformed his leopard into a tiger powerful for all foes.[21] The tiger seeing a beast of his own species did him no injury, O king. The dog, having in course of time been transformed into a powerful tiger subsisting upon flesh and blood, abstained from his former food which had consisted of fruits and roots.[22] Indeed, from that time, O monarch, the transformed tiger lived, subsisting upon the other animals of the forest, like a true king of beasts.'"[23]

SECTION CXVII.

"Bhishma said,—'The dog transformed into a tiger, gratified with the flesh of slain beasts, slept at his ease. One day as he lay on the yard of the hermitage, an infuriate elephant came there, looking like a risen cloud.[1] Of huge stature, with rent cheeks, having signs of the lotus on his body, and with broad frontal globes, the animal had long tusks and a voice deep as that of the clouds.[2] Beholding that infuriate elephant, proud of his strength, approaching towards him, the tiger, agitated with fear, sought the protection of the

Rishi.[3] That best of sages thereupon transformed the tiger into an elephant. The real elephant, seeing an individual of his own species, huge as a mass of clouds, became terrified.[4] The *Rishi's* elephant then, freckled with the dust of lotus filaments, dived delightfully into lakes overgrown with lotuses and wandered by their banks indented with rabbit holes.[5] A considerable time elapsed in this way. One day as the elephant was cheerfully striding along the vicinity of the hermitage, there came before him unto that spot a maned lion born in a mountain cave and accustomed to slay elephants.[6-7] Beholding the lion coming, the *Rishi's* elephant, from fear of life, began to tremble and sought the protection of the sage.[8] The sage thereupon transformed that prince of elephants into a lion. As the wild lion was an animal of the same species with himself, the *Rishi's* lion no longer feared him. On the other hand, the wild lion, seeing a stronger beast of his own species before him, became terrified.[9] The *Rishi's* lion began to dwell in that hermitage within the forest. Through fear of that animal, the other animals no longer ventured to approach the hermitage. Indeed, they all seemed to be inspired with fear about the safety of their lives.[10] Sometime after, one day, a slayer of all animals, possessed of great strength inspiring all creatures with fright,[11] having eight legs and eyes on the forehead, *viz.*, a *Çarabha*, came to that spot. Indeed, he came to that very hermitage for the object of slaying the *Rishi's* lion.[12] Seeing this, the sage transformed his lion into a Carabha of great strength.[13] The wild *Çarabha*, beholding the *Rishi's Çarabha* before him to be fiercer and more powerful than himself, quickly fled away from that forest.[14] Having been thus transformed into a *Çarabha* by the sage, the animal lived happily by the side of his transformer.[15] All the animals then that dwelt in the vicinity became inspired with the fear of that *Çarabha*. Their fear and the desire of saving their lives led them all to fly away from that forest.[16] Filled with delight, the *Çarabha* continued every day to slay animals for his food. Transformed into a carnivorous beast, he no longer affected fruits and roots upon which he had formerly lived.[17] One day that ungrateful

beast who had first been a dog but who was now transformed into a Carabha, eagerly thirsting for blood, wished to slay the sage.[18] The latter, by ascetic power, saw it all by his spiritual knowledge. Possessed of great wisdom, the sage, having ascertained the intentions of the beast, addressed him in these words.[19]

"The sage said,—O dog, thou wert first transformed into a leopard! From a leopard thou wert then made a tiger! From a tiger thou wert next transformed into an elephant with the temporal juice trickling adown thy cheeks! Thy next transformation was into a lion![20] From a mighty lion thou wert then transformed into a *Çarabha!* Filled with affection for thee, it was I that transformed thee into these diverse shapes! Thou didst not, and dost not, belong by birth, to any of those species![21] Since, however, O sinful wretch, thou desirest to slay me who have done thee no injury, thou shalt return to thy own species and be a dog again![22]—After this, that mean and foolish animal of wicked soul, transformed into a *Çarabha*, once more assumed, in consequence of the *Rishi's* curse, his own proper form of a dog.'"[23]

SECTION CXVIII.

"Bhishma said,—'Having once more assumed his proper form, the dog became very cheerless. The *Rishi*, reproving him, drove the sinful creature from his hermitage.[1] An intelligent king should, guided by this precedent, appoint servants, each fit for the office assigned to him, and exercise proper supervison over them, having first ascertained their qualifications in respect of truthfulness and purity, sincerity, general disposition, knowledge of the scriptures, conduct, birth, selfrestraint, compassion, strength, energy, dignity, and forgiveness.[3] A king should never take a minister without first having examined him. If a king gathers round him persons of low birth, he can never be happy.[4] A person of high birth, even if persecuted without any fault by his royal master, never sets his heart, in consequence of the respectability of his blood, upon injuring his master.[5] An individual, however,

that is mean and of low birth, having obtained even great affluence from his connection with some honest man, becomes an enemy of the latter if only he is reproached in words.*[6] A minister should be possessed of high birth and strength; he should be forgiving and self-restrained, and have all his senses under control; he should be free from the vice of rapacity, contented with his just acquisitions, delighted with the prosperity of his master and friends,[7-8] conversant with the requirements of place and time, ever employed in attaching men to himself or his master by doing good offices to them, always attentive to his duties, desiring the good of his master, always heedful,[9] faithful in the discharge of his own duties, a thorough master of the art of war and peace, conversant with the king's requirements in respect of the great aggregate of three, beloved by both the citizens and the inhabitants of the provinces,[10] acquainted with all kinds of battle-array for piercing and breaking the enemy's ranks, competent to inspire the forces of his master with cheerfulness and joy, capable of reading signs and gestures, acquainted with all requirements in respect of march,[11] skilled in the art of training elephants, free from pride, confident of his own powers, clever in the transaction of business, always doing what is right,[12] of righteous conduct, surrounded by righteous friends, of sweet speech, possessed of agreeable features, capable of leading men, well-versed in policy, possessed of accomplishments, energetic in action,[13] active, possessed of ingenuity, of a sweet temper, modest in address, patient, brave, rich, and capable of adapting his measures to the requirements of place and time.[14] That king who succeeds in obtaining such a minister can never be humiliated or overpowered by any one. Indeed, his kingdom gradually spreads over the Earth like the light of the moon.[15] A king, again, who is conver-

* The antithesis consists, as pointed out by Nilakantha, in this, *viz.*, the man of high birth, even if ruined undeservedly, would not injure his master. The man, however, that is of low birth, would become the foe of even a kind master if only a few words of censure be addressed to him.—T.

sant with the scriptures, who regards righteousness to be superior to everything, who is always engaged in protecting his subjects, and who is possessed of the following virtues, obtains the love of all.[16] He should be patient, forgiving, pure in conduct, severe when the occasion requires it, acquainted with the efficacy of exertion, respectful in his behaviour towards all his seniors, possessed of a knowledge of the scriptures, ready to listen to the instructions and counsels of those that are competent to instruct and give counsel, capable of judging correctly amid different or opposite courses of action suggested to him,[17] intelligent, of a retentive memory, ready to do what is just, self-restrained, always sweet-speeched, forgiving even unto enemies,[18] practising charity personally, possessed of faith, of agreeable features, ready to extend the hand of succour to persons plunged in distress, possessed of ministers that always seek his good,[19] free from the fault of egotism, never without a wife,* and undisposed to do anything with haste. He should always reward his ministers when they achieve anything signal. He should love those that are devoted to him.[20] Avoiding idleness, he should always attach men to himself by doing good to them. His face should always be cheerful. He should always be attentive to the wants of his servants and never give way to wrath. He should, besides, be magnanimous.[21] Without laying aside the rod of chastisement, he should wield it with propriety. He should make all men about him act righteously. Having spies for his eyes, he should always supervise the concerns of his subjects, and should be conversant in all matters connected with virtue and wealth. A king that is possessed of these hundred qualifications earns the love of all. Every ruler should strive to be such.[22] The king should also, O monarch, search for good warriors (to enlist in his army) that should all be possessed of the necessary qualifications, for aiding him in protecting his kingdom.[23] A king that desires his own advancement should never disregard his army. That king whose

* Nilakantha explains that *na nirdhandvah* means *na nishparigrahah*.—T.

soldiers are brave in battle, grateful, and versed in the scriptures, whose army consists of foot-soldiers conversant with the treatises on religion and duty, whose elephant-warriors are fearless, whose car-warriors are skilled in their own mode of fighting and well-versed in shooting arrows and in wielding other weapons, succeeds in subjugating the whole Earth.[25] That king who is always employed in attaching all men to himself, who is ready for exertion, who is rich in friends and allies, becomes the foremost of rulers.[26] A king who has succeeded in attaching all men unto himself, may, O Bhārata, with the aid of even a thousand horsemen of courage, succeed in conquering the whole Earth.' "[27]

SECTION CXIX.

"Bhishma said,—'That king who, guided by the lesson to be drawn from the story of the dog, appoints his servants to offices for which each is fit, succeeds in enjoying the happiness that is attached to sovereignty! A dog should not, with honors, be placed in a position above that for which he is fit. If a dog be placed above that situation which is fit for him, he becomes intoxicated with pride.[2] Ministers should be appointed to offices for which they are fit and should possess such qualifications as are needed for their respective occupations. Appointments on unfit persons are not at all approved.[3] That king who confers on his servants offices for which each is fit, succeeds, in consequence of such merit, to enjoy the happiness attaching to sovereignty.[4] A *Çarabha* should occupy the position of a *Çarabha*; a lion should swell with the might of a lion; a tiger should be placed in the position of a tiger; and a leopard should be placed as a leopard.[5] Servants should, according to the ordinance, be appointed to offices for which each is fit. If thou wishest to achieve success, thou shouldst never appoint servants in situations higher than what they deserve.[6] That foolish king who, transgressing precedent, appoints servants to offices for which they are not fit, fails to gratify his people.[7] A king that desires to possess accomplished servants should never appoint persons that are destitute of intelligence,

that are low-minded, that are without wisdom, that are not masters of their senses, and that are not of high birth.[8] Men that are honest, possessed of high birth, brave, learned, destitute of malice and envy, high-minded, pure in behaviour, and clever in the transaction of business, deserve to be appointed as ministers.[9] Persons that are possessed of humility, ready in the performance of their duties, tranquil in disposition, pure in mind, adorned with diverse other gifts of nature, and are never the objects of calumny in respect of the offices they hold, should be the intimate associates of the king.[10] A lion should always make a companion of a lion. If one that is not a lion becomes the companion of a lion, one earns all the advantages that belong to a lion.[11] That lion, however who, while engaged in discharging the duties of a lion, has a pack of dogs only for his associates, never succeeds in consequence of such companionship, in accomplishing those duties.[12] Even thus, O ruler of men, may a king succeed in subjugating the whole Earth if he has for his ministers men possessed of courage, wisdom, great learning, and high birth.[13] O foremost of royal masters, kings should never entertain a servant that is destitute of learning and sincerity and wisdom and great wealth.[14] Those men that are devoted to the services of their master are never stopped by any impediments.* Kings should always speak in soothing terms unto those servants that are always engaged in doing good to their masters.[15] Kings should always, with great care, look after their treasuries. Indeed, kings have their roots in their treasuries. A king should always seek to swell his treasury.[16] Let thy barns, O king, be filled with corn. And let their keep be entrusted to honest servants. Do thou seek to increase thy wealth and corn.[17] Let thy servants, skilled in battle, be always attentive to their duties. It is desirable that they should be skilful in the management of steeds.[18] O delighter of the Kurus, attend to the wants of thy kinsmen and friends! Be thou surrounded with friends and relatives! Seek thou the good of thy city![19] By citing the precedent of the

† Literally, 'proceed like unreturning arrows.'—T.

dog I have instructed thee about the duties thou shouldst adopt towards thy subjects. What further dost thou wish to hear?' "[20]

SECTION CXX.

"Yudhishthira said,—'Thou hast, O Bhārata, discoursed upon the many duties of king-craft that were observed and laid down in days of old by persons of ancient times conversant with kingly duties.[1] Thou hast, indeed, spoken in detail of those duties as approved by the wise. Do thou, however O bull of Bharata's race, speak of them in such a way that one may succeed in retaining them in memory!'*[2]

"Bhishma said,—'The protection of all creatures is regardred as the highest duty of the Kshatriya. Listen now to me, O king, as to how the duty of protection is to be exercised.[3] A king conversant with his duties should assume many forms even as the peacock puts forth plumes of diverse hues.[4] Keenness, crookedness, truth, and sincerity, are the qualities that should be present in him. With thorough impartiality, he should practise the qualities of goodness if he is to earn felicity.[5] He must assume that particular hue or form which is beneficial in view of the particular object which he seeks to accomplish.† A king who can assume diverse forms succeeds in accomplishing even the most subtile objects.[6] Dumb like the peacock in autumn, he should conceal his counsels. He should speak little, and the little he speaks should be sweet. He should be of good features and well-versed in the scriptures.[7] He should always be heedful in respect of those gates through which dangers may come and overtake him, like men taking care of breaks in embankments through which the waters of large tanks may rush and flood their fields and houses. He should seek the refuge of Brāhmanas crowned

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* *I. e.*, 'speak in brief of them, or give us an abridgment of thy elaborate discourses.'—T.

† *I. e.*, as the commentator explains, keenness when he punishes, and harmlessness when he shows favor.—T.

with ascetic success even as men seek the refuge of lordly rivers generated by the rain-water collected within mountain lakes. That king who desires to amass wealth should act like religious hypocrites in the matter of keeping a coronal lock.*[8] The king should always have the rod of chastisement uplifted in his hands. He should always act heedfully (in the matter of levying his taxes) after examining the incomes and expenses of his subjects, like men repairing to a full-grown palmyra for drawing its juice.†[9] He should act equitably towards his own subjects; cause the crops of his enemies to be crushed by the tread of his cavalry, march against foes when his own wings have become strong; and observe all the sources of his own weakness.[10] He should proclaim the faults of his foes; crush those that are their partizans; and collect wealth from outside like a person plucking flowers from the woods.[11] He should destroy those foremost of monarchs that swell with might and stand with uplifted heads like mountains, by seeking the shelter of unknown shades‡ and by ambuscades and sudden attacks.[12] Like the peacock in the season of rains, he should enter his nightly quarters alone and unseen. Indeed, he should enjoy, after the manner of the peacock, within his inner apartments, the companionship of his wives.[13] He should not put off his mail. He should himself protect his own self, and avoid the nets spread out for him by the spies and secret agents of his foes.[14] He should also win over the affections of the spies of his enemies, but exterpate them when opportunity

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* *I. e.*, 'should assume the qualities (such as keenness, &c.,) necessary for his object.' K. P. Singha's version of the last line of 8 is erroneous. The Burdwan version is right.—T.

† *Vrihadvrikshamivāsravat* is explained by Nilakantha as *Vrihantah Vrikshāh Yatra*; *āsravat* is explained as *rasamprasravat.* I think *Vrihadvriksham* may be taken as a full-grown palmyra (1) tree. The sense is that as men always draw the juice from a full-grown tree and not from a young one, even so the king should take care as to how taxes should be laid upon subjects that are unable to bear them.—T.

‡ *I. e.*, by tampering with the governors of the citadels and the garrisons of his foes, as the commentator explains.—T.

occurs. Like the peacocks the king should kill his powerful and angry foes of crooked policy,[15] and destroy their force and drive them away from home. The king should also like the peacocks do what is good to him, and glean wisdom from every where as they collect insects even from the forest.[16] An wise and peacock-like king should thus rule his kingdom and adopt a policy which is beneficial to him.[17] By exercising his own intelligence, he should settle what he is to do. By consulting with others he should either abandon or confirm such resolution. Aided by that intelligence which is sharpened by the scriptures, one can settle his courses of action. In this consists the usefulness of the scriptures.[18] By practising the arts of conciliation, he should inspire confidence in the hearts of his enemies. He should display his own strength. By judging of different courses of action in his own mind he should, by exercising his own intelligence, arrive at conclusions.[19] The king should be well-versed in the arts of conciliating policy, he should be possessed of wisdom; and should be able to do what should be done and avoid what should not. A person of wisdom and deep intelligence does not stand in need of counsels or instruction.[20] A wise man who is possessed of intelligence like Vrihaspati, if he incurs obloquy, soon regains his disposition like heated iron dipt in water. A king should accomplish all objects, of his own or of others, according to the means laid down in the scriptures.[22] A king conversant with the ways of acquiring wealth should always employ in his acts such men as are mild in disposition, possessed of wisdom and courage and great strength.[23] Beholding his servants employed in acts for which each is fit, the king should act in conformity with all of them like the strings of a musical instrument, stretched to proper tension, according with their intended notes.[24] The king should do good to all persons without transgressing the dictates of Righteouness. That king stands immovable as a hill whom everybody regards—*He is mine.*[25]—Having set himself to the task of adjudicating between litigants, the king, without making any difference between persons that are liked and those that are disliked by him, should uphold justice.[27] The king should appoint in all his offices such men as are con-

versant with the characteristics of particular families, of the masses of the people, and of different countries; as are mild in speech; as are of middle age; as have no faults; as are devoted to good acts; as are never heedless; as are free from rapacity; as are possessed of learning and self-restraint; and as are firm in virtue and always prepared to uphold the interests of both virtue and profit.[27-28] In this way, having ascertained the course of actions and their final objects, the king should accomplish them heedfully; and instructed in all matters by his spies, he may live in cheerfulness.[29] That king who never gives way to wrath and joy without sufficient cause, who supervises all his acts himself, and who looks after his income and expenditure with his own eyes, succeeds in obtaining great wealth from the Earth.[30] That king is said to be conversant with the duties of king-craft who rewards his officers and subjects publicly (for any good they do), who chastises those that deserve chastisement, who protects his own self, and who protects his kingdom from every evil.[31] Like the Sun shedding his rays upon everything below, the king should always look after his kingdom himself, and aided by his intelligence he should supervise all his spies and officers.[32] The king should take wealth from his subjects at the proper time. He should never proclaim what he does. Like an intelligent man milking his cow every day, the king should milk his kingdom every day.[33] As the bee collects honey from flowers gradually, the king should draw wealth gradually from his kingdom for storing it.[34] Having kept apart a sufficient portion, that which remains should be spent upon acquisition of religious merit and the gratification of the desire for pleasure. That king who is acquainted with duties and who is possessed of intelligence would never waste what has been stored.[35] The king should never disregard any wealth for its littleness; he should never disregard foes for their powerlessness; he should, by exercising his own intelligence, examine his own self; he should never repose confidence upon persons destitute of intelligence.[36] Steadiness, cleverness, self-restraint, intelligence, health, patience, bravery, and attention to the requirements of time

and place,—these eight qualities lead to the increase of wealth be it small or be it much. A little fire, fed with clarified butter, may blaze forth into a conflagration. A single seed may produce a thousand trees. A king, therefore, even when he hears that his income and expenditure are great, should not disregard the smaller items.[38] A foe, whether he happens to be a child, a young man, or an aged one, succeeds in slaying a person who is heedless. An insignificant foe, when he becomes powerful, may exterminate a king. A king, therefore, who is conversant with the requirements of time is the foremost of all rulers.[39] A foe, strong or weak, guided by malice, may very soon destroy the fame of a king, obstruct the acquisition of religious merit by him; and deprive him of even his energy. Therefore, a king that is of regulated mind should never be heedless when he has a foe.[40] If a king possessed of intelligence desire for affluence and victory, he should, after surveying his expenditure, income, savings, and administration, make either peace or war. For this reason the king should seek the aid of an intelligent minister.[41] Blazing intelligence weakens even a mighty person; by intelligence may power that is growing be protected; a growing foe is weakened by the aid of intelligence; therefore, every act that is undertaken conformably to the dictates of intelligence is deserving of praise.[42] A king possessed of patience and without any fault, may, if he likes, obtain the fruition of all his wishes, with the aid of even a small force. That king, however, who wishes to be surrounded by a train of self-seeking flatterers,* never succeeds in winning even the smallest benefit.[43] For these reasons, the king, should act with mildness in taking wealth from his subjects. If a king continually oppresses his people, he meets with extinction like a flash of lightning that blazes forth only for a second.[44] Learning, penances, vast wealth, indeed, everything, can be earned by exertion. Exertion, as it occurs in embodied creatures, is governed by intelligence. Exertion, therefore, should be regarded as the foremost of all things.[45] The human body

* *I. e*, that king who is vain and covetous.—T.

is the residence of many intelligent creatures of great energy, of Cakra, of Vishnu, of Saraswati, and of other beings. A man of knowledge, therefore, should never disregard the body.†[46] A covetous man should be subjugated by constant gifts. He that is covetous is never satiated with appropriating other people's wealth. Every one, however, becomes covetous in the matter of enjoying happiness. If a person, therefore, becomes destitute of wealth, he becomes destitute of virtue and pleasure (which are objects attainable by wealth).[47] A covetous man seeks to appropriate the wealth, the enjoyments, the sons and daughters, and the affluence of others. In covetous men every kind of fault may be seen. The king, therefore, should never take a covetous man for his minister or officer.[48] A king (in the absence of proper agents) should despatch even a low person for ascertaining the disposition and acts of his foes. A ruler possessed of wisdom should frustrate all the endeavours and objects of his enemies.[49] That trustful and high-born king who seeks instruction from learned and virtuous Brāhmanas and who is protected by his ministers, succeeds in keeping all his tributary chiefs under proper control.*[50] O prince of men, I have briefly discoursed to thee of all the duties laid down in the scriptures. Attend to them, aided by thy intelligence. That king who, in obedience to his preceptor, attends to these, succeeds in ruling the whole Earth.[51] That king who disregards the happiness that is derivable from policy and seeks for that which chance may bring, never succeeds in enjoying the happiness that attaches to sovereignty or in winning regions of bliss hereafter.†[52] A king that is heedful, by properly attending to the requirements of war and peace, succeeds in slaying even such foes as are eminent for wealth, worshipped for intelligence and good con-

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† Whether it belongs to himself or to any other person.—T.

* Verses 49 and 50 have been rendered wrongly by the Burdwan Pundits.—

† The sense seems to be that a king should always be guided by the precepts of the science of king-craft without depending upon chance.—T.

duct, possessed of accomplishments, brave in battle, and ready for exertion.[53] The king should discover those means which are furnished by different kinds of acts and measures. He should never depend upon destiny. One that sees faults in faultless persons never succeeds in winning prosperity and fame.[54] When two friends engage in accomplishing one and the same act, a wise man always applauds him among the two that takes upon himself the heavier share of the work.[55] Do thou practise these duties of kings that I have told thee. Set thy heart upon the duty of protecting men. Thou mayst then easily obtain the reward of virtue. All the regions of felicity hereafter are dependent upon merit!"[56]

SECTION CXXI.

"Yudhishthira said,—'O grandsire, thou hast now finished thy discourse upon the duties of kings. From what thou hast said it seems that Chastisement occupies a high position and is the lord of everything, for everything depends upon Chastisement.[1] It seems, O puissant one, that Chastisement, which is possessed of great energy and which is present everywhere, is the foremost of all beings among either gods and *Rishis* and high-souled *Pitris* and *Yakshas* and *Rakshas* and *Piçāchas* and *Sādhyas*, or living beings in this world including beasts and birds.[2-3] Thou hast said that the entire universe, mobile and immobile, including gods, *Asuras*, and men, may be seen to depend upon Chastisement.[4] I now desire, O bull of Bharata's race, to know truly who Chastisement is. Of what kind is he? What is his form? What is his disposition?[5] Of what is he made? Whence is his origin? What are his features? What is his splendour? How does he remain wakeful among living creatures so heedfully?[6] Who is he that remains eternally wakeful, protecting this universe? Who is he that is known to be the foremost of all things? Who, indeed, is that

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1. e., he who earns religious merit is sure to obtain such regions; and as great merit may be acquired by properly discharging kingly duties, one may, by such conduct, win much felicity hereafter.—T.

high personage called Chastisement? What is that upon which Chastisement depends? And what is his course?"[7]

"Bhishma said,—'Listen, O descendant of Kuru, who Chastisement is and why he is called also *Vyavahāra!* That upon whom all things depend is called Chastisement.[8] Chastisement is that by which righteousness is kept up. He is sometimes called *Vyavahāra.* In order that the righteousness of a king that is heedfully awake may not suffer extinction, (Chastisement has come to be called by that name).[9] It is for this reason that the name *Vyavahāra* becomes applicable to it.* In olden days Manu, O king, declared first of all this truth, *viz.*,[10]—He who protects all creatures, the loved and the odious equally, by impartially wielding the rod of Chastisement, is said to be the embodiment of righteousness.[11]—These words that I have said were, O king, first, uttered in days of old by Manu. They represent the high words of Brahman.[12] And because these words were spoken first, therefore, they are known as the *first words.* And since it is by Chastisement that the misappropriation of other people's possessions is stopped, therefore Chastisement has come to be called by the name of *Vyavahāra.*[13] The aggregate of three always rests on well-applied Chastisement. Chastisement is a great god. In form he looks like a blazing fire.[14] His complexion is dark like that of the petals of the blue lotus. He is equipt with four teeth, has four arms and eight legs and many eyes. His ears are pointed like shafts and his hair stands upright.[15] He has matted locks and two tongues. His face has the hue of copper, and he is clad in a lion's skin.† That irresistible deity assumes such a fierce shape.[16]

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* *Vyavahāra* is *vi* and *avahāra*, hence that through which all kinds of misappropriation are stopped. It is a name applied to Law and administration of justice.—T.

† The commentator, in a long note, gives very fanciful explanations touching every one of these peculiarities of form. He understands *Mrigarāja* to mean the black antelope. I cannot reject the obvious meaning of the word. The object of the poet is simply to create a form that is frightful.—T.

Assuming again the form of the sword, the bow, the mace, the dart, the trident, the mallet, the arrow, the thick and short club, the battle-axe, the discus, the noose, the heavy bludgeon, the rapier, the lance, and in fact of every kind of weapon that exists on Earth, Chastisement moves in the world.[17-18] Indeed, Chastisement moves on Earth, piercing and cutting and afflicting and lopping off and dividing and striking and slaying and rushing against its victims.[19] These, O Yudhishthira, are some of the names which Chastisement bears, *viz.*, Sword, Sabre, Righteousness, Fury, the Irresistible, the Parent of prosperity, Victory, Punisher, Checker, the Eternal, the Scriptures, Brāhmana, *Mantra*, Avenger, the Foremost of first Legislators, Judge, the Undecaying, God, the individual whose course is irresistible, the Ever-agoing, the First-born, the individual without affections, the Soul of Rudra, the eldest Manu, and the great Benefiter.[20-22] Chastisement is the holy Vishnu. He is the puissant Nārāyana. And because he always assumes a terrible form, therefore he is called *Mahāpurusha*.[23] His wife Morality is also known by the names of Brahman's Daughter, Lakshmi, Vritti, Saraswati, and Mother of the universe. Chastisement thus has many forms.[24] Blessing and curse, pleasure and pain, righteousness and unrighteousness, strength and weakness, fortune and misfortune, merit and demerit, virtue and fault,[25] desire and aversion, season and month, night and day and hour, heedfulness and heedlessness, joy and anger, peace and self-restraint,[26] destiny and exertion, salvation and condemnation, fear and fearlessness, injury and abstention from injury, penances and sacrifice and rigid abstinence, poison and healthy food,[27] the beginning, the middle, and the end, the result of all murderous acts, insolence, insanity, arrogance, pride, patience, policy, impolicy,[28] powerlessness and power, respect, disrespect, decay and stability, humility, charity, fitness of time and unfitness of time,[29] falsehood, wisdom, truth, belief, disbelief, impotence, trade, profit, loss, success, defeat,[30] fierceness, mildness, death, acquisition and non-acquisition, agreement and disagreement, that which should be done and that which should not be done, strength and weakness,[31] malice and good will, righte-

ousness and unrighteousness, shame and shamelessness, modesty, prosperity and adversity,[32] energy, acts, learning, eloquence, keenness of understanding,—all these, O Yudhishthira, are forms of Chastisement in this world! Hence, Chastisement is exceedingly multiform.[33] If Chastisement had not existed, all creatures would have grinded one another. Through fear of Chastisement, O Yudhishthira, living creatures do not slay one another.[34] The subjects, O king, always protected by Chastisement, enhance the might of their ruler. It is for this that Chastisement is regarded as the foremost refuge of all.[35] Chastisement, O king, quickly sets the world on the path of righteousness. Dependent upon truth, righteousness exists in the Brāhmanas.[36] Endued with righteousneas, foremost of Brāhmanas become attached to the Vedas. From the Vedas the sacrifices flow. Sacrifices gratifiy the deities.[37] The deities, being gratified, commend the denizens of the Earth to Indra. For benefiting the denizens of the Earth, Indra gives them food (in the form of rain, without which crops and vegetation would fail).[38] The life of all creatures depends upon food. From food creatures derive their support and growth. Chastisement (in the form of the Kshatriya ruler) remains wakeful amongst them.[39] For serving this object, Chastisement assumes the form of a Kshatriya among men. Protecting men, he remains awake, always heedful and never decaying.[40] Chastisement has again these other eight names, *viz.*, God, Man, Life, Power, Heart, the Lord of all creatures, the Soul of all things, and the Living creature.[41] God gave both affluence and the rod of chastisement to the king who is possessed of strength (in the form of military forces) and who is a combination of five ingredients.†[42] Nobility of blood, ministers of great wealth, knowledge, the different kinds of forces (such as strength of body, energy of mind, &c.), with the eight objects mentioned below, and the other force (*viz.* that which depends upon a well-filled treasury), should be sought for by the king, O Yudhishthira.[43] Those eight objects

† These are Righteousness, Law, Chastisement, God, and Living creature.—T.

are elephants, horses, cars, foot-soldiers, boats, impressed labourers (for following the camp and doing other work), increase of population, and cattle such as sheep, &c.).[44] Of the army equipt in mail and with other accoutrements, car-warriors, elephant-warriors, cavalry, infantry, officers, and surgeons constitute the limbs.[45] Beggars, principal judges, astrologers, performers of propitiatory and *Atharvan* rites, treasury, allies, grain, and all other requisites,[46] constitute the body, composed of seven attributes and eight limbs, of a kingdom. Chastisement is another powerful limb of a kingdom. Chastisement (in the form of an army) is the author of a kingdom.[47] God himself has, with great care, sent Chastisement for the use of the Kshatriya. This eternal universe is impartial Chastisement's self.[48] There is nothing more worthy of respect by kings than Chastisement by which the ways of Righteousness are pointed out. Brahman himself, for the protection of the world and for establishing the duties of different individuals, sent down (or created) Chastisement.[49] There is another kind of *Vyavahāra* arising out of the disputes of litigants which also has sprung from Brahman. Principally characterised by a belief in either of the two parties, that Vyavahāra is seen to be productive of good,[50] There is another kind of Vyavahāra which has the Veda for its soul. It is also said to have the Veda for its cause. There is, O tiger among kings, a (third) kind of Vyavahāra which is connected with family customs but which is consistent with the scriptures.*[51] That Vyavahāra which has, as above, been

* The nearest approach in English to what is meant here by Vyavahāra is Law. Three kinds of Vyavahāra or Law are here spoken of. The first is the ordinary Law, according to which the disputes of litigants are decided. It includes both civil and criminal law. It is quaintly described here as *Vattri-pratyaya-lakshana, i. e.*, 'characterised by a belief in either of two litigant parties.' When a suit, civil or criminal, is instituted, the king or those that act in the king's name must call for Evidence and decide the matter by believing either of the two parties. Then follows restoration or punishment. In either case it is a form of Chastisement. The second kind of Vyavahāra or Law is the ecclisiastical law of the Vedas. These are the precepts or in-

said to be characterised by a belief in either of two litigant parties, should be known by us as inhering in the king. It should be also known by the name of Chastisement, as also by the name of Evidence.[52] Although Chastisement is seen to be regulated by Evidence, yet it has been said to have its soul in Vyavahāra. That which has been called Vyavahāra is really based upon Vedic precepts.[53] That Vyavahāra which has been indicated to have the Vedas for its soul is Morality or duty. It is also productive of good unto persons believing in duty and morality, men of cleansed souls have spoken of that Vyavahāra as they have done of ordinary law.*[54] The third kind of Vyavahāra is also a protector of men. and it has also its roots in the Veda, O Yudhishthira! It upholds the three worlds. It has Truth for its soul and it is productive of prosperity.[55] That which is Chastisement has been seen by us to be eternal Vyavahāra. That which has been said to be Vyavahāra is verily the Veda.[56] That which is the Veda is morality and duty. That which is morality and duty is the path of Righteousness. This last it was which in the beginning had been the Grandsire Brahman, that Lord of all creatures.[57] Brahman is the Creator of the entire universe with the gods and *Asuras* and *Rāshasas* and human

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junctions laid down in those sacred books for regulating every part of human duty. The third kind of Vyavahāra or Law is the particular customs of families or races. It is also called *kulāchāra*. Where Kulāchāra is not inconsistent or in open variance of the established civil or criminal Law, or is not opposed to the spirit of the ecclisiastical law as laid down in the Vedas, it is upheld. (Even the British courts of law. uphold Kulāchāra, interpreting it very strictly.) What Bhishma says here is that even Kulāchāra should not be regarded as inconsistent with the scriptures (Vedas and *Smritis*).—T.

* In verse 52 Bhishma says that the first kind of Vyavahāra or Law, *i. e.*, the ordinary civil and criminal law of a realm, must be regarded as resting on the *king*. But as this kind of Law has the Veda for its soul and has originally flowed from Brahman, a king incurs no sin by administering it and by inflicting chastisement in its administration. The purport, in brief, of verse 54 is that Manu and others, in speaking of Morality and duty have said that it is as binding as the ordinary law that is administered by kings.—T.

beings and snakes, and of every other thing.[58] Hence that Vyavahāra which is characterised by a belief in either of two litigant parties has also flowed from him. For this reason He has laid down the following in respect of Vyavahāra:[59]—Neither mother, nor father, nor brother, nor wife, nor priest, is unpunishable with that king who rules agreeably to his duty.' "[60]

SECTION CXXII.

"Bhishma said,—'In this connection is cited the old story that follows. There was among the Angas a king of great splendour, called Vasuhoma.[1] That king was always engaged in acts of piety, and accompanied by his spouse he always practised the most rigid penances. He repaired to the spot called *Munjaprishtha* held in high esteem by the *Pitris* and the celestial *Rishis*.[2] There, on that peak of Himavat, near the golden mountains of Meru, (the great Brāhmana here) Rāma, sitting under the shade of a well-known banian, had tied his matted locks together.*[3] From that time, O monarch, the spot, which is a favorite haunt of Rudra, came to be called *Munjaprishtha* by *Rishis* of rigid vows.[4] King Vasuhoma, residing in that spot, acquired many pious attributes and, having gained the esteem of the Brāhmanas, came to be regarded as a celestial *Rishi* in holiness.[5] One day, that crusher of foes, that friend of Cakra, *viz.*, king Māndhātri of great soul, came to Vasuhoma on his mountain retreat.[6] Arrived there, Māndhātri, beholding king Vasuhoma of austere penances, stood before the latter in an attitude of humility.[7] Vasuhoma offered unto his guest water to wash his feet, and the *Arghya* consisting of the usual articles, and enquired of him about the well-being or otherwise of his kingdom consisting of seven limbs.[8] After this, Vasuhoma addressed his royal guest who faithfully followed the practices of the righteous men of old, saying,—What, O king, shall I do for thee?[9]—

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* *Jatāharamādiçat* may also mean 'ordered the removal of his matted locks',—in other words, 'had a shame'.—T.

Thus addressed, O delighter of the Kurus, Māndhātri, that best of kings, highly gratified, answered Vasuhoma of great wisdom seated at his ease, in the following words.[10]

"'Māndhātri said,—Thou hast, O king, studied all the doctrines of Vrihaspati! O best of men, the doctrines laid down by Uçanas also are known to thee![11] I desire to know what is the origin of Chastisement. What was awake before Chastisement? What also is said to be its end?[12] How came Chastisement to depend upon the Kshatriya? Tell me all this, O thou of great wisdom! I come to thee as a disciple ready to give thee the tutorial fee!*—[13]

"'Vasuhoma said,—Listen, O king, as to how Chastisement, that upholder of the world, arose. The soul of righteousness, it is eternal, and was created for maintaining the due government of all creatures![14] It hath been heard by us that once upon a time, the Grandsire of all the worlds, *viz.*, the divine Brahman, desiring to perform a sacrifice, failed to find a priest possessed of qualifications like himself.[15] For this reason he conceived in his brain and held the fœtus there for many long years. After a thousand years had passed away, the great god sneezed. In that act, the fœtus fell from his head.[16] The divine being, O chastiser of foes, that thus took birth from Brahman was called by the name of Kshupa. Possessed of great powers, he became a lord of creatures. That Kshupa became the priest, O king, in the sacrifice of the high-souled Grandsire.[17] Upon the commencement of that sacrifice, of Brahman, O best of kings, Chastisement disappeared in consequence of the visible form that the Grandsire was then obliged to assume.†[18] Chastisement having disappeared, a great confusion set in among all creatures. There was no longer any distinction between what should be done and what should not. All distinction, again, between clean and unclean food ceased.[19] Men ceased to distinguish between what

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* *I. e.* to acknowledge thee as a tutor.—T.

† The sense is that inasmuch as the Grandsire, who was the governor of the universe, assumed the mild and peaceful aspect of a sacrificer, Chastisement which had dwelt in his furious form could no longer exist.—T.

drink was allowable and what drink was otherwise. All creatures began to injure one another. There were no restraints in the matter of the union of the sexes. All idea of property ceased.[20] All creatures began to rob, and snatching meat from one another. The strong began to slay the weak. Nobody cherished the slightest consideration for his neighbour.[21] The Grandsire then, having worshipped the divine and eternal Vishnu, addressed that great boon-giving god, saying,[22]—It behoveth thee, O Keçava, to show mercy on the present occasion! Let it be so ordained by thee that the confusion that has occurred may disappear![23]—Thus addressed, that foremost of deities, armed with an enormous *Çula*,* having reflected long, created his ownself into the form of Chastisement.[24] From that form, having Righteousness for its legs, the goddess Saraswati created *Danda-niti* (Science of Chastisement) which very soon became celebrated over the world.[25] After this the great god armed with the enormous *Çula*, having again reflected for sometime, appointed a few among the gods as the lords or rulers of their respective classes.[26] It was then that he made the divine Indra of a thousand eyes the ruler of the deities. Yama the son of Vivaswat was made the lord of the *Pitris*.[27] Kuvera was made the lord of treasures and of all the *Rākshasas*. Meru was made the king of the mountains, and Ocean was made the lord of the rivers.[28] The pussiant Varuna was installed into the sovereignty of the waters and of the *Asuras*. Death was made the lord of life and all living things, and Fire was appointed as the lord of all things possessed of energy.[29] The puissant Içāna the high-souled and eternal Mahādeva, of three eyes, was made the lord of the Rudras.[30] Vaçishtha was made the lord of the Brāhmanas, and Jātavedas was made the chief of the Vasus. Surya was made the lord of all luminous bodies, and Chandramas was made the king of Stars and constellations.[31] Ançumat was made the lord of all herbs, and the puissant and foremost of deities, *viz.*, Kumāra or Skanda, of twelve arms, was made the chief of

* Though *Cula* is mentioned, yet it is Vishnu and *not* Mahādeva, that is implied. Generally, the word means any weapon.—T.

all the spirits and ghostly beings (that wait upon Mahādeva).[32] Time, possessing the seeds of both destruction and growth, was made the sovereign of all creatures, as also of the four portions of Death (*viz.*, weapons, diseases, Yama, and acts,) and lastly of grief and joy.[33] The *Çrutis* declare that the supreme god Mahādeva, that lord of lords, O king, armed with *Çula*, is the chief of the Rudras.[34] The rod of chastisement was given to Brahman's son of subsequent birth, *viz.*, Kshapa, that lord of all creatures and the foremost one of all virtuous persons.[35] Upon the completion of that sacrifice according to due rites, Mahādeva, after doing proper reverence, made over Chastisement, that protector of Righteousness, unto Vishnu.*[36] Vishnu gave it to Angiras; and Angiras, that foremost of ascetics, made it over to Indra and Marichi. Marichi gave it to Bhrigu.[37] Bhrigu gave that rod intended for the protection of righteousness unto all the *Rishis*. The *Rishis* gave it unto the Regents of the world, and the Regents made it over again to Kshupa.[38] Kshupa then made it over to Manu the son of Surya. The deity of *Çrāddhas* (viz., Manu), gave it unto his sons for the sake of true righteousness and wealth.[39] Chastisement should be inflicted with discrimination, guided by righteousness and not by caprice. It is intended for restraining the wicked. Fines and forfeitures are intended for striking alarm, and not for filling the king's treasury.[40] The maiming of one's body or the infliction of death should not proceed from trivial causes. The infliction of physical pain by diverse means, hurling from tops of mountains, and banishment also, should not proceed from similar causes.[41] Surya's son Manu gave the rod of chastisement (to his sons) for the protection of the world. Chastisement, in the hands of successive holders, remains awake, protecting all creatures.[42] At the top of the scale, the divine Indra is awake (with the

* The whole account contains more than one inconsistency. The commentator is silent. I think the inconsistencies are incapable of being explained. It is very probable that there have been interpolations in the passage. Verse 34 is probably an interpolation, as also Verse 36.—T.

rod of chastisement); after him, Agni of blazing flames; after him, Varuna; after Varuna, Prajāpati;[43] after Prajāpati, Righteousness whose essence consists of restraint;* after Righteousness, the son of Brahman, *viz.*, the eternal Law;[44] after Law, Energy is awake, employed in the act of protection; after Energy, the herbs (offered in sacrifices for supporting the gods, and used as food and medicines); after the herbs, the mountains;[45] after the mountains, all kinds of juices and their attributes; after these, the goddess Niriti; after Niriti, the planets and the luminous bodies in heaven;[46] after these, the Vedas; after the Vedas, the puissant form of Vishnu with equine head; after him, the almighty and eternal Grandsire *viz.*, Brahman;[47] after the Grandsire, the divine and blessed Mahādeva; after Mahādeva, the Viçwedevas; after them, the great *Rishis*;[48] after the *Rishis*, the divine Soma; after Soma, the deities who are all eternal; after the deities, know that the Brāhmanas are awake.[49] After the Brāhmanas, the Kshatriyas are righteously protecting all creatures. The eternal universe, consisting of mobile and immobile creatures, is kept awake by the Kshatriyas.[50] Creatures are kept awake in this world, and Chastisement is awake among them. Possessed of splendour resembling that of the Grandsire himself, Chastisement keeps together and upholds everything.†[51] Time, O Bhārata, is always awake, in the beginning, the middle, and the end. The master of all the worlds, the lord of all creatures, the puissant and blessed Mahādeva, the god of gods, is always awake. He is called by these names also, *viz.*, Kaparddin, Cankara, Rudra, Bhava, Sthānu, and the lord of Umā.[52-53] Thus Chastisement also keeps awake in the beginning, the middle, and the end. A virtuous king should rule properly, guided by Chastisement!—'[54]

"Bhishma continued,—'That person who listens to this teaching of Vasuhoma, and having listened to it conducts

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* *I. e.*, Self-denial or discipline.—T.

† I have not the faintest idea of what is intended by these verses, *viz.*, 43 to 51. Nilakantha is silent. It is very doubtful if they have really any meaning.—T.

himself according to its tenour, is sure to obtain the fruition of all his wishes.[55] I have now, O bull among men, told thee everything as to who Chastisement is, that restrainer of the universe which is governed by righteousness!"[56]

SECTION CXXIII.

"Yudhishthira said,—'I wish, O sire, to hear the settled conclusions on the subject of Virtue, Wealth, and Pleasure! Depending upon which of these does the course of life proceed?[1] What are the respective roots of Virtue, Wealth, and Pleasure? What are again the results of those three? They are sometimes seen to mingle with one another, and sometimes to exist separately and independently of one another!'[2]

"Bhishma said,—'When men in this world endeavour with good hearts to achieve Wealth with the aid of Virtue, then those three *viz.*, Virtue, Wealth, and Pleasure, may be seen to co-exist in a state of union in respect of time, cause, and action.*[3] Wealth has its root in Virtue, and Pleasure is said to be the fruit of Wealth. All the three again have their root in Will. Will is concerned with objects.[4] All objects, again, in their entirety exist for gratifying the desire of enjoyment. Upon these then does the aggregate of three depend. Entire abstraction from all objects is Emancipation.[5] It is said that Virtue is sought for the protection of the body, and Wealth is for the acquition of Virtue. Pleasure is only the gratification of the senses. All the three have, therefore, the quality of Passion.†[6] Virtue, Wealth, and Pleasure, when sought for the

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* The commentator illustrates this by the action of a virtuous husband seeking congress with his wedded wife in the proper season. There is religious merit in the performance of the rites known by the name of *Garbhādhān*: there is pleasure in the act itself; and lastly, wealth or profit in the form of a son is also acquired.—T.

† There are three qualities or attributes that characterise human acts, *viz.*, Goodness, Passion, and Darkness. *Vide* the later sections of the *Bhagavadgitā*. Such Virtue and Wealth and Pleasure, therefore, are not very high objects of pursuit. Things possessing the attribute of Goodness only are worthy of pursuit.—T.

sake of heaven and such other rewards, are said to be remote because the rewards themselves are remote. When sought, however, for the sake of Knowledge of Self, they are said to be proximate. One should seek them when they are of such a character.* One should not cast them off even mentally. If virtue, Wealth, and Pleasure are to be abandoned, one should abandon them when one has freed one's self by ascetic penances.†[7] The aim of the triple aggregate is towards emancipation. Would that man could obtain it! One's acts, undertaken and completed with even the aid of intelligence may or may not lead to the expected results.[8] Virtue is not always the root of Wealth, for other things than Virtue lead to Wealth (such as service, agriculture, &c.) There is again a contrary opinion (for some say that Wealth is earned through chance or birth or like causes). In some instances, Wealth acquired has been productive of evil. Other things again than Wealth (such as fasts and vows) have led to the acquisition of Virtue. As regards this topic, therefore, a dullard whose understanding has been debased by ignorance, never succeeds in acquiring the highest aim of Virtue and Wealth *viz.*, Emancipation.[9] Virtu's dross consists in the desire of reward; the dross of Wealth consists in hoarding it; when purged of these impurities, they are productive of great results.[10] In this connection is cited the narrative of the discourse that took place in days of old between Kāmandaka and Āngarishtha.[11] One day, king Āngarishtha, having waited for the opportunity, saluted the *Rishi* Kāmanda as he was seated at his ease and asked him the following questions.[12]—If a king, forced by lust and folly, commits sin for which he afterwards repents, by what acts, O *Rishi*, can those sins be destroyed?[13] If again a man, impelled by ignorance, does what is sinful in the belief that he is acting righteously, how shall the king put a stop to that sin come into vogue among men?—[14]

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* *I. e.*, one should seek virtue for only compassing purity of soul; Wealth in order that one may spend it in acts undertaken without desire of fruit; and Pleasure for only supporting the body.—T.

† *Dharmādinkāmanaishthikān*, *i. e.*, having Dharma for the first and Kāma for the last,' hence Virtue, Wealth, and Pleasure.—T.

"'Kāmanda said,—That man who, abandoning Virtue and Wealth, pursues only Pleasure, reaps as the consequence of such conduct the destruction of his intelligence.[15] The destruction of intelligence is followed by heedlessness that is at once destructive of both Virtue and Wealth. From such heedlessness proceed dire atheism and systematic wickedness of conduct.[16] If the king does not restrain those wicked men of sinful conduct, all good subjects then live in fear of him like the inmate of a room within which a snake has concealed itself.[17] The subjects do not follow such a king. Brāhmanās and all pious persons also act in the same way. As a consequence the king incurs great danger, and ultimately the risk of destruction itself.[18] Overtaken by infamy and insult, he has to drag on a miserable existence. A life of infamy, however, is equal to death.[19] Men learned in the scriptures have indicated the following means for checking sin. The king should always devote himself to the study of the three Vedas. He should respect the Brāhmanas and do good offices unto them.[20] He should be devoted to righteousness. He should make alliances (of marriage) with high families. He should wait upon high-minded Brāhmanas adorned with the virtue of forgiveness.[21] He should perform ablutions and recite sacred *mantras* and thus pass his time happily. Banishing all wicked subjects from himself and his kingdom, he should seek the companionship of virtuous men.[22] He should gratify all persons by sweet speeches or good acts. He should say unto all—*I am yours*,—and proclaim the virtues of even his foes.[23] By pursuing such conduct he may soon cleanse himself of his sins and win the high regard of all. Without doubt, by conduct such as this all his sins will be destroyed.[24] Thou shoulds accomplish all those high duties which thy seniors and preceptors would indicate. Thou art sure to obtain great blessings through the grace of thy seniors and preceptors!—' "[25]

SECTION CXXIV.

"Yudhishthira said,—All persons on Earth, O foremost o men, applaud virtuous behaviour. I have, however, grea

doubts with respect to this subject of their praise.[1] If the topic be capable of being understood by us, O foremost of virtuous men, I desire to hear everything about the way in which virtuous behaviour can be acquired.[2] How, indeed, is that behaviour acquired, O Bhārata! I desire to hear it. Tell me also, O foremost of speakers, what have been said to be the characteristics of that behaviour!'[3]

"Bhishma said,—'Formerly, O giver of honors, Duryodhana while burning with grief at sight of that well-known prosperity belonging to thee and thy brothers at Indraprastha and for the jeers he received in consequence of his mistakes at the grand mansion, had asked his father Dhritarāshtra the same question. Listen to what transpired on that occasion, O Bhārata![4-5] Having seen that grand mansion of thine and that high prosperity of which thou wert master, Duryodhana, while sitting before his father, spake of what he had seen to the latter.[6] Having heard the words of Duryodhana, Dhritarāshtra, addressing his son and Karna, replied unto him as follows.[7]

"'Dhritarāshtra said,—Why dost thou grieve, O son! I desire to hear the cause in detail. If after ascertaining the reasons they appear to be adequate, I shall then endeavour to instruct thee![8] O subjugator of hostile towns, thou too hast obtained great affluence. All thy brothers are ever obedient to thee, as also all thy friends and relatives.[9] Thou coverest thy limbs with the best robes. Thou eatest the richest food.* Steeds of the best kind bear thee. Why then hast thou become pale and emaciated?—[10]

"'Duryodhana said,—Ten thousands of high-souled Snātaka Brāhmanas (daily) eat at Yudhishthira's palace off plates of gold![11] Beholding his excellent mansion adorned with excellent flowers and fruits, his steeds of the *Tittiri* and the *Kalmāsha* breeds, his robes of diverse kinds,[12] indeed, beholding that high prosperity of my enemies, *viz.*, the sons of Pāndu,—a prosperity that resembles the high affluence of Vaiçravana himself,—I am burning with grief, O Bhārata!—[13]

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* *Piçitaudanam* is food mixed with pounded meat; a kind of *Pilau*, or, perhaps, *Kābāb*.—T.

"'Dhritarāshtra said,—If thou wishest, O sire, to win prosperity like that of Yudhishthira or that which is even superior to it, do thou then, O son, endeavour to be of virtuous behaviour![14] Without doubt, one may, by behaviour alone, conquer the three worlds. There is nothing impossible of attainment by persons of virtuous behaviour.[15] Māndhātri conquered the whole world in course of only one night, Janamejaya, in course of three; and Nābhāga, in course of seven.[16] All these kings were possessed of compassion and virtuous behaviour. For this reason the Earth came to them of their own accord, won over by their virtues![17]

"'Duyodhana said,—I desire to hear, O Bhārata, how that behaviour may be acquired, that behaviour, *viz.*, in consequence of which the Earth was won so speedily (by the kings named by thee)![18]

"'Dhritarāshtra said,—In this connection, the following old narrative is cited. It was formerly recited by Nārada on the subject of virtuous behaviour.[19] In days of yore, the *Daitya* Prahlāda, by the merit of his behaviour, snatched from the high-souled Indra his sovereignty and reduced the three worlds to subjection.[20] Cakra then, with joined hands, approached Vrihaspati. Possessed of great wisdom, the chief of the celestials addressed the great preceptor, saying,—I desire thee to tell me what is the source of felicity![21]—Thus addressed, Vrihaspati said unto him that Knowledge (leading to emancipation) is the source of the highest felicity.[22] Indeed, Vrihaspati indicated Knowledge to be the source of supreme felicity. Indra, however, once more asked him as to whether there was any thing higher than that.[23]

"'—Vrihaspati said,—There is something, O son, that is still higher. The high-souled Bhārgava (Uçanas) will instruct thee better. Repair to him, blessed be thou, and enquire of him, O chief of the celestials![24]—Possessed of great ascetic merit and endued with great splendour, the chief of the celestials then repaired to Bhārgava and obtained from him, with a gratified heart, a knowledge of what was for his great good.[25] Obtaining the permission of the high-souled Bhārgava, the performer of a hundred sacrifices once more asked the sage as

to whether there was anything higher (as the means for the acquisition of felicity) than what the sage had already told him.[26] The omniscient Bhārgava said,—The high-souled Prahlāda has better knowledge!—Learning this, Indra became highly delighted.[27] The chastiser of Pāka, possessed of great intelligence, assumed the form of a Brāhmana, and repairing to Prahlāda, asked him, saying,—I desire to hear what conduces to felicity![28] Prahlāda answered the Brāhmana, saying,—O chief of regenerate ones, I have no time, being wholly occupied in the task of ruling the three worlds! I cannot, therefore, instruct thee![29]—The Brāhmana said,—O king, when thou mayst have leisure, I desire to listen to thy instructions about what course of conduct is productive of good![30]—At this answer, king Prahlāda became delighted with that utterer of *Brāhma*. Saying—So be it!—he availed of a favorable opportunity for imparting to the Brāhmana the truths of knowledge.[31] The Brāhmana duly observed towards Prahlāda the conduct which a disciple should observe towards his preceptor, and began with his whole heart to do what Prahlāda desired.[32] Many a time the Brāhmana enquired, saying,—O chastiser of foes, by what means hast thou been able to win the sovereignty of the three worlds? Tell me, O righteous king, what those means are!—Prahlāda, O monarch, answered the question the Brāhmana asked.[33]

"'—Prahlāda said,—I do not, O regenerate one, feel any pride in consequence of my being a king, nor do I cherish any hostile feelings towards the Brāhmanas! On the other hand, I accept and follow the counsels of policy they declare unto me based upon the teachings of Cukra.[34] In complete trustfulness they say unto me what they wish to say, and restrain me from courses that are unrighteous or improper. I am ever obedient to the teachings of Cukra. I wait upon and serve the Brāhmanas and my seniors. I bear no malice.[35] I am of righteous soul. I have conquered wrath. I am self-restrained, and all my senses are under my control. Those regenerate ones that are my instructors pour beneficial instructions upon me like bees dropping honey into the cells of their comb.[36] I taste the nectar dropped by those learned men, and like the

Moon among the constellations I live among the members of my race.*[37] Even this is nectar on Earth, even this is the clearest eye, *viz.*, listening to the teachings of Cukra from the lips of Brāhmanas and acting according to them.[38] In these consist the good of a man!—Thus said Prahlāda unto that utterer of *Brahma*. Served dutifully by him, the chief of the *Daityas* once more said,[39]—O foremost of regenerate ones, I am exceedingly gratified with thee in consequence of thy dutiful behaviour towards me! Ask of me the boon thou desirest, blessed be thou, for verily I shall grant thee what thou wilt ask![40]—The Brāhmana answered the chief of the *Daityas*, saying,—Very well. I will obey thee!—Prahlāda, gratified with him, said,—Take what thou wishest![41]—

"'—The Brāhmana said,—If, O king, thou hast been gratified with me and if thou wishest to do what is agreeable to to me, I desire then to acquire thy behaviour! Even this is the boon that I solicit!†[42]—At this, though delighted, Prahlāda became filled with a great fear. Indeed, when this boon was indicated by the Brāhmana, the *Daitya* chief thought that the solicitor could not be a person of ordinary energy.[43] Wondering much, Prahlāda at last said,—Let it be so!—Having, however, granted the boon, the *Daitya* chief became filled with grief.[44] The Brāhmana, having received the boon, went away, but Prahlāda, O king, became penetrated by a deep anxiety and knew not what to do.[45] While the *Daitya* chief sat brooding over the matter, a flame of light issued out of his body. It had a shadowy form of great splendour[46] and huge proportions. Prahlāda asked the form, saying,—Who art thou?—The form answered, saying,—I am the embodiment of thy Behaviour. Cast off by thee I am going away.[47] I shall henceforth, O king, dwell in that faultless and foremost of Brāhmanas who had become thy devoted disciple!—Having said these words, the form disappeared and soon after entered

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* *Vāgagravidyānām* is explained by Nilakantha to mean persons whose learning is at the end of their tongues and not buried in books; hence, persons of sharp memory.—T.

† The asker wishes to *rob* Prahlāda of his conduct.—T.

the body of Cakra.[48] After the disappearance of that form, another of similar shape issued out of Prahlāda's body. The *Daitya* chief addressed it, saying,—Who art thou?[49]—The form answered, saying,—Know me, O Prahlāda, for the embodiment of Righteousness. I shall go there where that foremost of Brāhmanas is, for, O chief of the *Daityas*, I reside there where Behaviour dwells![50]—Upon the disappearance of Righteousness, a third form, O monarch, blazing with splendour, issued out of the body of the high-souled Prahlāda.[51] Asked by Prahlāda as to who he was, that form possessed of great effulgence answered, saying,—Know, O chief of the *Daityas*, that I am Truth! I shall leave thee, following the way of Righteousness![52]—After Truth had left Prahlāda, following in the wake of Righteousness, another great person issued out of Prahlāda's body. Asked by the *Daitya* king, the mighty being answered,—I am the embodiment of Good deeds! Know, O Prahlāda, that I live there where Truth lives![53]—After this one had left Prahlāda, another being came out, uttering loud and deep cries. Addressed by Prahlāda, he answered,—Know that I am Might. I dwell there where Good deeds are![54]—Having said these words, Might went away to that place whither Good deeds had gone. After this, a goddess of great effulgence issued out of Prahlāda's body.[55] The *Daitya* chief asked her and she answered him saying that she was the embodiment of Prosperity, adding,—I dwelt in thee, O hero, O thou of prowess incapable of being baffled! Cast off by thee, I shall follow in the wake of Might.[56]—The high-souled Prahlāda, penetrated with great fear, once more asked the goddess, saying,—Where dost thou go, O goddess, O thou that dwellest amid lotuses?[57] Thou art ever devoted to truth, O goddess, and thou art the first of deities! Who is that foremost of Brāhmanas (who was my disciple)? I desire to know the truth!—[58]

"'—The goddess of Prosperity said,—Devoted to the vow of Brahmacharyya, that Brāhmana who was instructed by thee was Cakra. O puissant one, he robbed thee of that sovereignty which thou hadst over the three worlds.[59] O righteous one, it was by thy behaviour that thou hadst reduced

the three worlds to subjection. Knowing this, the chief of the celestials robbed thee of thy behaviour![60] Righteousness and Truth and Good deeds and Might and myself, O thou of great wisdom, all have our root verily in Behaviour!—'[61]

"Bhishma continued,—'Having said these words, the goddess of Prosperity went away, as also all the rest, O Yudhishthira! Duryodhana, once more addressing his father, said these words:[62]—O delighter of the Kurus, I wish to know the truth about Behaviour! Tell me the means by which it may be acquired!—[63]

"'Dhritarāshtra said,—Those means were indicated by the high-souled Prahlāda while discoursing unto Indra. Listen, however, O ruler of men, as to how in brief Behaviour may be acquired.[64] Abstention from injury, by act, thought, and word, in respect of all creatures, compassion, and gift, constitute behaviour that is worthy of praise.[65] That act or exertion by which others are not benefited, or that act in consequence of which one has to feel shame, should never be done.[66] That act, on the other hand, should be done in consequence of which one may win praise in society. O best of the Kurus, I have now told thee in brief as to what Behaviour is![67] If O king, persons of wicked behaviour do ever win prosperity, they do not enjoy it long, O son, and are seen to be exterminated by the root!—[68]

"'Dhritarāshtra continued,—Knowing all this truly, do thou, O son, be of good behaviour, if thou desirest to obtain prosperity greater than that of Yudhishthira!—'[69]

"Bhishma continued,—'Even this was what king Dhritarāshtra said unto his son. Do thou act according to these instructions, O son of Kunti, and thou wilt then surely obtain their fruit!'"[70]

SECTION CXXV.

"Yudhishthira said,—'Thou hast said, O grandsire, that behaviour is the first (of requisites for a man)! Whence, however, does Hope arise? Tell me what it is![1] This great doubt has taken possession of my mind. There is no other

person than thee, O subjugator of hostile towns, who can remove it![2] O grandsire, I had great hope in respect of Suyodhana that when a battle was about to ensue, (in consequence of his own obstinacy), he would, O lord, do what was proper![3] In every man hope is great. When that hope is destroyed, great is the grief that succeeds and which, without doubt, is equal to almost death itself.[4] Fool that I am, Dhritarāshtra's wicked-souled son, Duryodhana, destroyed the hope I had cherished! Behold, O king, the foolishness of my mind![5] I think that hope is vaster than a mountain with all its trees! Or, perhaps, it is vaster than the firmament itself. Or, perhaps, O king, it is really immeasurable.[6] Hope, O chief of the Kurus, is exceedingly difficult of being understood and equally difficult of being subdued. Beholding this last attribute of Hope, I ask, what else is so unconquerable as this?[7]

"Bhishma said,—'I shall narrate to thee, O Yudhishthira, in this connection, the discourse between Sumitra and Rishabha that took place in olden times. Listen to it![8] A royal sage of the Haihaya race, Sumitra by name, went out ahunting. He pursued a deer, having pierced it with a straight shaft.[9] Possessed of great strength, the deer ran ahead, with the arrow sticking to him. The king was possessed of great strength, and accordingly pursued with great speed his large prey.[10] The animal, endued with fleetness, quickly cleared a low ground and then a level plain.[11] The king, young, active, and strong, and armed with bow and sword and cased in mail, still pursued it.[12] Unaccompanied by anybody, in chasing the animal through the forest the king crossed many rivers and streams and lakes and copses.[13] Endued with great speed, the animal, at its will, showing itself now and then to the king, ran on with great speed.[14] Pierced with many shafts by the king, that denizen of the wilderness, O monarch, as if in sport, repeatedly lessened the distance between itself and the pursuer.[15] Repeatedly putting forth its speed and traversing one forest after another, it now and then showed itself to the king at a near point.[16] At last that crusher of foes taking up a very superior shaft, sharp, terrible, and capable of penetrating into the very vitals, fixed it on his bowstring.[17]

The animal then, of huge proportions, as if laughing at the pursuer's efforts suddenly distanced him by reaching a point full four miles ahead of the range of the shaft.[13] That arrow of blazing splendour accordingly fell on the ground. The deer entered a large forest but the king still continued the chase.' "[14]

SECTION CXXVI.

"Bhishma said,—'The king, having entered that large forest, came upon an asylum of ascetics. Fatigued with the toil he had undergone, he sat himself down for rest.[1] Beholding him armed with bow, worn out with toil, and hungry, the ascetics approached him and honored him in due form.[2] Accepting the honors offered by the *Rishis*, the king enquired of them about the progress and advancement of their penances.[3] Duly answering the enquiries of the king, those *Rishis* endued with wealth of asceticism asked that tiger among rulers about the reason that led his steps to that retreat.[4] And they said,—Blessed be thou, in pursuit of what delightful object hast thou, O king, come to this asylum, walking on foot and armed with sword and bow and arrows?[5] We wish to hear whence thou art coming, O giver of honors! Tell us also in what race thou art born and what thy name is![6]—Thus addressed, O bull among men, the king proceeded to duly give unto all those Brāhmanas an account of himself, O Bhārata, saying,[7]—I am born in the race of the Haihayas. By name I am called Sumitra, and I am the son of Mitra. I chase herds of deer, slaying them in thousands with my arrows. Accompanied by a large force and my ministers and the ladies of my household, I came out on a hunting expedition. I pierced a deer with an arrow, but the animal with the shaft sticking to his body ran with great speed.[8-9] In chasing it I have, without a set purpose, arrived at this forest and find myself in your presence, shorn of splendour, toil-worn, and with hope disappointed.[10] What can be more pitiable than this, viz., that I have arrived at this asylum, spent with fatigue, shorn of the signs of royalty, and dis-

appointed of my hopes![11] I am not at all sorry, ye ascetics, at my being now shorn of the signs of royalty or at my being now at a distance from my capital. I feel, however, a poignant grief in consequence of my hope having been disappointed![12] The prince of mountains, viz., Himavat, and that vast receptacle of waters, *viz.*, the ocean, cannot, for its vastness, measure the extent of the firmament.[13] Ye ascetics, similarly, I also cannot discern the limit of hope. Ye that are endued with wealth of penances are omniscient! There is nothing unknown to you![14] Ye are also highly blessed! I, therefore, solicit you for resolving my doubt! Hope as cherished by man, and the wide firmament,[15] which of these two appears vaster to you? I desire to hear in detail what is so unconquerable as hope.[16] If the topic be one upon which it is not improper for ye to discourse, then tell me all about it without delay! I do not wish, ye foremost of regenerate ones, to hear anything from you that may be a mystery improper to discourse upon![17] If again the discourse be injurious to your penances, I would not wish you to speak. If the question asked by me be a worthy topic of discourse,[18] I would then wish to hear the cause in detail. Devoted to penances as ye are, do ye all instruct me on the subject!"[19]

SECTION CXXVII.

"Bhishma said,—'Then that best of *Rishis*, *viz.*, the regenerate Rishava, sitting in the midst of all those *Rishis*, smiled a little and said these words:[1]—Formerly, O tiger among kings, while sojourning among sacred places, I arrived, O lord, at the beautiful asylum of Nara and Nārāyana.* There lies the delightful spot called Vadari, and there also is that lake in the firmament (whence the sacred Gangā takes her rise).* There the sage Açwaçiras, O king, (always) reads the eternal Vedas.[3] Having performed my ablutions in that lake and offered with due rites oblations of water unto the *Pitris* and the gods, I entered the asylum.[4] Within

* This lake is at a great height on the Himalayas.—T.

that retreat the *Rishis* Nara and Nārāyana always pass their time in true pleasure.* Not far from that spot I repaired to another retreat for taking up my abode.[5] While seated there I beheld a very tall and emaciated *Rishi*, clad in rags and skins, approaching towards me. Possessed of the wealth of penances, he was named Tanu.[6] Compared, O mighty-armed one, with other men, his height seemed to be eight times greater. As regards his leanness, O royal sage, I can say that I have never beheld its like.[7] His body, O king, was as thin as one's little finger. His neck and arms and legs and hair were all of extraordinary aspect.[8] His head was proportionate to his body, and his ears and eyes also were the same. His speech, O best of kings, and his movements were exceedingly feeble.[9] Beholding that exceedingly emaciated Brāhmana I became very cheerless and frightened. Saluting his feet, I stood before him with joined hands.[10] Having informed him of my name and family, and having told him also the name of my father, O bull among men, I slowly sat myself down on a seat that was indicated by him.[11] Then, O monarch, that foremost of virtuous men, *viz.*, Tanu, began to discourse in the midst of the *Rishis* dwelling in that asylum upon topics connected with Righteousness and Profit.[12] While engaged in discourse, a king, possessed of eyes like lotus petals and accompanied by his forces and the ladies of his household, came to that spot on a car drawn by fleet steeds.[13] The name of that king was Viradyumna. Of handsome features, he was possessed of great fame. His son's name was Bhuridyumna. The child had been missing, and the sire, exceedingly cheerless, came there in course of his wanderings amid the forest in pursuit of the missing one.[14]—I shall find my son here!—I shall find my son here!—Dragged on by hope in this way, the king wandered through that forest in those days.[15] Addressing the emaciated *Rishi* he said,—Without doubt, that highly virtuous son of mine is exceedingly difficult to be traced by me. Alas, he was my

* The spirits of those two immortal sages are supposed to dwell for ever, in this retreat, in the enjoyment of true happiness.—T.

only child. He is lost and can nowhere be found![16] Though incapable of being found out, my hope, however, of finding him is very great! Filled with that hope (which is being constantly disappointed), I am verily on the point of death![17] —Hearing these words of the king, that foremost of *Munis*, *viz.*, the holy Tanu, remained for a short while with head hanging down and himself buried in contemplation.[18] Beholding him buried in contemplation, the king became exceedingly cheerless. In great grief he began to say slowly and softly,[19]—What, O celestial *Rishi*, is unconquerable and what is greater than hope? O holy one, tell me this if I may hear it without impropriety!—[20]

"'The *Muni* said,—A holy and great *Rishi* had been insulted by thy son. He had done it through ill-luck, moved by his foolish understanding.[21] The *Rishi* had asked thy son for a golden jar and vegetable barks. Thy son contemptously refuged to gratify the ascetic.[22] Thus treated by thy son, the great sage became disappointed!—Thus addressed, the king worshipped that ascetic who was worshipped by all the world. Of virtuous soul, Viradyumna sat there, spent with fatigue even as thou, O best of men, now art.[23] The great *Rishi*, in return, offered the king, according to the rites observed by the dwellers of the forest, water to wash his feet and the usual ingredients that make up the *Arghya*.[24] Then all the *Rishis*, O tiger among kings, sat there, surrounding that bull among men like the stars of the constellation of *Ursa Major* surrounding the Pole star.[25] And they asked the unvanquished king as to the cause of his arrival at that asylum.—'"[26]

SECTION CXXVIII.

"'—The king said,—I am a king called by the name of Viradyumna. My fame has spread in all directions. My son Bhuridyumna hath been lost. It is in quest of him that I have come to this forest.[1] Ye foremost of Brāhmanas, that child was my only son and, ye sinless ones, he is of very tender years! He cannot, however, be found here. I am wandering everywhere for finding him out!—[2]

"'Rishava continued,—After the king had said these words, the ascetic Tanu hung down his head. He remained perfectly silent, without uttering a single word in answer.[3] In former days that Brāhmana had not been much honored by the king. In disappointment, O monarch, he had for that reason practised austere penances for a long time;[4] resolving in his mind that he should never accept anything in gift from either kings or members of any other order.[5] And he said to himself,—Hope agitates every man of foolish understanding. I shall drive away hope from my mind!—Even such had been his determination. Viradyumna once more questioned that foremost of ascetics in these words:—[6]

"'—The king said,—What is the measure of the thinness of Hope? What on Earth is exceedingly difficult of acquisition? Tell me this, O holy one, for thou art well conversant with morality and profit!—[7]

"'Rishava continued,—Himself recollecting all the past incidents (about his own disregard at the hands of the king) and calling them back to the recollection of the king also, that holy Brāhmana of emaciated body addressed the king and said the following words:—[8]

"'—The sage said,—There is nothing, O king, that equals Hope in slenderness. I had solicited many kings and found that nothing is so difficult of acquisition as an image that Hope sets before the mind!—[9]

"'—The king said,—At thy words, O Brāhmana, I understand what is slender and what is not so.* I understand also how difficult of acquisition are the images set by Hope before the mind. I regard these words of thine as utterances of *Çruti*.[10] O thou of great wisdom, one doubt, however, has arisen in my mind. It behoveth thee, O sage, to explain it in detail unto me that ask thee![11] What is slender than thy body? Tell me this, O holy one, if, of course, O best of sages, the topic be one which may be discoursed upon without impropriety!—[12]

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* *I. e.*, Hope is slender; while things unconnected with Hope are the reverse.—T.

"'—The emaciated sage said,—A contented applicant is exceedingly difficult to meet with. Perhaps, there is none such in the world. Something rarer still O sire, is the person that never disregards an applicant.[13] The hope that rests upon such persons as do not, after passing their promises, do good to others according to the best of their powers and according as the applicants deserve, is slender than even my body.*[14] The hope that rests upon an ungrateful man, or upon one that is cruel, or one that is idle, or one that injures others, is slenderer than even my body.[15] The hope cherished by a sire that has but one son, of once more seeing that son after he has been lost or missed, is slenderer than even my body.[16] The hope that old women entertain of bringing forth sons, O king, and that is cherished by rich men, is slenderer than even my body.[17] The hope that springs up in the hearts of grown up maidens of marriage when they hear any body only talk of it in their presence, is slenderer than even my body!†[18]—Hearing these words, O monarch, king Viradyumna, and the ladies of his household, prostrated themselves before that bull among Brāhmanas and touched his feet with their bent heads.—[19]

"'—The king said,— I beg thy grace, O holy one! I wish to meet with my child. What thou hast said, O best of Brāhmanas, is very true! There is no doubt of the truth of thy utterances!—[20]

"'Rishabha continued,—The holy Tanu, that foremost of virtuous persons, smiling, caused, by means of his learning and his penances the king's son to be brought to that spot.[21] Having caused the prince to be brought thither, the sage rebuked the king (his father).‡ That foremost of virtuous

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* The sense is that such persons should always be distrusted. Yet there are men who hope for good from them. Such hope, the sage says, is slenderer than his slender body.—T.

† The word *mayā* repeated in verses 14 to 18 is explained by Nilakantha as having the sense of *mattah*. The meaning, of course, is very plain. Yet the Burdwan translator has strangely misunderstood it. K. P. Singha, of course, gives an accurate version.—T.

‡ For the king's disregard of the sage in former days.—T.

persons then displayed himself to be the god of righteousness.[22] Indeed, having displayed his own wonderful and celestial form, he entered an adjacent forest, with heart freed fr m wrath and the desire of revenge.[23] I saw all this, O king, and heard the words I have said. Drive off thy hope, that is even slenderer (than any of those which the sage indicated)!—'[24]

"Bhishma continued,—'Thus addressed, O monarch, by the high-souled Rishabha, king Sumitra speedily cast off the hope that was in his heart and which was slenderer (than any of the kinds of hope indicated by the emaciated *Rishi*).[25] Do thou also, O son of Kunti, hearing these words of mine, be calm and collected like Himavat.[26] Overcome with distress* thou hast questioned me and heard my answer. Having heard it, O monarch, it behoves thee to dispel these regrets of thine!'"[27]

SECTION CXXIX.

"Yudhishthira said,—'Like one that drinks nectar I am never satiated with listening to thee as thou speakest! As a person possessing a knowledge of self is never satiated with meditation, even so I am never satiated with hearing thee![1] Do thou, therefore, O grandsire, discourse once more upon morality! I am never satiated with drinking the nectar of thy discourses upon morality![2]

"Bhishma said,—'In this connection is cited the old narrative of the discourse between Gotama and the illustrious Yama.[3] Gotama owned a wide retreat on the Pāripātra hills. Listen to me as to how many years he dwelt in that abode. For sixty thousand years that sage underwent ascetic austerities in that asylum[4] One day, the Regent of the world, Yama, O tiger among men, repaired to that great sage of cleansed soul while he was engaged in the severest austerities. Yama beheld the great ascetic Gotama of rigid penances.[5] The regenerate sage, understanding that it was Yama who had

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* The distress, which Yudhishthira felt at the thought of the slaughter in battle.—T.

come, speedily saluted him and sat with joined hands in an attentive attitude (waiting for his commands).[6] The royal Dharma, beholding that bull among Brāhmanas, duly saluted him (in return) and addressing him asked what he was to do for him.[7]

"'Gotama said,—By doing what acts does one liberate one's self from the debt one owes to one's mother and father? How also does one succeed in winning regions of pure bliss that are so difficult of attainment?—[8]

"'Yama said,—Devoting one's self to the duty of truth, and practising purity and penances, one should ceaselessly worship one's mother and father.[9] One should also perform Horse-sacrifices with presents in profusion unto the Brāhmanas. By such acts one wins many regions (of felicity) of wonderful aspect.'"[10]

SECTION CXXX.

"Yudhishthira said,—'What course of conduct should be adopted by a king shorn of friends, having many enemies, possessed of an exhausted treasury, and destitute of troops, O Bhārata![1] What, indeed, should be his conduct when he is surrounded by wicked ministers, when his counsels are all divulged, when he does not see his way clearly before him,[2] when he assails another kingdom, when he is engaged in grinding a hostile kingdom, and when though weak he is at war with a stronger ruler? What, indeed, should be the conduct of a king the affairs of whose kingdom are ill-regulated, and who disregards the requirements of place and time, who is unable, in consequence of his oppressions, to bring about peace and cause disunion among his foes? Should he seek the acquisition of wealth by evil means, or should he lay down his life without seeking wealth?'[3-4]

"Bhishma said,—'Conversant as thou art with duties, thou hast, O bull of Bharata's race, asked me a question relating to a mystery (in connection with duties).*[5] Without being

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* *I. e.*, this is not a subject upon which one can or should discourse before miscellaneous audiences.—T.

questioned, O Yudhishthira, I could not venture to discourse upon this duty! Morality is very subtile. One understands it, O bull of Bharata's race, by the aid of the texts of scriptures. By remembering what one has heard and by practising good acts, some one in some place may become a righteous person.[6] By acting with intelligence the king may or may not succeed in acquiring wealth.* Aided by thy own intelligence do thou think what answer should be given to thy question on this head.[7] Listen, O Bhārata, to the means, fraught with great merit, by which kings may conduct themselves (during seasons of distress). For the sake of true morality, however, I would not call those means righteous.[8] If the treasury be filled by oppression, conduct like this brings the king to the verge of destruction. Even this is the conclusion of all intelligent men who have thought upon the subject.[9] The kind of scriptures or science which one always studies gives him the kind of knowledge which it is capable of giving. Such Knowledge verily becomes agreeable to him.[10] Ignorance leads to barrenness of invention in respect of means. Contrivance of means, again, through the aid of knowledge, becomes the source of great felicity. Without entertaining any scruples and any malice,† listen to these instructions.[11] Through the decrease of the treasury, the king's forces are decreased. The king should, therefore, fill his treasury (by any means) like to one creating water in a wilderness which is without water.[12] Agreeably to this code of quasi-morality practised by the ancients, the king should, when the time for it comes,‡ show compassion to his people. This is eternal duty.[13] For men that are able and competent,$ the duties are of one kind. In seasons of distress, however, one's duties are of a different kind. Without wealth a king may (by penances and the like) acquire religious merit. Life, however, is much more important than religious merit.

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* *I. e.*, by ingenious contrivances a king may succeed in filling his treasury, or his best ingenuity and calculations may fail.—T.

† *I. e.* with a pure heart.—T.

‡ *I. e.* when the season of distress is over.—T.

$ *I. e.* under ordinary situations or circumstances.—T.

(And as life cannot be supported without wealth, no such merit should be sought which stands in the way of the acquisition of wealth).[14] A king that is weak, by acquiring only religious merit, never succeeds in obtaining just and proper means for sustenance; and since he cannot, by even his best exertions, acquire power by the aid of only religious merit,[15] therefore the practices in seasons of distress are sometimes regarded as not inconsistent with morality. The learned, however, are of opinion that those practices lead to sinfulness.[16] After the season of distress is over, what should the Kshatriya do? He should (at such a time) conduct himself in such a way that his merit may not be destroyed. He should also act in such a way that he may not have to succumb to his enemies.* Even these have been declared to be his duties. He should not sink in despondency.[17] He should not (in times of distress) seek to rescue (from the peril of destruction) the merit of others or of himself. On the other hand, he should rescue his own self. This is the settled conclusion.† There is this Cruti, *viz.*, that it is settled that Brāhmanas, who are conversant with duties, should have proficiency in respect of duties. Similarly, as regards the Kshatriya, his proficiency should consist in exertion, since might of arms is his great possession.[18-19] When a Kshatriya's means of support are gone, what should he not take excepting what belongs to ascetics and what is owned by Brāhmanas?[20] Even as a Brāhmana in a season of distress may officiate at the sacrifice of a person for whom he should never officiate (at other and ordinary times) and eat forbidden food, so there is no doubt that a Kshatriya (in distress) may take wealth from every one except ascetics and Brāhmanas.[21] For one afflicted (by an enemy and seeking the means of escape) what can be an improper outlet? For a person im-

* *I. e.*, he should perform expiations and do good to them whom he has injured, so that these may not remain discontented with him.—T.

† *He should not seek to rescue the merit of others or of himself*, i. e., he should not, at such times, refrain from any act that may injure his own merit or that of others; in other words, he may disregard all considerations about the religious merits of others and of himself. His sole concern at such a time should be to save himself, that is, his life.—T.

mured (within a dungeon and seeking escape) what can be an improper path? When a person becomes afflicted, he escapes by even an improper outlet.[22] For a Kshatriya that has, in consequence of the weakness of his treasury and army, become exceedingly humiliated, neither a life of mendicancy nor the profession of a Vaiçya or that of a Cudra has been laid down.[23] The profession ordained for a Kshatriya is the acquisition of wealth by battle and victory. He should never beg of a member of his own order. The person who supports himself at ordinary times by following the practices primarily laid for him, may in seasons of distress support himself by following the practices laid down in the alternative.[24] In a season of distress, when ordinary practices cannot be followed, a Kshatriya may live by even unjust and improper means. The very Brāhmanas, it is seen, do the same when their means of living are destroyed.[25] When the Brāhmanas (at such times) conduct themselves thus, what doubt is there in respect of Kshatriyas? This is, indeed, settled. Without sinking into despondency and yielding to destruction, a Kshatriya may (by force) take what he can from persons that are rich.[26] Know that the Kshatriya is the protecter and the destroyer of the people. Therefore, a Kshatriya in distress should take (by force) what he can, with a view to (ultimately) protect the people.[27] No person in this world, O king, can support life without injuring other creatures. The very ascetic leading a solitary life in the depths of the forest is no exception.[28] A Kshatriya should not live, relying upon destiny,* especally he, O chief of the Kurus, who is desirous of ruling.[29] The king and the kingdom should always mutually protect each other. This is an eternal duty.[30] As the king protects, by spending all his possessions, the kingdom when it sinks into distress, even so should the kingdom protect the king when he sinks into distress.[31] The king, even at the extremity of distress, should never give up† his treasury, his

* *Cankhalikhitam i. e.*, that which is written on the forehead by the Ordainer.—T.

† Literally, "cause to be removed.—T.

machinery for chastising the wicked, his army, his friends and allies, and other necessary institutions and the chiefs existing in his kingdom.[32] Men conversant with duty say that one must keep one's seeds, deducting them from one's very food. This is a truth cited from the treatise of Camyara well-known for his great powers of illusion.[33] Fie on the life of that king whose kingdom languishes. Fie on the life of that man who from want of means goes to a foreign country for a living.[34] The king's roots are his treasury and army. His army, again, has its roots in his treasury. His army is the root of all his religious merits. His religious merits, again, are the root of his subjects.[35] The treasury can never be filled without oppressing others. How then can the army be kept without oppression? The king, therefore, in seasons of distress, incurs no fault by oppressing his subjects for filling the treasury.[36] For performing sacrifices many improper acts are done. For this reason a king incurs no fault by doing improper acts (when the object is to fill his treasury in a season of distress).[37] For the sake of wealth practices other than those which are proper are followed (in seasons of distress). If (at such times) such improper practices be not adopted, evil is certain to result. All those institutions that are kept up for working destruction and misery exist for the sake of collecting wealth.* Guided by such considerations, an intelligent king should settle his course (at such times).[38] As animals and other things are necessary for sacrifices, as sacrifices are for purifying the heart, and as animals, sacrifices, and purity of the heart are all for final emancipation, even so policy and chastisement exist for the treasury, the treasury exists for the army, and policy and treasury and army all the three exist for vanquishing foes and protecting or enlarging the kingdom.[39] I shall here cite an example illustrating the true ways of morality. A large tree is cut down for making of it a sacrificial stake. In cutting it, other trees that stand in its way have also to be cut down. These also, in falling down, kill others standing on the spot.[40-41] Even so they that stand in the way of

* The army and the criminal courts.—T.

making a well-filled treasury must have to be slain. I do not see how else success can be had![43] By wealth, both the worlds, *viz.*, this and the other, can be had, as also Truth and religious merit. A person without wealth is more dead than alive.[43] Wealth for the performance of sacrifices should be acquired by every means. The demerit that attaches to an act done in a season of distress is not equal to that which attaches to the same act if done at other times, O Bhārata![44] The acquisition of wealth and its abandonment cannot both be possibly seen in the same person, O king! I do not see a rich man in the forest.[45] With respect to every wealth that is seen in this world, every one contends with every one else, saying,—This shall be mine,—This shall be mine![46]—There is nothing, O scorcher of foes, that is so meritorious for a king as the possession of a kingdom. It is sinful for a king to oppress his subjects with heavy impositions at ordinary times. In a season, however, of distress, it is quite different.[47] Some acquire wealth by gifts and sacrifices; some who have a liking for penances acquire wealth by penances; some acquire it by the aid of their intelligence and cleverness.[48] A person without wealth is said to be weak, while he that has wealth becomes powerful. A man of wealth may acquire everything. A king that has a well-filled treasury succeeds in accomplishing everything.[49] By his treasury a king may earn religious merit, gratify his desire for pleasure, obtain the next world, and this also. The treasury, however, should be filled by the aid of righteousness and never by unrighteous practices, such, that is, as pass for righteous in times of distress.'"[50]

SECTION CXXXI.

(Apaddharmānuçāsana Parva).

"Yudhishthira said,—'What, besides this, should be done by a king that is weak and procrastinating, that does not engage in battle from anxiety for the lives of his friends, that is always under the influence of fear, and that cannot keep his counsels secret?[1] What, indeed, should that king do whose cities and kingdom have been partitioned and appropriated by foes, who is divested of wealth, who is incapable (through such poverty) of honoring his friends and attaching them to himself, whose ministers are disunited or bought over by his enemies, who is obliged to stand in the face of foes, whose army has dwindled away, and whose heart has been agitated by some strong enemy?'[2-3]

"Bhishma said,—'If the invading enemy be of pure heart and if he be conversant with both morality and profit, a king of the kind you have indicated should, with no loss of time, make peace with the invader and bring about the restoration of those portions of the kingdom that have already been conquered.[4] If, again, the invader be strong and sinful and seek to obtain victory by unrighteous means, the king should make peace with him, too, by abandoning a portion of his territories.[5] If the invader be unwilling to make peace, the king should then abandon his very capital and all his possessions for escaping from danger. If he can save his life he may hope for similar acquisitions in future.[6] What man conversant with morality is there that would sacrifice his own self, which is a more valuable possession, for encountering that danger from which escape can be had by the abandonment of his treasury and army?[7] A king should protect the ladies of his household. If these fall into the hands of the enemy, he should not show any compassion for them (by incurring the risk of his own arrest in delivering them). As long as it is in his power, he should never surrender his own self to the enemy.'[8]

"Yudhishthira said,—'When his own are dissatisfied with him, when he is oppressed by invaders, when his treasury is

exhausted, and when his counsels are divulged, what should the king then do?[9]

"Bhishma said,—'A king, under such circumstances, should (if his enemy be righteous) seek to make peace with him. If the enemy be unrighteous), he should then put forth his valor. He should, by such means, seek to cause the foe to withdraw from his kingdom; or, fighting bravely, he should lay down his life and ascend to heaven.[10] A king can conquer the whole Earth with the help of even a small force if that force be loyal, cheerful, and devoted to his good.[11] If slain in battle, he is sure to ascend to heaven. If he succeed in slaying (his enemies), he is sure to enjoy the Earth. By laying down one's life in battle, one obtains the companionship of Indra himself.[12]

SECTION CXXXII.

"Yudhishthira said,—'When practices fraught with high morality and beneficial to the world, (*viz.*, those that appertain to righteous rule) disappear, when all the means and resources for the support of life fall into the hands of robbers,[1] when, indeed, such a calamitous time sets in, by what means should a Brāhmana, O grandsire, who from affection is unable to desert his sons and grandsons, subsist?'[2]

"Bhishma said,—'When such a time sets in, the Brāhmana should live by the aid of knowledge. Everything in this world is for them that are good. Nothing here is for them that are wicked.[3] He who, making himself an instrument of acquisition, takes wealth from the wicked and gives it unto them that are good, is said to be conversant with the morality of adversity.[4] Desirous of maintaining his rule, the king, O monarch, without driving his subjects to indignation and rebellion, may take what is not freely given by the owner, saying—*This is mine!*[5]—That wise man who, cleansed by the possession of knowledge and might and of righteous conduct at other times, acts censurably in such seasons, does not really deserve to be censured.[6] They who always support themselves by putting forth their might never like any other method

of living. They that are endued with might, O Yudhishthira, always live by the aid of prowess.[7] The ordinary scriptures that exist (for seasons of distress) without exceptions of any kind, should be practised by a king (at such times). A king, however, that is endued with intelligence, while following those scriptures, would do something more.*[8] At such times, however, the king should not oppress *Ritwijas* and *Purohitas* and preceptors and Brāhmanas, all of whom are honored and held in high esteem. By oppressing them, even at such times, he incurs reproach and sin.[9] This that I tell thee is regarded as an authority in the world. Indeed, this is the eternal eye (by which practices in seasons of distress are to be viewed). One should be guided by this authority. By this is to be judged whether a king is to be called good or wicked.[10] It is seen that many persons residing in villages and towns, actuated by jealousy and wrath, accuse one another. The king should never, at their words, honor or punish any body.[11] Slander should never be spoken. If spoken, it should never be heard. When slanderous converse goes on, one should close one's ears or leave the place outright.[12] Slanderous converse is the characteristic of wicked men. It is an indication of depravity. They, on the other hand, O king, who speak of the virtues of others in assemblies of the good, are good men.[13] As a pair of sweet-tempered bulls, governable and well-broken and used to bear burthens, put their necks to the yoke and drag the cart willingly, even so should the king bear his burthens (in seasons of distress).[14]

* The commentator explains it in the following way. The ordinary texts, without exceptions of any kind, laid down for seasons of distress, permit a king to fill his treasury by levying heavy contributions on both his own subjects and those of hostile kingdoms. An ordinary king, at such a time, acts in this way. A king, however, that is endued with intelligence, while levying such contributions, takes care to levy them upon those that are wicked and punishable among his own subjects and among the subjects of other kingdoms, and refrains from molesting the good. Compare the conduct of Warren Hastings in exacting a heavy tribute, when his own treasury was empty, from Cheyt Sing, whose unfriendliness for the British power was a matter of notoriety.—T.

Others say that a king (at such times) should conduct himself in such a way that he may succeed in gaining a large number of allies. Some regard ancient usage as the highest indication of righteousness.[15] Others, *viz.*, they that are in favour of the conduct pursued by Cankha towards Likhita, do not hold this opinion. They do not advance such an opinion through either malice or covetousness.*[16] Examples are seen of even great *Rishis* who have laid down that even preceptors, if addicted to evil practices, should be punished. But approvable authority there is none for such a proposition.[17] The gods may be left to punish such men when they happen to be vile and guilty of wicked practices. The king who fills his treasury by having recourse to fraudulent devices, certainly falls away from righteousness.[18] That code of morality which is honored in every respect by those that are good and in affluent circumstances, and which is approved by every honest heart, should be followed.[19] He is said to be conversant with duty who knows duty as depending on all the four foundations. It is difficult to find out the reasons on which duties stand even as it is difficult to find out the legs of the snake.†[20] As a hunter of beasts discovers the track of a shaft-struck deer by observing spots of blood on the ground, even so should one seek to discover the reasons of duties.[21] Thus should a man tread with humility along the path trod by the good. Such, indeed, was the conduct of the great royal sages of old, O Yudhishthira!"[22]

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* The sense seems to be that there are persons who hold that priests and Brāhmanas should never be punished or taxed. This is the eternal usage, and, therefore, this is morality. Others who approve of the conduct of Cankha towards his brother Likhita on the occasion of the latter's appropriating a few fruits belonging to the former, are of a different opinion. The latter class of persons, Bhishma says, are as sincere as the former in their opinion. They cannot be blamed for holding that even priests and Brāhmanas may be punished when offending.—T.

† *Duty depending on all the four foundations, i. e.*, as laid down in the Vedas as laid down in the *Smritis*; as sanctioned by ancient usage and custom; and as approved by the heart or one's own conscience.—T.

SECTION CXXXIII.

"Bhishma said,—'The king should, by drawing wealth from his own kingdom as also from the kingdoms of his foes, fill his treasury. From the treasury springs his religious merit, O son of Kunti, and it is in consequence of the treasury that the roots of his kingdom extend.[1] For these reasons the treasury must be filled; and when filled, it should be carefully protected (by putting a stop to all useless expenditure), and even sought to be increased. This is the eternal practice.[2] The treasury cannot be filled by (acting with) purity and righteousness, nor by (acting with) heartless cruelty. It should be filled by adopting a middle course.[3] How can a weak king have a treasury? How again can a king who has no treasury have strength? How can a weak man have a kingdom? Whence again can one without a kingdom obtain prosperity?[4] For a person of high rank, adversity is like death. For this reason the king should always increase his treasury, and army, and allies and friends.[5] All men disregard a king with an empty treasury. Without being gratified with the little that such a king can give, his servants never express any alacrity in his business.[6] In consequence of his affluence, the king succeeds in obtaining great honors. Indeed, affluence conceals his very sins, like robes concealing such parts of a feminine form as should not be exposed to the view.[7] Those with whom the king has formerly quarreled become filled with grief at the sight of his new affluence. Like dogs they once more take service under him, and though they wait only for an opportunity to slay him, he takes to them as if nothing has happened.[8] How, O Bhārata, can such a king obtain happiness? The king should always exert for acquiring greatness.[9] He should never bend down in humility* Exertion is manliness. He should rather break at an unfavorable opportunity than bend before any one. He should rather repair to the forest and live there with the

* *I. e.*, yield with ease.—T.

wild animals.[10] But he should not still live in the midst of ministers and officers who have like robbers broken through all restraints. Even the robbers of the forest may furnish a large number of soldiers for the accomplishment of the fiercest of deeds, O Bhārata![11] If the king transgresses all wholesome restraints, all people become filled with alarm. The very robbers who know not what compassion is, dread such a king.*[12] For this reason, the king should always establish rules and restraints for gladdening the hearts of his people. Rules in respect of even very trivial matters are hailed with delight by the people.[13] There are men who think that this world is nothing and the future also is a myth. He that is an athiest of this type, though his heart is agitated by secret fears, should never be trusted.[14] If the robbers of the forest, while observing other virtues, commit depredations in respect only of property, those depredations may be regarded as harmless. The lives of thousands of creatures are protected in consequence of robbers observing such restraints.[15] Slaying an enemy who is flying away from battle, ravishment of wives, ingratitude, plundering the property of a Brāhmana, depriving a person of the whole of his property,[16] violation of maidens, continued occupation of villages and towns as their lawful lords, and adulterous congress with other people's wives,—these are regarded as wicked acts among even robbers, and robbers should always abstain from them.[17] It is again certain that those kings who strive (by making peace) to inspire confidence upon themselves in the hearts of the robbers, succeed, after watching all his ins and outs, in exterminating him.[18] For this reason, in dealing with robbers, it is necessary that they should not be exterminated outright.† They should be sought to be brought under the king's sway. The king should never behave with cruelty towards them, thinking

* Grammatically, the last line may mean,—'The very robbers dread a king destitute of compassion'.—T.

† Their wives and children ought to be saved, and their habi tations and wearing apparel and domestic utensils, &c., should not be destroyed.—T.

that he is more powerful than they.[19] Those kings that do not exterminate them outright have no fear of extermination themselves. They, however, that do exterminate them have always to live in fear in consequence of that act.' "[20]

SECTION CXXXIV.

"Bhishma said,—'In this connection, persons acquainted with the scriptures declare this text in respect of duty, *viz.*, for a Kshatriya possessed of intelligence and knowledge, (the earning of) religious merit and (the acquisition of) wealth constitute his obvious duties. He should not, by subtile discussions on duty and unseen consequences in respect of a future world, abstain from accomplishing those two duties.[1] As it is useless to argue, upon seeing certain foot-prints on the ground, whether they are the wolf's or not, even so is all discussion upon the nature of righteousness and the reverse. Nobody in this world ever sees the fruits of righteousness and unrighteousness.[2] A Kshatriya, therefore, should seek the acquisition of power. He that is powerful is master of everything. Wealth leads to the possession of an army. He that is powerful* obtains intelligent advisers.[3] He that is without wealth is truly fallen. A little (of anything in the world) is regarded as the dirty remnant of a feast.† If a strong man does even many bad acts, nobody, through fear, says or does anything (for censuring or checking him). If Righteousness and Power be associated with Truth, they can then rescue men from great perils.[4] If, however, the two be compared, Power will appear to be superior to Righteousness. It is from Power that Righteousness springs. Righteousness rests upon Power as all immobile things upon the Earth.[5] As smoke depends upon the wind (for its motion), even so Righteousness depends upon Power. Righteousness which is the weaker of

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* *I. e.*, 'he that has wealth and forces.'—T.

† The sense seems to be that a poor man can have only a little of all earthly things. That little, however, is like the remnant of a strong man's dinner.—T.

the two depends for its support upon a tree.[6] Righteousness is dependent on them that are powerful even as pleasure is dependent upon them that are given to enjoyment. There is nothing that powerful men cannot do. Everything is pure with them that are powerful.[7] A powerless man, by committing evil acts can never escape. Men feel alarmed at his conduct even as they are alarmed at the appearance of an wolf.[8] One fallen away from a state of affluence leads a life of humiliation and sorrow. A life of humiliation and reproach is like death itself.[9] The learned have said that when in consequence of one's sinful conduct one is cast off by friends and companions, one is pierced repeatedly by the wordy darts of others and one has to burn with grief on that account.[10] Professors of scriptures have said with respect to the expiation of sinfulness that one should (if stained with sinfulness) study the three Vedas, wait upon and worship the Brāhmanas,[11] gratify all men by looks, words, and acts, cast off all meanness, marry in high families,[12] proclaim the praises of others while confessing one's own worthlessness, recite *mantras*, perform the usual water-rites, assume a mildness of behaviour, and abstain from speaking much,[13] and perform austere penances, seek the refuge of Brāhmanas and Kshatriyas. Indeed, one who has committed many evil acts, should do all this, without being angry at the reproaches uttered by men.[14] By conducting one's self in this way, one may soon become cleansed of all his sins and regain the regard of the world. Indeed, one wins great respect in this world and great rewards in the next, and enjoys diverse kinds of happiness here by following such conduct and by sharing his wealth with others.' "[15]

SECTION CXXXV.

"Bhishma said,—'In this connection is cited the old story of a robber who having in this world been observant of restraints did not meet with destruction in the next.[1] There was a robber of the name of Kāyavya, born of a Kshatriya father and a Nishāda mother. Kāyavya was a practiser of Kshatriya

duties. Capable of smiting, possessed of intelligence and courage, conversant with the scriptures, destitute of cruelty, devoted to the Brāhmanas, and worshipping his seniors and preceptors with reverence, he protected the ascetics in the observance of their practices. Though a robber, he still succeeded in winning felicity in heaven.[2-3] Morning and evening he used to excite the wrath of the deer by chasing them. He was well conversant with all the practices of the Nishādas as also of all animals living in the forest.[4] Well acquainted with the requirements of time and place, he roved over the mountains. Acquainted as he was with the habits of all animals, his arrows never missed their aim, and his weapons were strong.[5] Alone, he could vanquish many hundreds of troops. He worshipped his old, blind, and deaf parents in the forest every day.[6] With honey and flesh and fruits and roots and other kinds of excellent food, he hospitably entertained all persons deserving of honor and did them many good offices.[7] He showed great respect for those Brāhmanas that had retired from the world for taking up their residence in the woods. Killing the deer, he often took flesh to them.[8] As regards those that were unwilling, from fear of others, to accept gifts from him because of the profession he followed, he used to repair to their abodes before dawn and leave flesh at their doors.*[9] One day many thousands of robbers, destitute of compassion in their conduct and regardless of all restraints, desired to elect him as their leader.[10]

"'The robbers said,—Thou art acquainted with the requirements of place and time. Thou hast wisdom and courage. Thy firmness also is great in everything thou undertakest! Be thou our foremost of leaders, respected by us all![11] We will do as thou wilt direct! Protect us duly, even as a father or mother!—[12]

"'Kāyavya said,—Never kill ye a woman, or one that from fear keeps away from the fight, or one that is a child, or one that is an ascetic! One that abstains from fight should never

* It is always reproachful to accept gifts from persons of questionable character.—T.

be slain, nor should women be seized or brought away with force![13] None of you should ever slay a woman amongst all creatures. Let Brāhmanas be always blessed and you should always fight for their good.[14] Truth should never be sacrificed. The marriages of men should never be obstructed. No injury should be inflicted on those houses in which the deities, the *Pitris*, and guests are worshipped.[15] Amongst creatures, Brāhmanas deserve to be exempted by you in your plundering excursions. By giving away even your all, you should worship them.[16] He who incurs the wrath of the Brāhmanas, he for whose discomfiture they wish, fails to find a rescuer in the three worlds.[17] He who speaks ill of the Brāhmanas and wishes for their destruction, himself meets with destruction like darkness at sunrise.[18] Residing here, ye shall acquire the fruits of your valour. Troops shall be sent against those that will refuse to give us our dues.[19] The rod of chastisement is intended for the wicked. It is not intended for self-aggrandisement. They who oppress the good deserve death, it is said.[20] They who seek to aggrandise their fortunes by afflicting kingdoms in uncrupulous ways, very soon come to be regarded as vermin in a dead body.[21] Those robbers again that would conduct themselves by conforming to these restraints of the scriptures, would soon win salvation although leading a plundering life![22]—'

"Bhishma continued,—'Those robbers, thus addressed, obeyed all the commands of Kāyavya. By desisting from sin, they obtained great prosperity.[23] By behaving himself in such a way, by thus doing good to the honest and by thus restraining the robbers from bad practices, Kāyavya won great success (in the next world).[24] He who always thinks of this narrative of Kāyavya will not have any fear from the denizens of the forest, in fact, from any earthly creature.[25] Such a man will have no fear from any creature, O Bhārata! He will have no fear from wicked men. If such a man goes to the forest, he will be able to live there with the security of a king.' "[26]

SECTION CXXXVI.

"Bhishma said,—'In this connection, *viz.*, the method by which a king should fill his treasury, persons acquainted with the scriptures of olden days cite the following verses sung by Brahman himself.[1] The wealth of persons who are given to the performance of sacrifices, as also the wealth dedicated to the deities, should never be taken. A Kshatriya should take the wealth of such persons as never perform religious rites and sacrifices and as are on that account regarded to be equal to robbers.[2] All the creatures that inhabit the Earth and all the enjoyments that appertain to sovereignty, O Bhārata, belong to the Kshatriyas. All the wealth of the Earth belongs to the Kshatriya and not to any person else.[3] That wealth the Kshatriya should use for keeping up his army and for the performance of sacrifices. Tearing up such creepers and plants as are not of any use, men burn them for cooking such vegetables as serve for food.*[4] Men conversant with duty have said that his wealth is useless who does not, with libations of clarified butter, feed the gods, the *Pitris*, and men.[5] A virtuous ruler, O king, should take away such wealth. By that wealth a large number of good people can be gratified. He should not, however, hoard that wealth in his treasury.[6] He who makes himself an instrument of acquisition and taking away wealth from the wicked gives them to those that are good, is said to be conversant with the whole science of morality.[7] A king should extend his conquests in the next world according to the measure of his power, and as gradually as vegetable products are seen to grow. As some ants are seen to grow from no adequate cause, even so sacrifice springs from no adequate cause.†[8] As

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* The king should similarly, by punishing the wicked, cherish the good.—T.

† The sense seems to be that sacrifice proceeds more from an internal desire than from a large sum of money lying in the treasury. If the desire exists, money comes gradually for accomplishing it. The force of the simile consists in the fact that ants (probably white ants) are seen to gather and multiply from no ostensible cause.—T.

flies and gnats and ants are driven off from the bodies of kine and other domestic cattle (at the time of milking them), even so should all persons who are averse to the performance of sacrifices should be similarly driven off from the kingdom. This is consistent with morality.[9] As the dust that lies on the Earth, if pounded between two stones, becomes finer and finer, even so questions of morality, the more they are reflected upon and discussed, become finer and finer.' "[10]

SECTION CXXXVII.

"Bhishma said,—'These two, *viz.*, one that provides for the future, and one possessed of presence of mind, always enjoy happiness. The man of procrastination, however, is lost.[1] In this connection, listen attentively to the following excellent story of a procrastinating person in the matter of settling his course of action.[2] In a lake that was not very deep and which abounded with fishes, there lived three *Çakula* fishes that were friends and constant companions.[3] Amongst those three, one had much forethought and always liked to provide for what was coming. Another was possessed of great presence of mind. The third was procrastinating.[4] One day certain fishermen coming to that lake began to bale out its waters to a lower ground through diverse outlets.[5] Beholding the water of the lake gradually decreasing, the fish that had much foresight, addressing his two companions on that occasion of danger, said,[6]—A great danger is about to overtake all the acquatic creatures living in this lake. Let us speedily go to some other place before our path becomes obstructed![7] He that resists future evil by the aid of good policy, never incurs serious danger. Let my counsels prevail with you! Let us all leave this place![8]—That one amongst the three who was procrastinating then answered,—It is well said. There is, however, no need of such haste. This is my deliberate opinion![9]—Then the other fish, who was noted for presence of mind, addressed his procrastinating companion and said,—When the time for anything comes, I never fail to provide for it according to policy.[10]—Hearing the answers

of his two companions, he of great forethought and considerable intelligence immediately set out by a current and reached another deep lake.[11] The fishermen, seeing that all the water had been baled out, shut in the fishes that remained by diverse means.[12] Then they began to agitate the little water that remained, and as they began to catch the fish, the procrastinating *Çakula* was caught with many others.[13] When the fishermen began to tie to a long string the fishes they had caught, the *Çakula* who was noted for presence of mind thrust himself into the company of those that had been so tied and remained quietly among them,[14] biting the string, for he thought that he should do it to give the appearance of being caught. The fishermen believed that all the fishes attached to the string had been caught.[15] They then removed them to a piece of deep water for washing them. Just at that time the *Çakula* noted for presence of mind, leaving the string, quickly escaped.[16] That fish, however, who had been procrastinating, foolish and senseless and without intelligence as he was, and, therefore, unable to escape, met with his death.[17]

"'Thus every one meets with destruction, like the procrastinating fish, who from want of intelligence cannot divine the hour of danger.[18] That man, again, who regarding himself clever does not seek his own good in proper time, incurs great danger like the *Çakula* who had presence of mind.[19] Hence these two only, *viz.*, he that has much forethought and he that has presence of mind, succeed in obtaining happiness. He, however, that is procrastinating meets with destruction.[20] Diverse are the divisions of time, such as *Kāshthā*, *Kalā*, *Muhurta*, day, night, *Lava*, month, fortnight, the six seasons, *Kalpa*, year.[21] The divisions of the Earth are called place. Time cannot be seen. As regards the success of any object or purpose, it is achieved or not achieved according to the manner in which the mind is set to think of it.[22] These two, *viz.*, the person of forethought and the person of presence of mind, have been declared by the *Rishis* to be the foremost of men in all treatises on morality and profit and in those dealing with emancipation.[23] One, however, that does everything after reflection and scrutiny, one that avails of proper means for

the accomplishment of one's objects, always succeeds in achieving much. Those again that act with due regard to time and place succeed in winning results better than the mere man of foresight and the man of presence of mind.' "[24]

SECTION CXXXVIII.

"Yudhishthira said,—'Thou hast, O bull of Bharata's race, said that that intelligence which provides against the future, as well as that which can meet present emergencies, is everywhere superior, while procrastination brings about destruction.[1] I desire, O grandsire, to hear of that superior intelligence aided by which a king, conversant with the scriptures and well versed with morality and profit, may not be stupified even when surrounded by many foes.[2] I ask thee this, O chief of Kuru's race! It behoveth thee to discourse to me on this![3] I desire to hear everything, conformable to what has been laid down in the scriptures, about the manner in which a king should conduct himself when he is assailed by many foes.[4] When a king falls into distress, a large number of foes, provoked by his past acts, range themselves against him and seek to vanquish him.[5] How may a king, weak and alone, succeed in holding up his head when he is challenged on all sides by many powerful kings leagued together?[6] How does a king at such times make friends and foes! How should he, O bull of Bharata's race, behave at such a time towards both friends and foes?[7] When those that have all the indications of friends really become his foes, what should the king then do if he is to obtain happiness?[8] With whom should he make war and with whom should he make peace? Even if he be strong, how should he behave in the midst of foes![9] O scorcher of foes, this I regard to be the highest of all questions connected with the discharge of kingly duties. There are few men for listening to the answer of this question and none to answer it[10] save Cāntanu's son Bhishma firmly wedded to truth and having all his senses under control! O thou that art highly blessed, reflect upon it and discourse to me on it'![11]

"Bhishma said,—'O Yudhishthira, this question is certainly worthy of thee! Its answer is fraught with great happiness. Listen to me, O son, as I declare to thee, O Bhārata, all the duties not generally known that should be practised in seasons of distress.[12] A foe becomes a friend, and a friend also becomes a foe. The course of human actions, through the combination of circumstances, becomes very uncertain.[13] As regards, therefore, what should be done and what should not, it is necessary that paying heed to the requirements of time and place, one should either trust one's foes or make war.[14] One should, even exerting one's self to one's best, make friends with men of intelligence and knowledge that desire one's welfare. One should make peace with even one's foes, when, O Bhārata, one's life-breaths cannot otherwise be saved.[15] That foolish man who never makes peace with foes, never succeeds in winning any gain or acquiring any of those fruits for which others endeavour.[16] He again who makes peace with foes and quarrels with even friends after a full consideration of circumstances, succeeds in obtaining great fruits.[17] In this connection is cited the old story of the discourse between a cat and a mouse at the foot of a banian.'[18]

"Bhishma continued,—'There was a large banian in the midst of an extensive forest. Covered with many kinds of creepers, it was the resort of diverse kinds of birds.[19] It had a large trunk from which numerous branches extended in all directions. Delightful to look at, the shade it afforded was very refreshing. It stood in the midst of the forest, and animals of diverse species lived on it.[20] A mouse of great wisdom, named Palita, lived at the foot of that tree, having made a hole there with a hundred outlets.[21] On the branches of the tree there lived a cat, of the name of Lomaça, in great happiness, daily devouring a large number of birds.[22] Sometime after, a *Chandāla* came into the forest and built a hut for himself. Every evening after sunset he spread his traps.[23] Indeed, spreading his nets made of leathern strings he went back to his hut, and happily passing the night in sleep, returned to the spot at the dawn of day.[24] Diverse kinds of animals fell into his traps every night. And it so

happened that one day the cat, in a moment of heedlessness, was caught in the snare.[25] O thou of great wisdom, when his foe the cat who was at all times an enemy of the mouse species was thus caught in the net, the mouse Palita came out of his hole and began to rove about fearlessly.[26] While trustfully roving through the forest in search of food, the mouse after a little while saw the meat (that the *Chandāla* had spread there as lure).[27] Getting upon the trap, the little animal began to eat the flesh. Laughing mentally, he even got upon his enemy entangled helplessly in the net.[28] Intent on eating the flesh, he did not mark his own danger, for as he suddenly cast his eyes he saw a terrible foe of his arrived at that spot.[29] That foe was none else than a restless mungoose of coppery eyes, of the name of Harita. Living in underground holes, its body resembled the flower of a reed.[30] Allured to that spot by the scent of the mouse, the animal came there with great speed for devouring his prey. And he stood on his haunches, with head upraised, licking the corners of his mouth with his tongue.[31] The mouse beheld at the same time another foe living in the holes of trees, then sitting on the branch of the banian. It was a night-wandering owl of the name of Chandraka of sharp beaks.[32] Having become an object of sight with both the mungoose and the owl, the mouse, in great alarm, began to think in this strain.[33]—At such a season of great danger, when death itself is staring me in the face, when there is fear on every side, how should one act that wishes for one's good ?[34]—Encompassed on all sides by danger, seeing fear in every direction, the mouse, filled with alarm for his safety, made a high resolution.[35]—Warding off even innumerable dangers by hundreds of means, one should always save one's life. Danger, at the present moment, encompasses me on every side![36] If I were to descend from this trap on the ground, without adequate precautions, the mungoose will surely seize and devour me. If I remain on this trap, the owl will surely seize me. If, again, the cat succeeds in disentangling himself from the net, he also is certain to devour me![37] It is not proper, however, that a person of our intelligence should lose his wits. I shall, therefore, strive my

best to save my life, aided by proper means and intelligence.[38] A person possessed of intelligence and wisdom and conversant with the science of policy never sinks, however great and terrible the danger that threatens him.[39] At present, however, I do not behold any other refuge than this cat. He is an enemy. But he is in distress. The service that I can do him is very great.[40] Sought to be made a prey by three foes, how should I now act for saving my life? I should now seek the protection of one of those foes, *viz.*, the cat.[41] Taking the aid of the science of policy, let me counsel the cat for his good, so that I may, with my intelligence, escape from all the three.[42] The cat is my great foe, but the distress into which he has fallen is very great. Let me try whether I can succeed in making this foolish creature understand his own interests. Having fallen into such distress, he may make peace with me.[43] A person when afflicted by a stronger one should make peace with even an enemy. Professors of the science of policy say that even this should be the conduct of one who having fallen into distress seeks the safety of his life.[44] It is better to have a learned person for an enemy than a fool for a friend. As regards myself, my life now rests entirely in the hands of my enemy the cat.[45] I shall now address the cat on the subject of his own liberation. Perhaps, at this moment, it would not be wrong to take the cat for an intelligent and learned foe!—Even thus did that mouse, surrounded by foes, pursue his reflections.[46] Having reflected in this strain, the mouse, conversant with the science of Profit and well acquainted with occasions when war should be declared and peace made, gently addressed the cat, saying,[47]—I address thee in friendship, O cat! Art thou alive? I wish thee to live! I desire the good of us both![48] O amiable one, thou hast no cause for fear. Thou shalt live in happiness! I shall rescue thee, if, indeed, thou dost not slay me![49] There is an excellent expedient in this case, which suggests itself to me, and by which you may obtain your escape and I may obtain great benefit.[50] By reflecting earnestly I have hit upon that expedient for thy sake and for my sake, for it will benefit both

of us.[51] There are the mungoose and the owl, both waiting with evil intent. Only so long, O cat, as they do not attack me, is my life safe![52] There that wretched owl with restless glances and horrid cries is eyeing me from the branch of that tree! I am exceedingly frightened by it.[53] Friendship, as regards the good, is seven-paced.* Possessed of wisdom as thou art, thou art my friend. I shall act towards thee as a friend. Thou needst have no fear now.[54] Without my help, O cat, thou wilt not succeed in tearing the net. I, however, shall cut the net for serving thee, if thou abstain from killing me![55] Thou hast lived on this tree and I have lived at its foot. Both of us have dwelt here for many long years. All this is known to thee.[56] He upon whom nobody places his trust, and he who never trusts another, are never applauded by the wise. Both of them are unhappy.[57] For this reason, let our love for each other increase, and let there be union amongst us both. Men of wisdom never applaud the endeavour to do an act when its opportunity has passed away.[58] Know that this is the proper time for such an understanding amongst us. I wish that thou shouldst live, and thou also wishest that I should live.[59] A man crosses a deep and large river by a piece of wood. It is seen that the man takes the piece of wood to the other side, and the piece of wood also takes the man to the other side.[60] Like this, our compact also will bring happiness to both of us. I will rescue thee, and thou also wilt rescue me![61]—Having said these words that were beneficial to both of them, that were fraught with reason and on that account highly acceptable, the mouse Palita waited in expectation of an answer.[62]

"'Hearing these well-chosen words, fraught with reason and highly acceptable, that the mouse said, the mouse's foe possessed of judgment and forethought, *viz.*, the cat, said these words in reply.[63] Endued with great intelligence, and possessed of eloquence, the cat, reflecting upon his own state, praised

* The meaning is that as regards good men, they become friends in no time. By taking only seven steps in a walk together, two such men become friends.—T.

the words of the speaker and honored him by gentle words in return.[64] Possessed of sharp foreteet and hhaving eyes that resembled the stones called *lapis lazuli*, the cat, called Lomaça, gently eyeing the mouse, answered as follows :[65]—I am delighted with thee, O amiable one ! Blessed be thou that wishest me to live ! Do that, without hesitation, which thou thinkest to be of beneficial consequences ![66] I am certainly in great distress. Thou art, if possible, in greater distress still ! Let there be a compact between us without delay ![67] I will do that which is opportune and necessary for the accomplishment of our business, O puissant one ! If thou rescuest me, thy service will go for nothing.[68] I place myself in thy hands ! I am devoted to thee ! I shall wait upon and serve thee like a disciple ! I seek thy protection and shall always obey thy behests ![69]—Thus addressed, the mouse Palita, addressing in return the cat who was completely under his control, said these words of grave import and high wisdom :[70]—Thou hast spoken most magnanimously. It could scarcely be unexpected from one like thee ! Listen to me as I disclose the expedient I have hit upon for benefiting both of us.[71] I will crouch myself beneath thy body. I am exceedingly frightened at the mungoose ! Do thou save me ! Kill me not ! I am competent to rescue thee ![72] Protect me also from the owl, for that wretch too wishes to seize me for his prey. I shall cut the noose that entangles thee. I swear by Truth, O friend ![73]—Hearing these judicious words fraught with reason, Lomaça, filled with delight, cast his eyes upon Palita and applauded him with exclamations of welcome.[74] Having applauded Palita, the cat, disposed to friendliness, reflected for a moment, and gladly said without losing any time,[75]—Come quickly to me ! Blessed be thou, thou art, indeed, a friend dear to me as life ! O thou of great wisdom, through thy grace I have almost got back my life ![76] Whatever it is in my power to do for thee now, tell me and I shall do it. Let there be peace between us, O friend ![77] Liberated from this danger, I shall, with all my friends and relatives, do all that may be agreeable and beneficial to thee.[78] O amiable one, freed from this distress, I

shall certainly seek to gladden thee, and worship and honor thee on every occasion in return for thy services.[79] A person by doing even abundant services in return never becomes equal to the person that did him good in the first instance. The former does those services for the sake of services received. The latter, however, should be held to have acted without any such motive.[80]—'

"Bhishma continued,—'The mouse, having thus made the cat understand his own interests, trustfully crouched beneath his enemy's body.[81] Possessed of learning, and thus assured by the cat, the mouse trustfully laid himself thus under the breast of the cat as if it were the lap of his father or mother.[82] Beholding him thus ensconced within the body of the cat, the mungoose and the owl both became hopeless of seizing their prey.[83] Indeed, seeing that close intimacy between the mouse and the cat, both Harita and Chandraka became alarmed and filled with wonder.[84] Both of them had strength and intelligence. Clever in seizing their prey, though near, the mungoose and the owl felt themselves unable to wean the mouse and the cat from that compact.[85] Indeed, beholding the cat and the mouse make that covenant for accomplishing their mutual ends, the mungoose and owl both left that spot and went away to their respective abodes.[86] After this, the mouse Palita, conversant with the requirements of time and place, began, as he lay under the body of the cat, to cut the strings of the noose slowly, waiting for the proper time to finish his work.[87] Distressed by the strings that entangled him, the cat became impatient upon seeing the mouse slowly cutting away the noose.[88] Beholding the mouse employed so slowly in the work, the cat wishing to expedite him in the task, said:[89]—How is it, O amiable one, that thou dost not proceed with haste in thy work? Dost thou disregard me now, having thyself succeeded in thy object? O slayer of foes, do thou cut these strings quickly! The hunter will soon come here![90]—Thus addressed by the cat who had become impatient, the mouse possessed of intelligence said these beneficial words fraught with his own good unto the cat who did not seem to possess much

wisdom:[91]—Wait in silence, O amiable one! Expedition is not necessary! Drive all thy fears! We know the requirements of time. We are not wasting time![92] When an act is begun at an improper time, it never becomes profitable when accomplished. That act, on the other hand, which is began at the proper time, always produces splendid fruits.[93] If thou be freed at an improper time, I shall have to stand in great fear of thee! Therefore, do thou wait for the proper time. Do not be impatient, O friend![94] When I shall see the hunter approach towards this spot armed with weapons, I shall cut the strings at that moment of fear to both of us![95] Freed then, thou wilt ascend the tree. At that time thou wilt not think of anything else save the safety of thy life.[96] And when thou, O Lomaça, wilt fly away in fear, I shall enter my hole and thou wilt get upon the tree![97]—Thus addressed by the mouse in words that were beneficial to him, the cat, possessed of intelligence and eloquence, and impatient of saving his life, replied unto the mouse in the following words.[98] Indeed, the cat, who had quickly and properly done his own part of the covenant, addressing the mouse who was not expeditious in discharging his part, said,[99]—I rescued thee from a great danger with considerable promptness. Alas, honest persons never do the business of their friends in this way. Filled with delight while doing it, they do it otherwise![100] Thou shouldst do what is for my good with greater expedition. O thou of great wisdom, do thou exert a little so that good may be done to both of us![101] If, on the other hand, remembering our former hostility thou art only suffering the time to slip away, know, O wicked wight, that the consequence of this act of thine will surely be to lessen the duration of thy own life![*102] If I have ever, before this, unconsciously done thee any wrong, thou shouldst not bear it in remembrance. I beg thy forgiveness. Be gratified with me![103]—After the cat had said these words, the mouse, possessed of intelligence and

* Virtue prolongs life, and sin and wickedness always shorten it. This is laid down almost everywhere in the Hindu scriptures.—T.

wisdom and knowledge of the scriptures, said these excellent words unto him :[104]—I have, O cat, heard what thou hast said in furtherance of thy own object. Listen, however, to me as I tell thee what is consistent with my own objects ![105] That friendship in which there is fear and which cannot be kept up without fear, should be maintained with great caution like the hand (of the snake-charmer) from the snake's fangs ![106] The person that does not protect himself after having made a covenant with a stronger individual, finds that covenant to be productive of injury instead of benefit.[107] Nobody is nobody's friend ; nobody is nobody's wellwisher ; persons become friends or foes only from motives of interest.[108] Interest enlists interest even as tame elephants catch wild individuals of their species. After, again, an act has been accomplished, the doer is scarcely regarded. For this reason, all acts should be so done that something may remain to be done.[109] When I shall set thee free, thou wilt, afflicted by the fear of the hunter, fly away for thy life without ever thinking of seizing me.[110] Behold, all the strings of this net have been cut by me. Only one remains to be cut ! I will cut that also with haste. Be comforted, O Lomaça ![111] —While the mouse and the cat were thus talking with each other, both in serious danger, the night gradually wore away. A great fear, however, penetrated the heart of the cat.[112] When at last morning came, the *Chandāla*, whose name was Parigha, appeared on the scene. His visage was frightful. His hair was black and twany. His hips were very large and his aspect was very fierce.. Of a large mouth that extended from ear to ear, and exceedingly filthy, his ears were very long. Armed with weapons and accompanied by a pack of dogs, the grim-looking man appeared on the scene.[113-14] Beholding that individual who resembled a messenger of Yama, the cat became filled with fear. Penetrated with fright, he addressed Palita and said,—What shalt thou do now ?[115]—The mouse very quickly cut the remaining string that held fast the cat. Freed from the noose, the cat ran with speed and got upon the banian.[116] Palita also, freed from that situation of danger and from the presence of a terrible foe, quickly fled

and entered his hole. Lomaça meanwhile had climbed the high tree.[117] The hunter, seeing everything, took up his net. His hopes frustrated, he also quickly left that spot.[118] Indeed, O bull of Bharata's race, the *Chandāla* returned to his abode. Liberated from that great peril, and having obtained back his life which is so very valuable, the cat from the branches of that tree addressed the mouse Palita then staying within the hole, and said,[119]—Without having conversed with me, thou hast suddenly run away. I hope thou dost not suspect me of any evil intent? I am certainly grateful and thou hast done me a great service.[120] Having inspired me with trustfulness and having given me my life, why dost thou not approach me at a time when friends should enjoy the sweetness of friendship?[121] Having made friends, he that forgets them afterwards, is regarded a wicked person and never succeeds in obtaining friends at times of danger and need.[122] I have been, O friend, honored and served by thee to the best of thy power. It behoveth thee to enjoy the company of my poor self who has become thy friend.[123] Like disciples worshipping their preceptor, all the friends I have, all my relatives and kinsmen, will honor and worship thee![124] I myself too shall worship thee with all thy friends and kinsmen. What grateful person is there that will not worship the giver of his life?[125] Be thou the lord of both my body and home! Be thou the disposer of all my wealth and possessions![126] Be thou my honored counseller and do thou rule me like a father! I swear by my life that thou hast no fear from us.[127] In intelligence thou art Uçanas himself. By the power of thy understanding thou hast conquered us. Possessed of the strength of policy, thou hast given us our life![128]—Addressed in such soothing words by the cat, the mouse, conversant with all that is productive of the highest good, replied in these sweet words that were beneficial to himself:[129]—I have heard, O Lomaça, all that thou hast said. Listen now as I say what appears to me.[130] Friends should be well examined. Foes also should be well studied. In this world, a task like this is regarded by even the learned as a difficult one depending upon acute intelligence.[131] Friends assume the guise of foes, and foes assume

the guise of friends. When compacts of friendship are formed, it is difficult for the parties to understand whether the other parties are really moved by lust and wrath.[132] There is no such thing as a foe. There is no such thing in existence as a friend. It is force of circumstances that creates friends and foes.[133] He who regards his own interests ensured as long as another person lives and thinks them indangered when that other person will cease to live, takes that other person for a friend and considers him so as long as those interests of his are not clashed against.[134] There is no condition that deserves permanently the name either of friendship or hostility. Both friends and foes arise from considerations of interest and gain.[135] Friendship becomes changed into enemity in the course of time. A foe also becomes a friend. Self-interest is very powerful.[136] He who reposes blind trust on friends and always behaves with mistrust towards foes without paying any regard to considerations of policy, finds his life to be unsafe.[137] He who, disregarding all considerations of policy, sets his heart upon an affectionate union with either friends or foes, comes to be regarded as a person whose understanding has been unhinged.[138] One should not repose trust upon a person undeserving of trust, nor should one trust too much a person deserving of trust. The danger that arises from blind reposing of confidence is such that it cuts the very roots (of the person that reposes such confidence).[139] The father, the mother, the son, the maternal uncle, the sister's son, and other relatives and kinsmen, are all guided by considerations of interest and profit.[140] Father and mother may be seen to discard the dear son if fallen.* People take care of their own selves. Behold the efficacy of self-interest![141] O thou that art possessed of great wisdom, his escape is very difficult who immediately after he is freed from danger seeks the means of his enemy's happiness![142] Thou camest down from the tree-top to this very spot. Thou couldst not, from levity of understanding, ascertain that a net had been spread here.[143] A

* *I. e.*, if excluded for irreligious practices.—T.

person, possessed of levity of understanding, fails to protect his own self. How can he protect others? Such a person, without doubt, ruins all his acts.[144] Thou tellest me in sweet words that I am very dear to thee! Hear me, however, O friend, the reasons that exist on my side.[145] One becomes dear from an adequate cause. One becomes a foe from an adequate cause. This whole world of creatures is moved by the desire of gain (in some form or other). One never becomes dear to another (without cause).[146] The friendship between two uterine brothers, the love between husband and wife, depends upon interest. I do not know any kind of affection between any persons that does not rest upon some motive of self-interest.[147] If, as is sometimes seen, uterine brothers or husband and wife having quarreled reunite together from a natural affection, such a thing is not to be seen in persons unconnected with one another.[148] One becomes dear for one's liberality. Another becomes dear for his sweet words. A third becomes so in consequence of his religious acts. Generally, a person becomes dear for the purpose he serves.[149] The affection between us arose from a sufficient cause. That cause exists no longer. On the other hand, from adequate reason, that affection between us has come to an end.[150] What is that reason, I ask, for which I have become so dear to thee, besides thy desire of making me thy prey? Thou shouldst know that I am not forgetful of this.[151] Time spoils reasons. Thou seekest thy own interests. Others, however, possessed of wisdom, understand their own interests. The world rests upon the example of the wise. Thou shouldst not address such words to a person possessed of learning and competent to understand his own interests.[152] Thou art powerful. The reason of this affection that thou showest for me now is ill-timed. Guided, however, by my own interests, I myself am firm in peace and war that are themselves very unstable.[153] The circumstances under which peace is to be made or war declared are changed as quickly as the clouds change their form. This very day thou wert my foe. This very day, again, thou wert my friend. This very day thou hast once more become my enemy. Behold the levity of the

considerations that move living creatures![154] There was friendship between us as long as there was reason for its existence. That reason, dependant upon time, has passed away. Without it, that friendship also has passed away.[155] Thou art by nature my foe. From circumstances thou becomest my friend. That state of things has passed away. The old state of enemity that is natural has come back.[156] Thoroughly conversant as I am with the dictates of policy that have been thus laid down, tell me, why shall I enter today, for thy sake, the net that is spread for me?[157] Through thy power I was freed from a great danger. Through my power thou hast been freed from a similar danger. Each of us has served the other. There is no need of uniting ourselves again in friendly intercourse.[158] O amiable one, the object thou hadst has been accomplished. The object I had has also been accomplished. Thou hast now no need for me except to make me your food.[159] I am thy food. Thou art the eater. I am weak. Thou art strong. There cannot be a friendly union between us when we are situated so unequally.[160] I understand thy wisdom. Having been rescued from the net, thou applaudest me so that thou mayst succeed in easily making food of me.[161] Thou wert entangled in the net for the sake of food. Thou hast been freed from it. Thou feelest now the pangs of hunger. Having recourse to that wisdom which arises from a study of the scriptures, thou seekest verily to eat me up today.[162] I know that thou art hungry. I know that this is thy hour for taking food. Thou art seeking for thy prey, with thy eyes directed towards me.[163] Thou hast sons and wives. Thou seekest still friendly union with me and wishest to treat me with affection and do me services. O friend, I am incapable of acceding to this proposal.[164] Seeing me with thee, why will not thy dear spouse and thy loving children cheerfully eat me up?[165] I shall not, therefore, unite with thee in friendship. The reason no longer exists for such a union. If, indeed, thou dost not forget my good offices, think of what will be beneficial to me and be comfortable.[166] What person is there possessed of any wisdom that will place himself under the power of a foe that is not

distinguished for righteousness, that is in pangs of hunger, and that is on the look out for a prey ?[167] Be happy then, I will presently leave thee. I am filled with alarm even if I behold thee from a distance. I shall not mingle with thee, cease in thy attempts, O Lomaça ![168] If thou thinkest that I have done thee a service, follow then the dictates of friendship when I may happen to rove trustfully or heedlessly. Even that will be gratitude in thee ![169] A residence near a person possessed of strength and power is never applauded. Even if the danger that existed be regarded to have passed away, I should always stand in fear of one more powerful than myself.[170] If thou dost not seek thy own interests (of the kind indicated), tell me then what is there that I should do for thee. I shall certainly give thee everything except my life.[171] For protecting one's own self one should give up one's very children, and kingdom, and jewels, and wealth. One should sacrifice one's all for protecting one's own self.[172] If a person lives he can recover all the affluence that he may have to give unto foes for protecting his life.[173] It is not desirable to give up life like one's wealth. Indeed, one's own self should always be protected by, as I have already said, giving up one's wives and wealth.[174] Persons who are mindful of protecting their own selves and who do all their acts after a proper consideration and survey, never incur danger as the consequence of their acts.[175] They that are weak always know him for a foe who is possessed of greater strength. Their understanding, firm in the truths of the scriptures, never loses its steadiness ![176]—'

"'Thus rebuked soundly by the mouse Palita, the cat, blushing with shame, addressed the mouse and said the following words.[177]

"'Lomaça said,—Truly I swear by thee that to injure a friend is in my estimation very censurable. I know thy wisdom. I know also that thou art devoted to my good.[178] Guided by the science of profit, thou hast said that there is cause for a breach between thee and me. It doth not behove thee, however, O good friend, to take me for what I am not ![179] I cherish a great friendship for thee in consequence

of thy having granted me my life. I am, again, acquainted with duties. I am an appreciater of other people's merits. I am very grateful for services received.[180] I am devoted to the service of friends. I am, again, especially devoted to thee. For these reasons, O good friend, it behoveth thee to reunite thyself with me.[181] If I am commanded by thee, I can, with all my kinsmen and relatives, lay down my very life. They that are possessed of learning and wisdom see ample reason for placing their trust in persons of such mental disposition as ourselves. O thou that art acquainted with the truths of morality, it behoveth thee not to cherish any suspicion in respect of me![182]—Thus addressed by the cat, the mouse, reflecting a little, said these words of grave import unto the former.[183]—Thou art exceedingly good! I have heard all that thou hast said and am glad to hear thee! For all that, however, I cannot trust thee! It is impossible for thee, by such eulogiums or by gifts of great wealth, to induce me to unite with thee again.[184] I tell thee, O friend, that they who are possessed of wisdom never place themselves, when sufficient reason there is not, under the power of a foe.[185] A weak person having made a compact with a stronger one when both are threatened by foes, should (when that common danger passes away) conduct himself heedfully and by considerations of policy. Having gained his object, the weaker of the two parties should not again repose confidence on the stronger.[186] One should never trust a person who does not deserve to be trusted. Nor should one repose blind confidence upon a person deserving of trust. One should always endeavour to inspire others with confidence in himself. One should not, however, himself repose confidence in foes.[187] For these reasons one should, under all circumstances, protect his own self. One's possessions and children and everything are so long valuable as one is alive.[188] In brief, the highest truth of all treatises on policy is Mistrust. For this reason, mistrust of all persons is productive of the greatest good.[189] However weak people may be, if they mistrust their foes, the latter, even if strong, never succeed in getting them under power.[190] O cat, one like myself should always guard

one's life from persons like thee. Do thou also protect thy own life from the *Chandāla* whose rage has been excited!*[191] —While the mouse thus spake, the cat, frightened at the mention of the hunter, hastily leaving the branch of the tree, ran away with great speed.[192] Having thus displayed his power of understanding, the mouse Palita also, conversant with the truths of scripture and possessed of wisdom, entered another hole.'[193]

"Bhishma continued,—'Even thus the mouse Palita possessed of wisdom, though weak and alone, succeeded in baffling many powerful foes.[194] One possessed of intelligence and learning should make peace with a powerful foe. The mouse and the cat owed their escape to their reliance upon each other's services.[195] I have thus pointed out to thee the course of Kshatriya duties at great length. Listen now to me in brief.[196] When two persons who were once engaged in hostilities make peace with each other, it is certain that each of them has it in his heart to over-reach the other.[197] In such a case he that is possessed of wisdom succeeds by the power of his understanding in over-reaching the other. He, on the other hand, who is destitute of wisdom suffers himself, in consequence of his heedlessness, to be over-reached by the wise.[198] It is necessary, therefore, that in fear one should seem to be fearless, and while really mistrusting others one should seem to be trustful. One who acts with such heedfulness never trips, or tripping, is never ruined.[199] When the time comes for it, one should make peace with an enemy; and when the time comes, one should wage war with even a friend. Even thus should one conduct himself, O king, as they have said that are conversant with the considerations of peace (and war).[200] Knowing this, O monarch, and bearing the truths of scripture in mind, one should, with all his senses about him and without heedlessness, act like a person in fear before the cause of fear actually presents itself.[201] One should, before the cause of fear has actually come, act like a person in fear, and make peace with foes. Such

* The correct reading is *Jātakilwishāt*.—T.

fear and heedfulness lead to keenness of understanding.[202] If one acts like a man in fear before the cause of fear is at hand, one is never filled with fear when that cause is actually present. From the fear, however, of a person who always acts with fearlessness, very great fear is seen to arise.*[203]—*Never cherish fear*,—such counsel should never be given to any one. The person that cherishes fear moved by a consciousness of his weakness, always seeks the counsel of wise and experienced men.[204] For these reasons, one should, when in fear, seem to be fearless, and when mistrusting (others) should seem to be trustful. One should not, in view of even the gravest acts, behave towards others with falsehood.[205] Thus have I recited to thee, O Yudhishthira, the old story (of the mouse and the cat). Having listened to it, do thou act duly in the midst of thy friends and kinsmen.[206] Deriving from that story a high understanding, and learning the difference between friend and foe and the proper time for war and peace, thou wilt discover means of escape when overwhelmed with danger.[207] Making peace, at a time of common danger, with one that is powerful, thou shouldst act with proper consideration in the matter of uniting thyself with the foe (when the common danger has passed away). Indeed, having gained thy object, thou shouldst not trust the foe again.[208] This path of policy is consistent with the aggregate of three (*viz.*, Virtue, Profit, and Pleasure), O king! Guided by this *Çruti*, do thou win prosperity by once more protecting thy subjects![209] O son of Pāndu, always seek the companionship of Brāhmanas in all thy acts! Brāhmanas constitute the great source of benefit both in this world and the next.[210] They are teachers of duty and morality. They are always grateful, O puissant one! If worshipped, they are sure to do thee good. Therefore, O

* The sense, of course, is that such a man, when filled with fear, becomes unable to ward off his dangers and calamities. Prudence requires that one should fear as long as the cause of fear is not at hand. When, however, that cause has actually presented itself, one should put forth one's courage.—T.

king, thou shouldst always worship them.[211] Thou wilt then, O king, duly obtain kingdom, great good, fame, achievements, and progeny in their proper order.[212] With eyes directed to this history of peace and war between the mouse and the cat, this history couched in excellent words and capable of sharpening the intelligence, a king should always conduct himself in the midst of his foes.' "[213]

SECTION CXXXIX.

"Yudhishthira said,—'Thou hast laid it down, O mighty one, that no trust should be placed upon foes. But how would the king maintain himself if he were not to trust anybody?[1] From trust, O king, thou hast said, great danger arises to kings. But how, O monarch, can a king, without trusting others, conquer his foes?[2] Kindly remove this doubt of mine. My mind has become confused, O grandsire, at what I have heard thee say on the subject of mistrust!'[3]

"Bhishma said,—'Listen, O king, to what happened at the abode of Brahmadatta, viz., the conversation between Pujani and king Brahmadatta.[4] There was a bird named Pujani who lived for a long time with king Brahmadatta in the inner apartments of his palace at Kāmpilya.[5] Like the bird *Jiva-jivaka*, Pujani could mimic the cries of all animals. Though a bird by birth, she had great knowledge and was conversant with every truth.[6] While living there, she brought forth an offspring of great splendour. At the very same time the king also got by his queen a son.[7] Pujani, who was grateful for the shelter of the king's roof, used every day to go to the shores of the ocean and bring a couple of fruits for the nourishment of her own young one and the infant prince.[8] One of those fruits she gave to her own child and the other she gave to the prince.[9] The fruits she brought were sweet as nectar, and capable of increasing strength and energy. Every day she brought them and every day she disposed of them in the same way. The infant prince derived great strength from the fruit of Pujani's giving that he ate.[10] One day the infant prince, while borne on the arms of his nurse,

saw the little offspring of Pujani. Getting down from the nurse's arms, the child ran towards the bird, and moved by childish impulse, began to play with it, relishing the sport highly.[11] At length, raising the bird which was of the same age with himself in his hands, the prince pressed out its young life and then came back to his nurse.[12] The dam, O king, who had been out in her search after the accustomed fruits, returning to the palace, beheld her young one lying on the ground, killed by the prince.[13] Beholding her son deprived of life, Pujani, with tears gushing down her cheeks, and heart burning with grief, wept bitterly and said,[14]—Alas, nobody should live with a Kshatriya or make friends with him or take delight in any intercourse with him! When they have any object to serve, they behave with courtesy. When that object has been served, they cast off the instrument.[15] The Kshatriyas do evil unto all. They should never be trusted. Even after doing an injury they always seek to soothe and assure the injured for nothing.[16] I shall certainly take due vengeance, for this act of hostility, upon this cruel and ungrateful betrayer of confidence.[17] He has been guilty of a triple sin in taking the life of one that was born on the same day with him and that was being reared with him in the same place, that used to eat with him, and that was dependent on him for protection![18]—Having said these words unto herself, Pujani, with her talons, pierced the eyes of the prince, and deriving some comfort from that act of vengeance, once more said,[19]—A sinful act, perpetrated deliberately, assails the doer without any loss of time. They, on the other hand, who avenge an injury, never lose their merit by such conduct.[20] If the consequence of a sinful act be not seen in the perpetrator himself, they would certainly be seen, O king, in his sons or son's sons or daughter's sons![21] —Brahmadatta, beholding his son blinded by Pujani, and regarding the act to have been a proper vengeance for what his son had done, said these words unto Pujani.[22]

"'Brahmadatta said,—An injury was done by us to thee. Thou hast avenged it by doing an injury in return. The account has been squared. Do not leave thy present abode. On the other hand, continue to dwell here, O Pujani![23]—

"'Pujani said,—If a person having once injured another continues to reside with that other, they that are possessed of learning never applaud his conduct. Under such circumstances it is always better for the injurer to leave his old place.[24] One should never place one's trust upon the soothing assurances received from an injured party. The fool that trusts such assurances soon meets with destruction. Animosity is not quickly cooled.[25] The very sons and grandsons of persons that have injured each other meet with destruction (in consequence of the quarrel descending like an inheritance). In consequence again of such destruction of their offspring, they lose the next world also.[26] Amongst men that have injured one another, mistrust would be productive of happiness. One that has betrayed confidence should never be trusted in the least.[27] One who is not deserving of trust should not be trusted; nor should too much trust be placed upon a person deserving of trust. The danger that arises from blind confidence brings about a destruction that is complete. One should seek to inspire others with confidence in one's self. One, however, should never repose confidence on others.[28] The father and the mother are only the foremost of friends. The wife is merely a vessal for drawing the seeds. The son is only one's seed. The brother is a foe. The friend or companion requires to have his palms oiled if he is to remain so. One's own self it is that enjoys or suffers one's happiness or misery.[29] Amongst persons that have injured one another, it is not advsiable that there should be (real) peace. The reason no longer exists for which I lived here.[30] The mind of a person who has once injured another, becomes naturally filled with mistrust, if he sees the injured person worshipping him with gifts and honors. Such conduct, especially when displayed by those that are strong, always fills the weak with alarm.[31] A person possessed of intelligence should leave that place where he first meets with honor in order to meet only with dishonor and injury next. In spite of any subsequent honor that he might obtain from his enemy, he should behave in this way.[32] I have dwelt in thy abode for a long time, all along honored by thee! A cause of enmity, however, has at last arisen. I should, therefore, leave this place without any hesitation.—[33]

" 'Brahmadatta said,—One who does an injury in return for an injury received is never regarded as offending. Indeed, the avenger squares his account by such conduct. Therefore, O Pujani, continue to reside here without leaving this place !—[34]

" 'Pujani said,—No friendship can once more be cemented between a person that has injured and him that has inflicted an injury in return. The hearts of both cannot forget what has happened.—[35]

" 'Brahmadatta said,—It is necessary that a union should take place between an injurer and the avenger of that injury. Mutual animosity, upon such a union, has been seen to cool. No fresh injury also has followed in such cases.—[36]

" 'Pujani said,—Animosity (springing from mutual injuries) can never die. The person injured should never trust his foes, thinking—O, I have been soothed with assurances of good will !—In this world, men frequently meet with destruction in consequence of (misplaced) confidence. For this reason it is necessary that we should no longer meet each other.[37] They who cannot be reduced to subjection by the application of even force and sharp weapons, can be conquered by (insincere) conciliation like (wild) elephants through a (tame) she-elephant.—[38]

" 'Brahmadatta said,—'From the fact of two persons residing together, even if one inflicts upon the other deadly injury, an affection arises naturally between them, as also mutual trust, as in the case of the Chāndāla and the dog.[39] Amongst persons that have injured one another, co-residence blunts the keenness of animosity. Indeed, that animosity does not last long, but disappears quickly like water poured upon the leaf of a lotus.—[40]

" 'Pujani said,—Hostility springs from five causes. Persons possessed of learning know it. Those five causes are woman, land, harsh words, natural incompatability, and injury.*[41]

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* The hostility between Krishna and Ciçupāla was due to the first of these causes ; that between the Kurus and the Pāndavas to the second ; that betwern Drona and Drupada to the third ; that between the cat and the mouse to the fourth ; and that between the bird and the king (in the present story) to the fifth.—T.

When the person with whom hostility occurs happens to be a man of liberality, he should never be slain, particularly by a Kshatriya, openly or by covert means. In such a case, the man's fault should be properly weighed.*[42] When hostility has arisen with even a friend, no further confidence should be reposed upon him. Feelings of animosity lie hid like fire in wood.[43] Like the *Aurvya* fire within the waters of the ocean, the fire of animosity can never be extinguished by gifts of wealth, by display of prowess, by conciliation, or by scriptural learning.[44] The fire of animosity, once ignited,—the result of an injury once inflicted,—is never extinguished, O king, without consuming out the right one of the parties.[45] One, having injured a person, should never trust him again as one's friend, even though one might have (after the infliction of the injury) worshipped him with wealth and honors. The fact of the injury inflicted fills the injurer with fear.[46] I never injured thee. Thou also didst never do me an injury For this reason I dwelt in thy abode. All that is changed, and at present I cannot trust thee!—[47]

"'Brahmadatta said,—It is Time that does every act. Acts are of diverse kinds, and all of them proceed from Time. Who therefore, injures whom.?†[48] Birth and Death happen in the same way. Creatures act (*i. e.*, take birth and live) in consequence of Time, and it is in consequence also of Time that they cease to live.[49] Some are seen to die at once. Some die one at a time. Some are seen to live for long periods. Like fire consuming the fuel it gets, Time consumes all creatures.[50] O blessed lady, I am, therefore, not the cause of your sorrow, nor art thou the cause of mine. It is Time that always ordains the weal and woe of embodied creatures.[51] Do thou then continue to dwell here according to thy pleasure, with affection for me and without fear of

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* The sense seems to be that the act which has led to the hostility should be calmly considered by the enemy before he gives way to wrath.—T.

† If it is Time that does all acts, there can be no individual responsibility.—T.

any injury from me. What thou hast done has been forgiven by me. Do thou also forgive me, O Pujani!—[52]

"'Pujani said,—If Time, according to thee, be the cause of all acts, then of course nobody can cherish feelings of animosity towards anybody on Earth. I ask, however, why do friends and kinsmen, when friends and kinsmen are slain, seek to avenge the latter?[53] Why also did the gods and the *Asuras* in days of yore smite each other in battle? If it is Time that causes weal and woe and birth and death,[54] why do physicians then seek to administer medicines to the sick? If it is Time that is moulding everything, what need is there of medicines?[55] Why do people, deprived of their senses by grief, indulge in such delirious rhapsodies? If Time, according to thee, be the cause of acts, how can religious merit be acquired by persons performing religious acts?[56] Thy son killed my child. I have injured him for that. I have by that act, O king, become liable to be slain by thee.[57] Moved by grief for my son, I have done this injury to thy son. Listen now to the reason why I have become liable to be killed by thee.[58] Men wish for birds either to kill them for food or to keep them in cages for sport. There is no third reason besides such slaughter or immurement for which men would seek individuals of our species.[59] Birds, again, from fear of being either killed or immured by men, seek safety in flight. Persons conversant with the Vedas have said that death and immurement are both painful.[60] Life is dear unto all. All creatures are made miserable by grief and pain. All creatures wish for happiness.[61] Misery arises from various sources. Decrepitude, O Brahmadatta, is misery. The loss of wealth is misery. The adjacence of anything disagreeable or evil is misery. Separation or dissociation from friends and agreeable objects is misery.[62] Misery arises from death and immurement. Misery arises from causes connected with women and from other natural causes. The misery that arises from the death of children alters and afflicts all creatures very greatly.[63] Some foolish persons say that there is no misery in other's misery.*

* *I. e.*, they are indifferent to other people's sorrow.—T.

Only he who has not felt any misery himself can say so in the midst of men.[64] He, however, that has felt sorrow and misery, would never venture to say so. One that has felt the pangs of every kind of misery feels the misery of others as one's own.[65] What I have done to thee, O king, and what thou hast done to me, cannot be washed away by even a hundred years.[66] After what we have done to each other, there cannot be a reconciliation. As often as thou wilt happen to think of thy son, thy animosity towards me will become fresh.[67] If a person after avenging an injury, desires to make peace with the injured, the parties cannot be properly reunited even like the fragments of an earthen vessel.[68] Men conversant with scriptures have laid it down that trust never produces happiness. Uçanas himself sang two verses unto Prahlāda in days of old.[69] He who trusts the words, true or false, of a foe, meets with destruction like a seeker of honey, in a pit covered with dry grass.[70]* Animosities are seen to survive the very death of enemies, for persons are not wanting to speak of the quarrels of deceased sires before their surviving children.[71] Kings extinguish animosities by having recourse to conciliation but, when the opportunity comes, break their foes into pieces like earthen jars full of water dashed upon stone.[72] If the king does injury to any one, he should never trust him again. By trusting a person who has been injured, one has to suffer great misery.—[73]

"'Brahmadatta said,—No man can obtain the fruition of any object by withholding his trust (from others). By cherishing fear one always is obliged to live as a dead person.—[74]

"'Pujani said,—He whose feet have become sore, certainly meets with a fall if he seeks to move, move he may howsoever cautiously.[75] A man who has got sore eyes, by opening them against the wind, finds them exceedingly pained by the wind.[76] He who, without knowing his own strength, sets foot on a wicked path and persists in walking along it, soon

* Honey-seekers direct their steps through hill and dale by marking intently the course of the flight of bees. Hence they meet with frequent falls.—T.

loses his very life as the consequence.[77] The man who, destitute of exertion, tills his land, disregarding the season of rain, never succeeds in obtaining a harvest.[78] He who takes every day food that is nutritive, be it bitter or astringent or palatable or sweet, enjoys a long life.[79] He, on the other hand, who disregards wholesome food and takes that which is injurious without an eye to consequences, soon meets with death.[80] Destiny and Exertion exist, depending upon each other. They that are of high souls achieve good and great feats, while eunuchs only pay court to Destiny.[81] Be it harsh or be it mild, an act that is beneficial should be done. The unfortunate man of inaction, however, is always overwhelmed by all sorts of calamity.[82] Therefore, abandoning everything else, one should put forth his energy. Indeed, disregarding everything, men should do what is productive of good to themselves.[83] Knowledge, courage, cleverness, strength, and patience, are said to be one's natural friends. They that are possessed of wisdom pass their lives in this world with the aid of those five.[84] Houses, precious metals, land, wife, and friends,—these are said by the learned to be secondary sources of good. A man may obtain them everywhere.[85] A person possessed of wisdom may be delighted everywhere. Such a man shines everywhere. He never inspires anybody with fear. If sought to be frightened, he never yields to fear himself.[86] The wealth, however little, that is possessed at any time by an intelligent man is certain to increase. Such a man does every act with cleverness. In consequence of self-restraint, he succeeds in winning great fame.[87] Home-keeping men of little understandings have to put up with termagant wives that eat up their flesh like the progeny of a crab eating up their dam.[88] There are men who through loss of understanding become very cheerless at the prospect of leaving home. They say unto themselves, —These are our friends! This is our country! Alas, how shall we leave these?[89]—One should certainly leave the country of one's birth if it be afflicted by plague or famine. One should live in one's own country, respected by all, or repair to a foreign country for living there.[90] I shall, for

this reason, repair to some other region. I do not venture to live any longer in this place, for I have done a great wrong to thy child, O king![91] One should from a distance abandon a bad wife, a bad son, a bad king, a bad friend, a bad alliance, and a bad country.[92] One should not place any trust on a bad son. What joy can one have in a bad wife? There can not be any happiness in a bad kingdom. In a bad country one cannot hope to obtain a livelihood.[93] There can be no lasting companionship with a bad friend whose attachment is very uncertain. In a bad alliance, when there is no necessity for it, there is disgrace.[94] She, indeed, is a wife who speaks only what is agreeable. He is a son who makes the sire happy. He is a friend in whom one can trust. That, indeed, is one's country where one earns one's living.[95] He is a king of strict rule who does not oppress, who cherishes the poor and in whose territories there is no fear.[96] Wife, country, friends, son, kinsmen, and relatives, all these one can have if the king happens to be possessed of accomplishments and virtuous eyes.[97] If the king happens to be sinful, his subjects, in consequence of his oppressions, meet with destruction. The king is the root of one's triple aggregate (i. e., Virtue, Wealth, and Pleasure). He should protect his subjects with heedfulness.[98] Taking from his subjects a sixth share of their wealth, he should protect them all. That king who does not protect his subjects is truly a thief.[99] That king who, after giving assurances of protection, does not, from rapacity, fulfil them,—that ruler of sinful soul,—takes upon himself the sins of all his subjects and ultimately sinks into hell.[100] That king, on the other hand, who, having given assurances of protection, fulfils them, comes to be regarded as a universal benefactor in consequence of his protecting all his subjects.[101] The lord of all creatures, *viz.*, Manu, has said that the king has seven attributes: he is mother, father, preceptor, protector, fire, Vaiçravana, and Yama.[102] The king by behaving with compassion towards his people is called their father. The subject that behaves falsely towards him takes birth in his next life as an animal or a bird.[103] By doing good to them and by cherishing the poor, the king

becomes a mother unto his people. By scorching the wicked he comes to be regarded as fire, and by restraining the sinful he comes to be called Yama.[104] By making gifts of wealth unto those that are dear to him, the king comes to be regarded as Kuvera, the grantor of wishes. By giving instruction in morality and virtue, he becomes a preceptor, and by exercising the duty of protection he becomes the protector.[105] That king who delights the people of his cities and provinces by means of his accomplishments, is never divested of his kingdom in consequence of such observance of duty.[106] That king who knows how to honor his subjects never suffers misery either here or hereafter.[107] That king whose subjects are always filled with anxiety or overburdened with taxes, and overwhelmed by evils of every kind, meets with defeat at the hands of his enemies.[108] That king, on the other hand, whose subjects grow like a large lotus in a lake, succeeds in obtaining every reward here and at last meets with honor in heaven.[109] Hostility with a person that is powerful is, O king, never applauded. That king who has incurred the hostility of one more powerful than himself, loses both kingdom and happiness.—'[110]

"Bhishma continued,—'The bird, having said these words, O monarch, unto king Brahmadatta, took the king's leave and proceeded to the region she chose.[111] I have thus recited to thee, O foremost of kings, the discourse between Brahmadatta and Pujani. What else dost thou wish to hear?'"[112]

SECTION CXL.

"Yudhishthira said,—'When both righteousness and men, O Bhārata, decay in consequence of the gradual lapse of *Yuga*, and when the world becomes afflicted by robbers, how, O Grandsire, should a king then behave?'*[1]

"Bhishma said,—'I shall tell thee, O Bhārata, the policy the king should pursue amid such distress. I shall tell thee

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* Everything decays in course of time. *Vide* the characteristics of the different *Yugas*, *ante*.—T.

how he should bear himself at such a time, casting off compassion.[2] In this connection is cited the old story of the discourse between Bhāradwāja and king Catrunjaya.[3] There was a king name Catrunjaya among the Sauviras. He was a great car-warrior. Repairing to Bhāradwāja, he asked the *Rishi* about the truths of the science of Profit, saying,[4]—How can an unacquired object be acquired? How, again, when acquired, can it be increased? How also, when increased, can it be protected? And how, when protected, should it be used?[5]—Thus questioned about the truths of the science of Profit, the regenerate *Rishi* said the following words fraught with excellent reason unto that ruler for explaining those truths.[6]

" 'The Rishi said,—The king should always stay with the rod of chastisement uplifted in his hand. He should always display his prowess. Himself without *laches*, he should mark the laches of his foes. Indeed, his eye should ever be used for that purpose.[7] At the sight of a king who has the rod of chastisement ever uplifted in his hand, every one is struck with fear. For this reason, the king should rule all creatures with the rod of chastisement.[8] Men possessed of learning and knowledge of truth applaud Chastisement. Hence, of the four requisites of rule, *viz.*, Conciliation, Gift, Disunion, and Chastisement, Chastisement is said to be the foremost.[9] When the foundations of that which serves for a refuge are cut away, all the refugees perish. When the roots of a tree are cut away, how would the branches live?[10] A king possessed of wisdom should cut away the very roots of his foe. He should then win over and bring under his sway the allies and partisans of that foe.[11] When calamities overtake the king, he should, without losing time, counsel wisely, display his prowess properly, fight with ability, and even retreat with wisdom.[12] In speech only should the king exhibit his humility, but at heart he should be sharp as a razor. He should cast off lust and wrath, and speak sweetly and mildly.[13] When the occasion comes for intercourse with an enemy, a king possessed of foresight should make peace, without reposing blind trust on him. When the business is over, he

should quickly turn away from the new ally.[14] One should conciliate a foe with sweet assurances as if he were a friend. One, however, should always stand in fear of that foe as of a room within which there is a snake.[15] He whose understanding is to be dominated by thee (with the aid of thine) should be assured by references to the past. He who is of wicked understanding should be assured by promises of future good.[16] The person, however, that is possessed of wisdom, should be assured by present services. The person who is desirous of achieving prosperity should join hands, swear, use sweet words, worship by bending down his head, and shed tears.*[17] One should bear one's foe on one's shoulders as long as time is unfavorable. When, however, the opportunity has come, one should break him into fragments like an earthen jar on a stone.[18] It is better, O monarch, that a king should blaze up for a moment like charcoal of ebony-wood than that he should smoulder and smoke like chaff for many years.[19] A man who has many purposes to serve should not scruple to deal with even an ungrateful person. If successful, one can enjoy happiness. If unsuccessful, one loses esteem.[20] Therefore, in accomplishing the acts of such persons, one should, without accomplishing them completely, always keep something unfinished. A king should do what is for his good, imitating a *kokila*, a boar, the mountains of Meru, an empty chamber, an actor, and a devoted friend.†[21] The king should frequently, with heedful application, repair to the houses of his foes, and even if calamities befall them, ask them about their good.[22] They that are idle never win affluence; nor they that are destitute of manliness and exertion; nor they that are

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* *I. e.*, do any of these or all as occasion may require.—T.

† The king should imitate the *kokila* by causing his own friends or subjects to be maintained by others; he should imitate the boar by tearing up his foes by their very roots; he should imitate the mountains of Meru by presenting such a front that nobody may transgress him; he should imitate an empty chamber by keeping room enough for storing acquisitions; he should imitate the actor by assuming different guises; and lastly, he should imitate a devoted friend in attending to the interests of his loving subjects.—T.

stained by vanity; nor they that fear unpopularity; nor they that are always procrastinating.[23] The king should act in such a way that his foe may not succeed in detecting his laches. He should, however, himself mark the laches of his foe. He should imitate the tortoise which conceals its limbs. Indeed, he should always conceal his own holes.[24] He should think of all matters connected with finance like a crane.* He should put forth his prowess like a lion. He should lie in wait like a wolf and fall upon and pierce his foes like a shaft.[25] Drink, dice, women, hunting, and music,—these he should enjoy judiciously. Addiction to these is productive of evil.[26] He should make his bow of bamboos; he sheuld sleep like the deer; he should be blind when it is necessary that he should be so, or he should even be deaf when it is necessary to be deaf.[27] The king possessed of wisdom should put forth his prowess, regardful of time and place. If these are not favorable, prowess becomes futile.[28] Marking timeliness and untimeliness, reflecting upon his own strength and weakness, and improving his own strength by comparing it with that of the enemy, the king should address himself to action.[29] That king who does not crush a foe reduced to subjection by military force, provides for his own death like the crab when she conceives.[30] The king should put forth blossoms but not fruits. Putting forth fruits he should be difficult of climbing; and though unripe he should seem to be ripe. If he conducts himself in such a way then would he succeed in upholding himself against all foes.[31] The king should first strengthen the hopes (of those that approach him as suitors). He should then put obstacles in the way of the fulfilment of those hopes. He should say that those obstacles are merely due to occasion. He should next represent that those occasions are really the results of grave causes.[32] As long as the cause of fear does not actually come, the king should make all his arrangements like a person inspired with fear. When, however, the cause of fear comes upon

* The crane sits patiently by the water side for hours together in expectation of fish.—T.

him, he should smite fearlessly.[33] No man can reap good without incurring danger. If, again, he succeeds in preserving his life amid danger, he is sure to earn great benefits.*[34] A king should ascertain all future dangers; when they are present, he should conquer them; and lest they grow again, he should, even after conquering them, think them to be unconquered.[35] The abandonment of present happiness and the pursuit of that which is future, is never the policy of a person possessed of intelligence.[36] That king who having made peace with a foe sleeps happily in trustfulness is like a man who sleeping on the top of a tree awakes after a fall.[37] When one falls into distress, one should raise one's self by any means in one's power, mild or stern; and after such rise, when competent, one should practise righteousness.[38] The king should always honor the foes of his foes. He should take his own spies as agents employed by his foes.[39] The king should see that his own spies are not recognised by his foe. He should make spies of athiests and ascetics and send them to the territories of his enemies.[40] Sinful thieves, who offend against the laws of righteousness and who are thorns in the side of every person, enter gardens and places of amusement and houses set up for giving drinking water to thirsty travellers and public *serais* and drinking spots and houses of ill fame and *tirthas* and public assemblies. These should be recognised and arrested and put down.[41-42] The king should not trust the person that does not deserve to be trusted; nor should he trust too much the person that is deserving of trust. Danger springs from trust. Trust should never be placed without previous examination.[43] Having by plausible reasons inspired confidence in the enemy, the king should smite him when he makes a false step.[44] The king should fear him from whom there is no fear; he should also always fear them that should be feared. Fear that arises from an unfeared one may lead to total extermination.[45] By attention (to the acquisition of religious merit), by taciturnity, by the reddish garb of ascetics, and wearing matted locks and skins, one

* *I. e.*, if he passes safely through the danger.—T.

should inspire confidence in one's foe, and then (when the opportunity comes) one should jump upon him like the wolf.[46] A king desirous of prosperity should not scruple to slay son or brother or father or friend, if any of these seek to thwart his objects.[47] The very preceptor, if he happens to be arrogant, ignorant of what should be done and what should not, and a treader of unrighteous paths, deserves to be restrained by chastisement.[48] Even as certain insects of sharp stings cut off all the flowers and fruits of the trees on which they sit, the king should, after having inspired confidence in his foe by honors and salutations and gifts, turn against him and shear him of everything.[49] Without piercing the very vitals of others, without accomplishing many stern deeds, without slaughtering living creatures after the manner of the fisherman, one cannot acquire great prosperity.[50] There is no separate species of creatures called foes or friends. Persons become friends or foes according to the force of circumstances.[51] The king should never allow his foe to escape even if the foe should indulge piteous lamentations. He should never be moved by these; on the other hand, it is his duty to destroy the person that has done him an injury.[52] A king desirous of prosperity should take care to attach to himself as many men as he can, and to do them good. In behaving towards his subjects he should always be free from malice. He should also, with great care, punish and check the wicked and disaffected.[53] When he intends to take wealth, he should say what is agreeable. Having taken wealth, he should say similar things. Having struck off one's head with his sword, he should grieve and shed tears.[54] A king desirous of prosperity should draw others unto himself by means of sweet words, honors, and gifts. Even thus should he bind men unto his service.[55] The king should never engage in fruitless disputes. He should never cross a river with the aid only of his two arms. To eat cow-horns is fruitless and never invigorating. By eating them one's teeth are broken while the taste is not gratified.[56] The triple aggregate has three disadvantages with three inseparable adjuncts. Carefully considering those adjuncts, the disadvantages should be

advoided.*[57] The unpaid balance of a debt, the unquenched remnant of a fire, and the unslain remnant of foes, repeatedly grow and increase. Therefore, all those should be completely extinguished and exterminated.[58] Debt, which always grows, is certain to remain unless wholly extinguished. The same is the case with defeated foes and neglected maladies. These always produce great fear. (One should, therefore, always eradicate them).[59] Every act should be done thoroughly. One should be always heedful. Such a minute thing as a thorn, if extracted badly, leads to obstinate gangrene.[60] By slaughtering its population, by tearing up its roads and otherwise injuring them, and by burning and pulling down its houses, a king should destroy a hostile kingdom.[61] A king should be far-sighted like the vulture, motionless like a crane, vigilant like a dog, valiant like a lion, fearful like a crow, and penetrate the territories of his foes like a snake with ease and without anxiety.[62] A king should win over a hero by joining his palms, a coward by inspiring him with fear, and a covetous man by gifts of wealth while with an equal he should wage war.[63] He should be mindful of producing disunion among the leaders of sects and of conciliating those that are dear to him. He should protect his ministers from disunion and destructions.[64] If the king becomes mild, the people disregard him. If he becomes stern, the people feel it as an affliction. The rule is that he should be stern when the occasion requires sternness, and mild when the occasion requires mildness.[65] By mildness should the mild be cut. By mildness one may destroy that which is fierce. There is

* The triple aggregate consists of Virtue, Wealth, and Pleasure. The disadvantages all arise from an injudicious pursuit of each. Virtue stands as an impediment in the way of Wealth; Wealth stands in the way of Virtue; and Pleasure stands in the way of both. The inseparable adjuncts of the three, in the case of the vulgar, are that Virtue is practised as a means of Wealth; Wealth is sought as a means of Pleasure; and Pleasure is sought for gratifying the senses. In the case of the truly wise, those adjuncts are purity of the soul as the end of Virtue; performance of sacrifices as the end of Wealth; and upholding of the body as the end of Pleasure.—T.

nothing that mildness cannot effect. For this reason, mildness is said to be sharper than fierceness.[66] That king who becomes mild when the occasion requires mildness and who becomes stern when sternness is required, succeeds in accomplishing all his objects, and in putting down his foes.[67] Having incurred the animosity of a person possessed of knowledge and wisdom, one should not draw comfort from the conviction that one is at a distance (from one's foe). Far-reaching are the arms of an intelligent man by which he injures when injured.[68] That should not be sought to be crossed which is really uncrossable. That should not be snatched from the foe which the foe would be able to recover. One should not seek to dig at all if by digging one would not succeed in getting at the root of the thing for which one digs. One should never strike him whose head one would not cut off.[69] A king should not always act in this way. This course of conduct that I have laid down should be pursued only in seasons of distress. Inspired by the motive of doing thee good I have said this for instructing thee as to how thou shouldst bear thyself when assailed by foes.—"[70]

"Bhishma continued,—'The ruler of the kingdom of the Sauviras, hearing these words spoken by that Brāhmana inspired with the desire of doing him good, obeyed those instructions cheerfully and obtained with his kinsmen and friends blazing prosperity.' "[71]

SECTION CXLI.

"Yudhishthira said,—'When high righteousness suffers decay and is transgressed by all, when unrighteousness becomes righteousness, and righteousness assumes the form of its reverse,[1] when all wholesome restraints disappear, and all truths in respect of righteousness are disturbed and confounded, when people are oppressed by kings and robbers,[2] when men of all the four modes of life become stupified in respect of their duties, and all acts lose their merit, when men see cause of fear on every direction in consequence of lust and covetousness and folly,[3] when all creatures cease to trust one

another, when they slay one another by deceitful means and deceive one another in their mutual dealings,[4] when houses are burnt down throughout the country, when the Brāhmanas become exceedingly afflicted, when the clouds do not pour a drop of rain, when every one's hand is turned against every one's neighbour,[5] when all the necessaries of life fall under the power of robbers, when, indeed, such a season of terrible distress sets in, by what means should a Brāhmana live[6] who is unwilling to cast off compassion and his children? How, indeed, should a Brāhmana maintain himself at such a time? Tell me this, O grandsire![7] How also should the king live at such a time when sinfulness overtakes the world? How, O scorcher of foes, should the king live so that he might not fall away from both righteousness and profit?"[8]

"Bhishma said,—'O mighty-armed one, the peace and prosperity of subjects,* sufficiency and seasonableness of rain, disease, death, and other fears, are all dependent on the king.[9]† I have no doubt also in this, O bull of Bharata's race, that *Krita, Treta, Dwāpara,* and *Kali,* as regards their setting in, are all dependent on the king's conduct.[10] When such a season of misery as has been described by thee sets in, the righteous should support life by the aid of judgment.[11] In this connection is cited the old story of the discourse between Viçwāmitra and the Chāndāla in a hamlet inhabited by Chāndālas.[12] Towards the end of *Tretā* and the beginning of Dwāpara, a frightful drought occurred, extending for twelve years, in consequence of what the gods had ordained.[13] At that time which was the end of Tretā and the commencement of Dwāpara, when the period came for many creatures superannuated by age to lay down their lives,[14] the thousand-eyed deity of heaven poured no rain. The planet Vrihaspati

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* Literally, 'preservation of what has been got, and acquisition of what is desired.'—T.

† These depend on the king, *i. e,* if the king happen to be good, prosperity, &c., are seen. On the other hand, if the king become oppressive and sinful, prosperity disappears, and every kind of evil sets in.—T.

began to move in a retrograde course, and Soma, abandoning his own orbit, receded towards the south.[15] Not even could a dew-drop be seen, what need then be said of clouds gathering together? The rivers all shrank into narrow streamlets.[16] Everywhere lakes and wells and springs disappeared and lost their beauty in consequence of that order of things which the gods brought about.[17] Water having become scarce, the places set up by charity for its distribution became desolate.* The Brāhmanas abstained from sacrifices and recitation of the Vedas. They no longer uttered *Vashats* and performed other propitiatory rites.[18] Agriculture and keep of cattle were given up. Markets and shops were abandoned. Stakes for tethering sacrificial animals disappeared. People no longer collected diverse kinds of articles for sacrifices. All festivals and amusements perished.[19] Everywhere heaps of bones were visible and every place resounded with the shrill cries and yells of fierce creatures.† The cities and towns of the Earth became empty of inhabitants. Villages and hamlets were burnt down.[20] Some afflicted by robbers, some by weapons, and some by bad kings, and in fear of one another, began to fly away.[21] Temples and places of worship became desolate. They that were aged were forcibly turned out of their houses. Kine and goats and sheep and buffaloes fought (for food) and perished in large numbers. The Brāhmanas began to die on all sides.[22] Protection was at an end. Herbs and plants were dried up. The Earth became shorn of all her beauty and exceedingly awful like the trees in a crematorium.[23] In that period of terror, when righteousness was nowhere, O Yudhishthira, men in hunger lost their senses and began to eat one another.[24] The very *Rishis*, giving up their vows and aban-

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* In India, during the hot months, charitable persons set up shady thatches by the sides of streets for the distribution of cool water and raw sugar and oat soaked in water. Among any of the principal roads running through the country, one may, during the hot months, still see hundreds of such institutions affording real relief to thirsty travellers.—T.

† Such as *Rākshasas* and *Piçāchas* and carnivorous birds and beasts.—T.

doning their fires and deities, and deserting their retreats in the woods, began to wander hither and thither (in search of food).[25] The holy and great *Rishi* Viçwāmitra, possessed of great intelligence, wandered homeless and afflicted with hunger.[26] Leaving his wife and son in some place of shelter, the *Rishi* wandered, fireless* and homeless, and regardless of food clean and unclean.[27] One day he came upon a hamlet, in the midst of a forest, inhabited by cruel hunters addicted to the slaughter of living creatures.[28] The little hamlet abounded with broken jars and pots made of earth. Dog-skins were spread here and there. Bones and skulls, gathered in heaps, of boars and asses, lay in different places.[29] Cloths stript from the dead lay here and there, and the huts were adorned with garlands of used up flowers.† Many of the habitations again were embellished with sloughs cast off by snakes.[30] The place resounded with the loud crowing of cocks and hens and the dissonant bray of asses. Here and there the inhabitants disputed with one another, uttering harsh words in shrill voices.[31] Here and there were temples of gods bearing devices of owls and other birds. Resounding with the tinkle of iron bells, the hamlet abounded with canine packs standing or lying on every side.[32] The great *Rishi* Viçwāmitra, urged by pangs of hunger and engaged in search after food, entered that hamlet and endeavoured his best to find something to eat.[33] Though the son of Kuçika begged repeatedly, yet he failed to obtain any meat or rice or fruit or root or any other kind of food.[34] He then, exclaiming—Alas, great is the distress that has overtaken me!—fell down from weakness in that hamlet of the Chāndālas.[35] The sage began to reflect, saying to himself,—What is best for me to do now? —Indeed, O best of kings, the thought that occupied him was of the means by which he could avoid immediate death.[36] He beheld, O king, a large piece of flesh, of a dog that had recently been slain with a weapon, spread on the floor of a Chāndāla's hut.[37] The sage reflected and arrived at

* Abandoning his *Homa* fire.—T.

† *I. e.*, flowers already offered to the deities.—T.

the conclusion that he should steal that meat. And he said unto himself,—I have no means now of sustaining life.[38] Theft is allowable in a season of distress for even an eminent person. It will not detract from his glory. Even a Brāhmana for saving his life may do it. This is certain.[39] In the first place one should steal from a low person. Failing such a person one may steal from one's equal. Failing an equal, one may steal from even an eminent and righteous man.[40] I shall then, at this time when my life itself is ebbing away, steal this meat. I do not see demerit in such theft. I shall, therefore, rob this haunch of dog's meat.[41]—Having formed this resolution, the great sage Viçwāmitra laid himself down for sleep in that place where the Chāndāla was.[42] Seeing sometime after that the night had advanced and that the whole Chāndāla hamlet had fallen asleep, the holy Viçwāmitra, quietly rising up, entered that hut.[43] The Chāndāla who owned it, with eyes covered with pleghm, was lying like one asleep. Of disagreeable visage, he said these harsh words in a broken and dissonant voice.[44]

" 'The Chāndāla said,—Who is there, engaged in undoing the latch? The whole Chāndāla hamlet is asleep. I, however, am awake and not asleep. Whoever thou art, thou art about to be slain!—These were the harsh words that greeted the sage's ears.[45] Filled with fear, his face crimson with the blushes of shame, and his heart agitated by anxiety caused by that act of theft which he had attempted, he answered, saying,[46]—O thou that art blest with a long life, I am Viçwāmitra! I have come here in the pangs of hunger. O thou of righteous understanding, do not slay me, if thy sight be clear![47]—Hearing these words of that great *Rishi* of cleansed soul, the Chāndāla rose up in terror from his bed and approached the sage.[48] Joining his palms from reverence and with eyes bathed in tears, he addressed Kuçika's son, saying,—What do you seek here in the night, O Brāhmana![49]—Conciliating the Chāndāla, Viçwāmitra said,—I am exceedingly hungry and about to die of starvation! I desire to take away that haunch of dog's meat![50] Being hungry I have become sinful. One solicitous of food has no shame. It is

hunger that is urging me to this misdeed. It is for this that I desire to take away that haunch of dog's meat![51] My life-breaths are languishing. Hunger has destroyed my Vedic lore. I am weak and have lost my senses. I have no scruple about clean or unclean food. Although I know that it is sinful still I wish to take away that haunch of dog's meat.[52] After I had failed to obtain any alms, having wandered from house to house in this your hamlet, I set my heart upon this sinful act of taking away this haunch of dog's meet.[53] Fire is the mouth of the gods. He is also their priest. He should, therefore, take nothing save things that are pure and clean. At times, however, that great god becomes a consumer of everything. Know that I have now become even like him in that respect![54]—Hearing these words of the great *Rishi*, the Chāndāla answered him, saying,—Listen to me! Having heard the words of truth that I say, act in such a way that thy religious merit may not perish![55] Hear, O regenerate *Rishi*, what I say unto thee about thy duty. The wise say that a dog is less clean than a jackal. The haunch, again, of a dog is a much worse part than other parts of his body.[56] This was not wisely resolved by thee, therefore, O great *Rishi*, this act that is inconsistent with righteousness, this theft of what belongs to a Chāndāla, this theft, besides, of food that is unclean![57] Blessed be thou, do thou look for some other means for preserving thy life. O great sage, let not thy penances suffer destruction in consequence of this thy strong desire for dog's meat![58] Knowing as thou dost the duties laid down in the scriptures, thou shouldst not do an act whose consequence is a confusion of duties.* Do not cast off righteousness, for thou art the foremost of all persons observant of righteousness![59]—Thus addressed, O king, the great *Rishi* Viçwāmitra, afflicted by hunger, O bull of Bharata's race, once more said,[60]—A long time has passed away without my having taken any food! I do not see any means again for

* No one of the three regenerate orders should take dog's meat. If thou takest such meat, where would then the distinction be between persons of those orders and men like Chāndālas?—T.

preserving my life![61] One should, when one is dying, preserve one's life by any means in one's power without judging of their character. Afterwards, when competent, one should seek the acquisition of merit.[62] The Kshatriyas should observe the practices of Indra. It is the duty of the Brāhmanas to behave like Agni. The Vedas are fire. They constitute my strength. I shall, therefore, eat even this unclean food for appeasing my hunger![63] That by which life may be preserved should certainly be accomplished without scruple. Life is better than death. Living, one may acquire virtue.[64] Solicitous of preserving my life, I desire, with the full exercise of my understanding, to eat this unclean food. Let me receive thy permission.[65] Continuing to live I shall seek the acquisition of virtue and shall destroy by penances and by knowledge the calamities consequent on my present conduct, like the luminaries of the firmament destroying even the thickest gloom![66]—

"'The Chāndāla said,—By eating this food one (like thee) cannot obtain long life. Nor can one (like thee) obtain strength (from such food), nor that gratification which ambrosia offers. Do thou seek for some other kind of alms! Let not thy heart incline towards eating dog's meat! The dog is containly an unclean food to members of the regenerate classes![67]—

"'Viçwāmitra said,—Any other kind of meat is not be easily had during a famine like this! Besides, O Chāndāla, I have no wealth (wherewith to buy food)! I am exceedingly hungry. I cannot move any longer! I am utterly hopeless! I think that all the six kinds of taste are to be found in that piece of dog's meat![68]—

"'The Chāndāla said,—Only the five kinds of five-clawed animals are clean food for Brāhmanas and Kshatriyas and Vaiçyas, as laid down in the scriptures. Do not set thy heart upon what is unclean (for thee.)'[69]—

"'Viçwāmitra said,—The great *Rishi* Agastya, while hungry, ate up the *Asura* named Vātāpi. I am fallen into distress. I am hungry. I shall, therefore, eat that haunch of dog's meat.[70]—

" 'The Chāndāla said,—Do thou seek some other alms. It behoves thee not to do such a thing! Verily, such an act should never be done by thee. If, however, it pleases thee, thou mayst take away this piece of dog's meat![71]—

" 'Viçwāmitra said,—They that are called good are authorities in matters of duty. I am following their example. I now regard this dog's haunch to be better food than anything that is highly pure.[72]—

" 'The Chāndāla said,—That which is the act of an unrighteous person can never be regarded as an eternal practice. That which is an improper act can never be a proper one. Do not commit a sinful act by deception![73]—

" 'Viçwāmitra said,—A man who is a *Rishi* cannot do what is sinful.* In the present case, deer and dog, I think, are the same (both being animals). I shall, therefore, eat this dog's haunch![74]—

" 'The Chāndāla said,—Solicited by the Brāhmanas, the *Rishi* (Agastya) did that act. Under the circumstances it could not be a sin. That is righteousness in which there is no sin. Besides, the Brāhmanas, who are the preceptors of the three other orders, should be protected and preserved by every means.[75]—

" 'Viçwāmitra said,—I am a Brāhmana. This my body is a friend of mine. It is very dear to me and is worthy of the highest reverence from me! It is from the desire of sustaining the body that the wish is entertained by me of taking away that dog's haunch. So eager have I become that I have no longer any fear of thee and thy fierce brethren![76]—

" 'The Chāndāla said,—Men lay down their lives but they still do not set their hearts on food that is unclean. They obtain the fruition of all their wishes even in this world by conquering hunger. Do thou also conquer thy hunger and obtain those rewards![77]—

" 'Viçwāmitra said,—As regards myself, I am observant of rigid vows and my heart is set on peace. For preserving the root of all religous merit, I shall eat food that is unclean.[78] It

* Agastya was a *Rishi*. He could not do what was sinful.—T.

is evident that such an act would be regarded as righteous in a person of cleansed soul. To a person, however, of uncleansed soul the eating of dog's flesh would appear sinful. Even if the conclusion to which I have arrived be wrong (and if I eat this dog's meat) I shall not, for that act, become one like thee![79]—

"'The Chāndāla said,—It is my settled conclusion that I should endeavour my best to restrain thee from this sin. A Brāhmana by doing a wicked act falls off from his high state. It is for this that I am reproving thee![80]—

"'Viçwāmitra said,—Kine continue to drink, regardless of the croaking of the frogs. Thou canst lay no claim to what constitutes righteousness (and what not). Do not be a self-eulogiser![81]—

"'The Chāndāla said,—I have become thy friend. For this reason only I am preaching to thee. Do what is beneficial. Do not, from temptation, do what is sinful.[82]—

"'Viçwāmitra said,—If thou be a friend desirous of my happiness, do thou then raise me up from this distress! In that case, relinquishing this dog's haunch, I may consider myself saved by the aid of righteousness (and not by that of sinfulness)![83]—

"The Chāndāla said,—'I dare not make a present of this piece of meat to thee, nor can I quietly suffer thee to rob me of my own food. If I give thee this meat and if thou take it, thyself being a Brāhmana, both of us will become liable to sink in regions of woe in the next world![84]—

"'Viçwāmitra said,—By committing this sinful act today I shall certainly save my life which is very sacred. Having saved my life I shall afterwards practise virtue and cleanse my soul. Tell me which of these two is preferable (to die without food, or to save my life by taking this food that is unclean)?[85]—

"'The Chāndāla said,—In discharging the duties that appertain to one's order or race, one's own self is the best judge (of its propriety or impropriety). Thou thyself knowest which of those two acts is sinful. He who would regard dog's meat as clean food, I think, would in matters of food abstain from nothing![86]—

" 'Viçwāmitra said,—In accepting (an unclean present) or in eating (unclean food) there is sin. When one's life, however, is in danger, there is no sin in accepting such a present or eating such food. Besides, the eating of unclean food, when unaccompanied by slaughter and deception and when the act will provoke only mild rebuke, is not a matter of much consequence.[87]—

" 'The Chāndāla said,—If this be thy reason for eating unclean food, it is then clear thou dost not regard the Veda and Ārya morality ! Taught by what thou art going to do, I see, O foremost of Brāhmanas, that there is no sin in disregarding the distinctions between food that is clean and food that is unclean ![88]—

" 'Viçwāmitra said,—It is not seen that a person incurs a grave sin by eating (forbidden food). That one becomes fallen by drinking wine is only a wordy precept (for restraining men from drinking). The other forbidden acts (of the same species), whatever they be,—in fact, every sin,—cannot destroy one's merit.[89]

" 'The Chāndāla said,—That learned person who takes away dog's meat from an unworthy place (like this), from an unclean wretch (like me), from one who (like me) leads such a wicked life, commits an act that is opposed to the behaviour of those that are called good. In consequence, again, of his connection with such a deed, he is certain to suffer the pangs of repentance![90]—'

"Bhishma continued,—The Chāndāla, having said these words unto Kuçika's son, became silent. Viçwāmitra then, of cultivated understanding, took away that haunch of dog's meat.[91] The great ascetic, having possessed himself of that piece of dog's meat for saving his life, took it away into the woods and wished with his wife to eat it.[92] He resolved that having first gratified the deities according to due rites, he should then eat that haunch of dog's meat at his pleasure.[93] Igniting a fire according to the *Brāhma* rites, the ascetic, agreeably to those rites that go by the name of *Aindrāgneya*, began himself to cook that meat into sacrificial *Charu*.[94] He then, O Bhārata, began the ceremonies in honor of the gods

and the *Pitris*, by dividing that *Charu* into as many portions as were necessary, according to the injunctions of the scriptures, and by invoking the gods with Indra at their head (for accepting their shares).[95] Meanwhile, the chief of the celestials began to pour copiously. Reviving all creatures by those showers, he caused plants and herbs to grow once more.[96] Viçwāmitra, however, having completed the rites in honor of the gods and the *Pitris* and having gratified them duly, himself ate that meat.[97] Burning all his sins afterwards by his penances, the sage, after a long time, acquired the most wonderful (ascetic) success.[98] Even thus, when the end in view is the preservation of life itself, should a high-souled person possessed of learning and acquainted with means rescue his own cheerless self when fallen into distress, by all means in his power.[99] By having recourse to such understanding one should always preserve his life. A person, if alive, can win religious merit and enjoy happiness and prosperity.[100] For this reason, O son of Kunti, a person of cleansed soul and possessed of learning should live and act in this world, relying upon his own intelligence in discriminating between righteousness and its reverse.' "[101]

Section CXLII.

"Yudhishthira said,—If that which is so horrible and which like falsehood should never be an object of regard, be cited (as duty), then what act is there from which I should forbear? Why also should not robbers then be respected?[1] I am stupified! My heart is pained! All the ties that bind me to morality are loosened! I cannot tranquillise my mind and venture to act in the way suggested by you!'[2]

"Bhishma said,—'I do not instruct thee in respect of duty, taught by what I have heard from the Vedas alone! What I have told thee is the result of wisdom and experience. This is the honey that the learned have gathered.[3] Kings should gather wisdom from various sources. One cannot accomplish his course through the world with the aid of a morality that is one-sided.[4] Duty must spring from the

understanding; and the practices of those that are good should always be ascertained, O son of Kuru! Attend to these words of mine![5] Only kings that are possessed of superior intelligence can rule, expecting victory. A king should provide for the observance of morality by the aid of his understanding and guided by knowledge derived from various sources.[6] The duties of a king can never be discharged by rules drawn from a morality that is one-sided. A weak-minded king can never display wisdom (in the discharge of his duties) in consequence of his not having drawn any wisdom from the examples before him.[7] Righteousness sometimes takes the shape of unrighteousness. The latter also sometimes takes the shape of the former. He who does not know this, becomes confounded when confronted by an actual instance of the kind. Before the occasion comes, one should, O Bhārata, comprehend the circumstances under which righteousness and its reverse become confused.[8] Having acquired this knowledge, a wise king should, when the occasion comes, act accordingly, aided by his judgment. The acts he does at such a time are misunderstood by ordinary people.[9] Some persons are possessed of true knowledge. Some persons have false knowledge. Truly ascertaining the nature of each kind of knowledge, a wise king derives knowledge from them that are regarded as good.[10] They that are really breakers of morality find fault with the scriptures. They that have themselves no wealth proclaim the inconsistencies of the treatises on the acquisition of wealth.[11] Those who seek to acquire knowledge for the object only of carring their sustenance by it, are, O king, sinful besides being enemies of morality.[12] Wicked men, of immature understandings, can never know things truly, even as persons unconversant with scriptures are unable in all their acts to be guided by reason.[13] With eyes directed to the faults of the scriptures, they decry the scriptures. Even if they understand the true meaning of the scriptures, they are still in the habit of proclaiming that scriptural injunctions are unsound.[14] Such men, by decrying the knowledge of others proclaim the superiority of their own knowledge. They have words for their weapons and words for their arrows

and speak as if they are real masters of their sciences.[15] Know, O Bhārata, that they are traders in learning and *Rākshasas* among men. By the aid of mere pretexts they cast off that morality which has been established by good and wise men.[16] It has been heard by us that the texts of morality are not to be understood by either discussion or one's own intelligence. Indra himself has said that this is the opinion of the sage Vrihaspati.[17] Some are of opinion that no scriptural text has been laid down without a reason. Others again, even if they properly understand the scriptures, never act according to them.[18] One class of wise men declare that morality is nothing else than the approved course of the world. The man of true knowledge should find out for himself the morality laid down for the good.[19] If even a wise man speaks of morality under the influence of wrath or confusion of understanding or ignorance, his deliverances go for nothing.[20] Discourses on morality made with the aid of an intelligence that is derived from the true letter and spirit of the scriptures, are worthy of praise and not those which are made with the help of anything else. Even the words heard from an ignorant person, if in themselves they be fraught with sense, come to be regarded as pious and wise.[21] In days of old, Uçanas said unto the Daiteyas this truth, which should remove all doubts, that scriptures are no scriptures if they cannot stand the test of reason.[22] The possession or absence of knowledge that is mixed with doubts is the same thing. It behoves thee to drive off such knowledge after tearing it up by the roots.[23] He who does not listen to these words of mine is to be regarded as one that has suffered himself to be misled. Dost thou not see that thou wert created for the accomplishment of fierce deeds?[24] Behold me, O dear child, how, by betaking myself to the duties of the order of my birth, I have despatched innumerable Kshatriyas to heaven! There are some that are not delighted with me for this.[25] Goat, horse, and Kshatriya, were created by Brahman for a similar purpose (*viz.*, for being useful to everybody). A Kshatriya, therefore, should incessantly seek the happiness of all creatures.[26] The sin that attaches to killing a person that should not be killed

is equal to that which is incurred by not killing one who deserves to be killed. Even such is the established order of things which a weak-minded king thinks of never attending to.[27] Therefore, a king should display severity in making all his subject observe their respective duties. If this is not done, they will prowl like wolves, devouring one another.[28] He is a wretch among Kshatriyas in whose territories robbers go about plundering the property of other people like crows taking little fishes from water.[29] Appointing high-born men possessed of Vedic knowledge as thy ministers, do thou govern the Earth, protecting thy subjects righteously.[30] That Kshatriya who, ignorant of the established customs and contrivances, improperly levies taxes upon his people, is regarded as a eunuch of his order.[31] A king should neither be severe nor mild. If he rules righteously he deserves praise. A king should not cast off both the qualities; on the other hand, becoming severe (on occasions demanding severity), he should be mild when it is necessary to be so.[32] Painful is the observance of Kshatriya duties. I bear a great love for thee. Thou art created for the accomplishment of severe acts. Therefore, do thou rule thy kingdom![33] Cakra possessed of great intelligence has said that in times of distress the great duty of a king is chastising the wicked and protecting the good.'[34]

"Yudhishthira said,—'Is there any such rule (in respect of kingly duties) which should, under no circumstances, be violated? I ask thee this, O foremost of virtuous persons! Tell me, O grandsire!'[35]

"Bhishma said,—'One should always worship Brāhmanas venerable for learning, devoted to penances, and rich in conduct conformable to the injunctions of the Vedas. This, indeed, is a high and sacred duty.[36] Let thy conduct towards the Brāhmanas be always that which thou observest towards the gods. The Brāhmanas, if enraged, can inflict diverse kinds of wrong, O king.[37] If they be gratified, high fame will be thy share. If otherwise, great will be thy fear. If gratified, the Brāhmanas become like nectar. If enraged they become like poison.' "[38]

SECTION CXLIII.

"Yudhishthira said,—'O grandsire, O thou of great wisdom, O thou that are conversant with every kind of scripture tell me what the merit is of one who cherishes a suppliant that craves for protection !'[1]

"Bhishma said,—'Great is the merit, O monarch, in cherishing a suppliant. Thou art worthy, O best of the Bharatas, of asking such a question.[2] Those high-souled kings of old, *viz.*, Civi and others, O king, attained to great bliss in heaven by having protected suppliants.[3] It is heard that a pigeon received with respect a suppliant foe according to due rites and even fed him with his own flesh.'[4]

"Yudhishthira said,—'How, indeed, did a pigeon in days of old feed a suppliant foe with his own flesh ? What also was the end, O Bhārata, that he won by such conduct ?'[5]

"Bhishma said,—'Listen, O king, to this excellent story that cleanses the hearer of every sin, the story, *viz.*, that Bhrigu's son (Rāma) had recited to king Muchukunda.[6] This very question, O son of Prithā, had been put to Bhrigu's son by Muchukunda with due humility.[7] Unto him desirous of listening with humility the son of Bhrigu narrated this story of how a pigeon, O monarch, won success (entitling him to the highest heavenly bliss).[8]

"'The sage said,—O mighty-armed monarch, listen to me as I narrate to thee this story that is fraught with truths connected with Virtue, Profit, and Pleasure.[9] A wicked and terrible fowler, resembling the Destroyer himself, used in days of old to wander through the great forest.[10] He was black as a raven and his eyes were of a bloody hue. He looked like Yama himself. His legs were long, his feet short, his mouth large, and his cheeks protruding.[11] He had no friend, no relative, no kinsman. He had been cast off by them all for the exceedingly cruel life he led.[12] Indeed, a man of wicked conduct should be renounced from a distance by the wise, for he who injures his own self cannot be expected to do good to others.[13] Those cruel and wicked-souled

men that take the lives of other creatures are always like poisonous snakes, a source of trouble to all creatures.[14] Taking his nets with him, and killing birds in the woods, he used to sell the meat of those winged creatures, O king, (for livelihood).[15] Following such conduct, the wicked-souled wretch lived for many long years without ever understanding the sinfulness of his life.[16] Accustomed for many long years to sport with his wife in the forest in the pursuit of this profession, and stupified by destiny, no other profession was liked by him.[17] One day as he was wandering through the forest intent on his business, a great storm arose that shook the trees and seemed about to uproot them.[18] In a moment dense masses of clouds appeared on the sky, with flashes of lightning playing amidst them, presenting the aspect of a sea covered with merchant boats and vessels.[19] He of a hundred sacrifices having entered the clouds with a large supply of rain, in a moment the Earth became flooded with water.[20] While yet the rain fell in torrents, the fowler lost his senses through fear. Trembling with cold and agitated with fear, he roved through the forest.[21] The killer of birds failed to find any high spot (which was not under water). The paths of the forest were all submerged.[22] In consequence of the force of the shower, many birds were deprived of life or dropped down on the ground. Lions and bears and other animals, availing of some high spots they had found, lay down to rest.[23] All the denizens of the forest were filled with fear in consequence of that frightful storm and shower. Frightened and hungry, they roamed through the woods in packs small and large.[24] The fowler, however, with limbs stiffened by cold, could neither stop where he was nor move. While in this state he eyed a she-pigeon lying on the ground, stiffened with cold.[25] The sinful wight, though himself in the same predicament, beholding the bird, picked her up and immured her in a cage. Himself overwhelmed with affliction, he scrupled not to overwhelm a fellow-creature with affliction.[26] Indeed, the wretch, through force of habit alone, committed that sin even at such a time. He then beheld in the midst of that forest a lordly tree blue as the clouds.[27] It was the

resort of myriads of birds desirous of shade and shelter. It seemed to have been placed there by the Creator for the good of all creatures like a good man in the world.[28] Soon the sky cleared and became spangled with myriads of stars, presenting the aspect of a magnificent lake smiling with blooming lilies.[29] Turning his eyes towards the clear firmament rich with stars, the fowler began to advance, still trembling with cold. Beholding the sky cleared of clouds, he cast his eyes on all sides and seeing that night was already upon him, he began to think,[30]—My home is at a great distance from where I am!—He then resolved to pass the night under the shade of that tree.[31] Bowing down to it with joined hands, he addressed that monarch of the forest, saying,—I am a suppliant for shelter unto all the deities that have this tree for their resort![32]—Having said these words, he spread some leaves for a bed, and laid himself down on it, resting his head on a stone. Though overwhelmed with affliction, the man soon fell asleep.' "[33]—

SECTION CXLIV.

"Bhishma said,—'In one of the branches of that tree, a pigeon with beautiful feathers, O king, lived for many years with his family.[1] That morning his wife had gone out in search of food but had not yet returned. Seeing that night had come and his wife still unreturned, the bird began to indulge in lamentations.[2]—Oh, great has been the storm and painful the shower that came today! Alas, thou hast not yet returned, O dear wife! Woe is on me, what can be the cause that she has not yet come to us![3] Is everything right with that dear spouse of mine in the forest? Separated from her, this my home appears to me empty![4] A house-holder's home, even if filled with sons and grandsons and daughters-in-law and servants, is regarded empty if destitute of the housewife.[5] One's house is not one's home; one's wife only is one's home. A house without the wife is as desolate as the wilderness.[6] If that dear wife of mine, of eyes fringed with red, of variegated plumes, and of sweet voice, does not come

back today, my life itself will cease to be of any value.[7] Of excellent vows, she never eats before I eat, and never bathes before I bathe. She never sits before I sit down, and never lies before I lie down.[8] She rejoices if I rejoice, and becomes sorry when I am sorry. When I am away she becomes cheerless, and when I am angry she ceases not to speak sweetly.[9] Ever devoted to her lord and ever relying upon her lord, she was ever employed in doing what was aggreable to and beneficial for her lord. Worthy of praise is that person on Earth who owns such a spouse![10] That amiable creature knows that I am fatigued and hungry. Devoted to me and constant in her love, my famous spouse is exceedingly sweet-tempered and worships me devoutly![11] Even the foot of a tree is one's home if one lives there with one's spouse as a companion! Without one's spouse, a very palace is truly a desolate wilderness![12] One's spouse is one's associate in all one's acts of virtue, profit and pleasure. When one sets out for a strange land one's wife is one's trusted companion.[13] It is said that the wife is the richest possession of her lord. In this world the wife is the only associate of her lord in all the concerns of life.*[14] The wife is ever the best of medicines that one can have in sickness and woe.[15] There is no friend like unto the wife. There is no refuge better than the wife. There is no better ally in the world than the wife in acts undertaken for the acquisition of religious merit.[16] He that has not in his house a wife that is chaste and of agreeable speech, should go to the woods. For such a man there is no difference between home and wilderness.'"[17]

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* The idea is that man comes alone into the world and goes out of it alone. Only the wife is his true associate, for she alone is a sharer of his merits, and without her no merit can be won. The Hindu idea of marriage is a complete union. From the day of marriage the two persons become *one* individual for the performance of all religious and other acts.—T.

SECTION CXLV.

"Bhishma said,—'Hearing these piteous lamentations of the pigeon on the tree, the she-pigeon seized by the fowler began to say to herself as follows.[1]

" 'The she-pigeon said,—Whether I have any merit or not, verily there is no limit to my good fortune when my dear lord thus speaks of me![2] She is no wife with whom her lord is not content. In the case of women, if their lords be gratified with them all the deities also become so.[3] Since the marriage union takes place in the presence of fire, the husband is the wife's highest deity.[4] That wife with whom her husband is not pleased becomes consumed into ashes, even like a creeper adorned with bunches of flowers in a forest conflagration![5]—Having reflected thus, the she-pigeon, afflicted with woe, and immured by the fowler within his cage, thus spoke unto her woe-stricken lord.[6]—I shall say what is now beneficial for thee. Hearing me follow thou my counsel! O dear lord, be thou the rescuer of a suppliant![7] This fowler lies here by thy abode, afflicted with cold and hunger! Do him the duties of hospitality![8] The sin that a person commits by slaying a Brāhmana or that mother of the world, *viz.*, a cow, is equal to that which one incurs by suffering a suppliant to perish (from want of help).[9] Thou art possessed of knowledge of self. It ever behoves one like thee, therefore, to follow that course which has been ordained for us as pigeons by the order of our birth.*[10] It has been heard by us that the house-holder who practises virtue according to the measure of his abilities, wins hereafter inexhaustible regions of bliss.[11] Thou hast sons. Thou hast progeny. O bird, casting off all kindness for thy own body, therefore, and for winning virtue and profit, offer worship to this fowler so that his heart may be pleased![12] Do not, O bird, indulge in

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* The sense seems to be that our strength, though little, should be employed by us in attending to the duties of hospitality in our own way.—T.

any grief on my account. (See, how unimportant I am!) Thou mayst continue to live, taking other wives![12]—The amiable she-pigeon, overcome with sorrow, and casting her eyes upon her lord from the fowler's cage within which she had been immured, said these words unto him.' "[14]

SECTION CXLVI.

"Bhishma said,—'Hearing these words fraught with morality and reason that were spoken by his wife, the pigeon became filled with great delight and his eyes were bathed in tears of joy.[1] Beholding that fowler whose avocation was the slaughter of birds, the pigeon honored him scrupulously according to the rites laid down in the ordinance.[2] Addressing him, he said,—Thou art welcome today! Tell me what I shall do for thee! Thou shouldst not repine! This is thy home.*[3] Tell me quickly what I am to do and what is thy pleasure! I ask thee this in affection, for thou hast solicited shelter at our hands.[4] Hospitality should be shown to even one's foe when he comes to one's house. The tree withdraws not its shade from even the person that approaches it for cutting it down.[5] One should, with scrupulous care, do the duties of hospitality towards a person that craves for shelter. Indeed, one is especially bound to do so if one happens to lead a life of domesticity that consists of the five sacrifices. If one, while leading a life of domesticity, does not, from want of judgment, perform the five sacrifices, one loses, according to the scriptures, both this and the next world.[7] Tell me then trustfully and in intelligible words what thy wishes are! I will accomplish them all. Do not set thy heart on grief![8]—Hearing these words of the bird, the fowler replied unto him, saying,—I am stiff with cold. Let provision be made for warming me![9]—Thus addressed, the bird gathered together a number of dry leaves on the ground, and

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* Literally, 'thou art at home,' meaning I will not spare any trouble in making thee feel and enjoy all the comforts of home in this place.—T.

taking a single leaf in his beaks speedily went away for fetching fire.[10] Proceeding to a spot where fire is kept, he obtained a little fire and came back to the spot. He then set fire to those dry leaves,[11] and when they blazed forth into a vigorous conflagration, he addressed his guest, saying,—Do thou trustfully and without fear warm thy limbs![12]—Thus addressed, the fowler said,—So be it!—and set himself to warm his stiffened limbs. Recovering (as it were) his life-breaths, the fowler said unto his winged host,[13]—Hunger is afflicting me. I wish thee to give me some food!—Hearing his words the bird said,[14]—I have no stores by which to appease thy hunger! We, denizens of the woods, always live upon what we get every day.[15] Like the ascetics of the forest we never hoard for the morrow!'—Having said these words, the bird's face became pale (from shame).[16] He began to reflect silently as to what he should do and mentally deprecated his own method of living.[17] Soon, however, his mind became clear. Addressing the slaughterer of his species, the bird said,—I shall gratify thee! Wait for a moment![18]—Saying these words he ignited a fire with the help of some dry leaves, and filled with joy, said,[19]—I heard in former days from high-souled *Rishis* and gods and *Pitris* that there is great merit in honoring a guest.[20] O amiable one, be kind to me! I tell thee truly that my heart is set upon honoring thee that art my guest![21]—Having formed this resolution, the high-souled bird, with a smiling face, thrice circumambulated that fire and then entered its flames.[22] Beholding the bird enter that fire, the fowler began to think, and asked himself, —What have I done![23] Alas, dark and terrible will be my sin, without doubt, in consequence of my own acts! I am exceedingly cruel and worthy of reprobation![24]—Indeed, observing the bird lay down his life, the fowler, deprecating his own acts, began to indulge in copious lamentations like these.' "[25]

SECTION CXLVII.

"Bhishma said,—'The fowler, seeing the pigeon fall into the fire, became filled with compassion and once more said,[1]—Alas, cruel and senseless that I am, what have I done! I am certainly a mean wretch! Great will be my sin for everlasting years![2]—Indulging in such self-reproaches he began to say repeatedly,—I am unworthy of credit! My understanding is wicked! I am ever sinful in my resolves![3] Alas, abandoning all kinds of honorable occupation, I have become a fowler! A cruel wretch that I am, without doubt, this high-souled pigeon, by laying down his own life, has read me a grave lesson![4] Abandoning wives and sons, I shall certainly cast off my very life-breaths that are so dear! The high-souled pigeon has taught me that duty![5] From this day, denying every comfort to my body, I shall wear it out even as a shallow tank in the season of summer![6] Capable of bearing hunger, thirst, and penances, reduced to emaciation, and covered with visible veins all over, I shall, by diverse kinds of fasts, practise such vows as have a reference to the other world![7] Alas, by giving up his body, the pigeon has shown the worship that should be paid to a guest! Taught by his example, I shall henceforth practise righteousness. Righteousness is the highest refuge (of all creatures)! Indeed, I shall practise such righteousness as has been seen in the righteous pigeon, that foremost of all winged creatures![8]—Having formed such a resolution and said these words, that fowler, once of fierce deeds, proceeded to make an unreturning tour of the world,* observing for the while the most rigid vows.[9] He threw away his stout staff, his sharp-pointed iron-stick, his nets and springes, and his iron cage, and set at liberty the she-pigeon that he had seized and immured.' "[10]

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* *Mahāprasthāna* is literally an unreturning departure. When a person leaves home for wandering through the world till death puts a stop to his wanderings, he is said to go on *Mahāprasthāna*.—T.

SECTION CXLVIII.

"Bhishma said,—'After the fowler had left that spot, the she-pigeon, remembering her husband and afflicted with grief on his account, wept copiously and indulged in these lamentations:[1]—I cannot, O dear lord, recollect a single instance of thy having done me an injury! Widows, even if mothers of many children, are still miserable! Bereft of husband, a woman becomes helpless and an object of pity with her friends.[2] I was always cherished by thee, and in consequence of the great respect thou hadst for me I was always honored by thee with sweet, agreeable, charming, and delightful words![3] I sported with thee in valleys, in springs of rivers, and on delightful tops of trees![4] I was also made happy by thee while roving with thee through the skies! I used to sport with thee before, O dear lord, but where are those joys now?[5] Limited are the gifts of the father, of the brother, and of the son to a woman. The gifts that her husband alone makes to her are unlimited! What woman is there that would not, therefore, adore her lord?[6] A woman has no protector like her lord, and no happiness like her lord. Abandoning all her wealth and possessions, a woman should take to her lord as her only refuge.[7] Life here is of no use to me, O lord, now that I am separated from thee! What chaste woman is there that would, when deprived of her lord, venture to bear the burden of life?[8]—Filled with sorrow and indulging in such piteous lamentations, the she-pigeon, devoted to her lord, cast herself on the blazing fire.[9] She then beheld her (deceased) husband adorned with bracelets, seated on a (celestial) car, and adored by many high-souled and meritorious beings standing around him.[10] Indeed, there he was in the firmament, decked with fine garlands and attired in excellent robes, and adorned with every ornament. Around him were innumerable celestial cars ridden by beings who had acted meritoriously while in this world.[11] Seated on his own celestial car, the bird ascended to heaven, and obtaining proper honors for his deeds in this world, continued to sport in joy, accompanied by his wife.'"[12]

SECTION CXLIX.

"Bhishma said,—'The fowler, O king, happened to see that pair while seated on their celestial car. Beholding the couple he became filled with sorrow (at the thought of his own misfortune) and began to reflect upon the means of obtaining the same end.[1] And he said to himself,—I must, by austerities like those of the pigeon, attain to such a high end!—Having formed this resolution, the fowler, who had lived by the slaughter of birds, set out on an unreturning journey.[2] Without any endeavor (for obtaining food) and living upon air alone, he cast off all affections from desire of acquiring heaven.[3] After he had proceeded for some distance, he saw an extensive and delightful lake full of cool and pure water, adorned with lotuses and teeming with diverse kinds of water-fowl.[4] Without doubt, the very sight of such a lake is capable of slaking the desire for drink of a thirsty person. Emaciated with fasts, the fowler, however, O king,[5] without casting his eyes upon it, gladly penetrated a forest inhabited by beasts of prey, having ascertained previously its wide extent. After he had entered the forest, he became much afflicted by sharp-pointed thorns.[6] Lascerated and torn by prickles, and covered all over with blood, he began to wander in that forest destitute of men but abounding with animals of diverse species.[7] Sometime after, in consequence of the friction of some mighty trees caused by a powerful wind, a widespread conflagration arose.[8] The raging element, displaying a splendour like to what it assumes at the end of the *Yuga*, began to consume that large forest teeming with tall trees and thick bushes and creepers.[9] Indeed, with flames fanned by the wind and myriads of sparks flying about in all directions, the all-consuming deity began to burn that dense forest abounding with birds and beasts.[10] The fowler, desirous of casting off his body, ran with a delighted heart towards that spreading conflagration.[11] Consumed by that fire the fowler became cleansed of all his sins and attained, O best of the Bharatas, to high success.[12] The fever of his

heart dispelled, he at last beheld himself in heaven, shining in splendour like Indra in the midst of *Yakshas* and *Gandharvas* and persons crowned with ascetic success.[13] Thus, indeed, the pigeon and his devoted spouse, with the fowler, ascended to heaven for their meritorious acts.[14] The woman who thus follows her lord speedily ascends to heaven and shines in splendour there like the she-pigeon of whom I have spoken.[15] Even this is the old history of the high-souled fowler and the pigeon. Even thus did they earn a highly meritorious end by their righteous acts.[16] No evil befalls the person who listens every day to this story or who recites it every day, even if error invades his mind.*[17] O Yudhishthira, O foremost of all righteous persons, the protection of a suppliant is truly a high act of merit! Even the slayer of a cow, by practising this duty, may be cleansed of sin.[18] That man, however, will never be cleansed who slays a suppliant. By listening to this sacred and sin-cleansing story one becomes freed from distress and attains to heaven at last.'"[19]

SECTION CL.

"Yudhishthira said,—'O best of the Bharatas, when a person commits sin from want of judgment, how may he be cleansed from it? Tell me everything about it!'[1]

"Bhishma said,—'I shall in this connection recite to thee the old narrative, applauded by the *Rishis*, of what the regenerate Indrota, the son of Cunaka, said unto Janamejaya.[2] There was, in days of yore, a king possessed of great energy, called Janamejaya, who was the son of Parikshit. That lord of Earth on one occasion, from want of judgment, became guilty of killing a Brāhmana.[3] Upon this, all the Brāhmanas together with his priests abandoned him. Burning day and night with regret, the king retired into the woods.[4] Deserted by his subjects too, he took this step for achieving high merit. Consumed by repentance, the monarch underwent the most

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* The theory is that all distresses arise originally from mental error which clouds the understanding. Vide *Bhagavadgitā*.—T.

rigid austerities.[5] For washing himself of the sin of Brāhmanicide he interrogated many Brāhmanas, and wandered from country to country over the whole Earth![6] I shall now tell thee the story of his expiation. Burning with the remembrance of his sinful act, Janamejaya wandered about.[7] One day, in course of his wanderings, he met Indrota, the son of Cunaka, of rigid vows, and approaching him touched his feet.[8] The sage, beholding the king before him, reproved him gravely, saying,—Thou hast committed a great sin. Thou hast been guilty of fœticide. Why hast thou come here?[9] What business hast thou with us? Do not touch me by any means! Go, go away! Thy presence does not give us pleasure![10] Thy person smells like blood. Thy appearance is like that of a corpse. Though impure, thou seemest to be pure, and though dead thou movest like a living being![11] Dead within, thou art of impure soul, for thou art ever intent upon sin! Though thou sleepest and wakest, thy life, however, is passed in great misery![12] Thy life, O king, is useless! Thou livest most miserably! Thou hast been created for ignoble and sinful deeds.[13] Sires wish for sons from desire of obtaining diverse kinds of blessings, and hoping they would perform penances and sacrifices, worship the gods, and practise renunciation.*[14] Behold, the whole race of thy ancestors has fallen into hell in consequence of thy acts! All the hopes thy sires had placed upon thee have become fruitless![15] Thou livest in vain, for thou art always inspired with hatred and malice towards the Brāhmanas,—them, that is, by worshipping whom other men obtain long life, fame, and heaven![16] Leaving this world (when the time comes), thou shalt have to fall (into hell) with head downwards and remain in that posture for innumerable years in consequence of thy sinful deeds![17] There thou shalt be tortured by vultures and peacocks having iron beaks. Returning thence into this world, thou shalt have to take birth in a wretched order of creatures![18] If thou thinkest, O king, that this world is nothing and that the next world is the shadow of

* Making gifts, &c.—T.

a shadow, the myrmidons of Yama in the infernal regions will convince thee, dispelling thy unbelief!' "[19]—

SECTION CLI.

"Bhishma said,—'Thus addressed, Janamejaya replied unto the sage, saying,—Thou rebukest one that deserves to be rebuked! Thou censurest one that is deserving of censure![1] Thou upbraidest me and my acts. I implore thee to be graceful towards me! All my acts have been sinful. I burn, however, with repentance as if I am in the midst of blazing fire![2] My mind, in remembrance of my deeds, is exceedingly cheerless. Verily, I am much afraid of Yama![3] How can I bear to live without extracting that dart from my heart? O Caunaka, suppressing all thy wrath, instruct me now![4] Formerly I used to show great regard for Brāhmanas. I solemnly declare that I shall once more show the same regard for them! Let not my line be extinct! Let not the race in which I am born sink into the dust![5] It is not proper that they who have wronged Brāhmanas and have for that, in consequence of the injunctions of the Vedas, forfeited all claim to the respect of the world and to social intercourse with their fellowmen, should have any bearer of their names for continuing their races![6] I am overwhelmed with despair. I, therefore, repeat my resolves (about mending my conduct). I pray you to protect me like sages that do not accept gifts protecting the poor.[7] Sinful wights abstaining from sacrifices never attain to heaven.* Leaving (this world), they have to pass their time in the pits of hell like Pulindas and Khasas.†[8] Ignorant as I am, give me wisdom like a learned preceptor to his pupil or like a sire to his son! Be gratified with me, O Caunaka![9]—

"'Caunaka said,—What wonder is there that a person

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* Here *amum* (the accusative of *adas*) evidently means 'that' and not 'this.' I think the reference, therefore, is to heaven and not to this world.—T.

† These are *Mleccha* tribes of impure behaviour.—T.

destitute of wisdom should do many improper acts? Knowing this, a person of real wisdom is never angry with creatures (when they become guilty of folly).*[10] By ascending upon the top of wisdom's palace, one grieves for others, one's own self being then too pure for becoming an object of other people's grief. In consequence of one's wisdom one surveys all creatures in the world like a person on a mountain-top surveying people below.[11] The person who becomes an object of censure with good men, who hates good men and who hides himself from their view, never succeeds in obtaining any blessing and never understands the propriety of acts.[12]† Thou knowest what the energy and the nobility of the Brāhmana is as laid down in the Veda and other scriptures. Act now in such a way that tranquillity of heart may be thine and let Brāhmanas be thy refuge![13] If the Brāhmanas cease to be angry with thee, that will ensure thy felicity in heaven. If, again, thou repentest in sin, thy sight will be clear and thou wilt succeed in beholding righteousness![14]—

"'Janamejaya said,—I am repenting for my sins. I will never again seek to extinguish virtue! I desire to obtain blessedness. Be thou gratified with me![15]—

"'Caunaka said,—Dispelling arrogance and pride, O king, I wish thee to show regard for me!‡ Employ thyself in the good of all creatures, ever remembering the mandates of righteousness.[16] I am not reproving thee from fear or narrowness of mind or covetousness! Listen now, with these Brāhmanas here, to the words of truth I utter![17] I do not ask for anything. I shall, however, instruct thee in the ways of righteousness. All persons will croak and bray and cry fie on me (for what I am going to do).[18] They will even call me sinful. My kinsmen and friends will discard me.§

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* The Bombay edition reads this verse differently.—T.

† Read differently in the Bombay edition.—T.

‡ *I. e.*, for my instructions.—T.

§ So great was the repugnance felt for the slayer of a Brāhmana that to even talk with him was regarded a sin. To instruct such a man in the truths of the Vedas and of morality was to desecrate religion itself.—T.

Without doubt, however, my kinsmen and friends, hearing the words I speak, will succeed in vigorously crossing the difficulties of life.[19] Some that are possessed of great wisdom will understand (my motives) rightly. Know, O child, what my views are, O Bhārata, in respect of the Brāhmanas![20] Do thou (after listening to me) act in such a way that they may, through my efforts, obtain every blessing! Do thou also, O king, pledge thy word that thou wilt not again injure the Brāhmanas![21] —

"'Janamejaya said,—I swear, touching even thy feet, that I shall never again, in thought, word, or deed, injure the Brāhmanas!—'"[22]

SECTION CLII.

"'Caunaka said,—I shall for these reasons discourse to thee of righteousness, to thee whose heart has been exceedingly agitated! Possessed of knowledge and great strength, and with a contented heart, thou seekest righteousness of thy own will![1] A king, first becoming exceedingly stern, then shows compassion and does good to all creatures by his acts. This is certainly very wonderful.[2] People say that that king who commences with sternness burns the whole world. Thou wert stern before. But thou turnest thy eyes on righteousness now![3] Forsaking luxurious food and all articles of enjoyment, thou hast betaken thyself for a long time to rigid penances. All this, O Janamejaya, is certain to appear wonderful to those kings that are sunk in sin.[4] That he who has affluence should become liberal, or that he who is endued with wealth of asceticism should become reluctant to spend it, is not at all wonderful. It has been said that the one does not live at a distance from the other.*[5] That which

* This version of 5 is offered tentatively. That a person possessed of affluence should become charitable is not wonderful. An ascetic, again, is very unwilling to exercise his power. (Witness Agastya's unwillingness to create wealth for gratifying his spouse). What is meant by these two persons not living at a distance from each other is that the same cause which makes an affluent person charitable operates to make an ascetic careful of the kind of wealth he has.—T.

is ill-judged produces misery in abundance. That, on the other hand, which is accomplished with the aid of sound judgment leads to excellent results.*[6] Sacrifice, gift, compassion, the Vedas, and truth, O lord of Earth,—these five,—are cleansing. The sixth is penance well-performed. This last, O Janamejaya, is highly cleansing for kings.[7] By betaking thyself to it properly, thou art certain to earn great merit and blessedness. Sojourn to sacred spots has also been said to be highly cleansing.[8] In this connection are cited the following verse sung by Yayāti :—That mortal who would earn life and longevity should, after having performed sacrifices with devotion, renounce them (in old age) and practise penances.[9]—The field of Kuru has been said to be sacred. The river Saraswati has been said to be more so. The *tirthas* of the Saraswati are more sacred than the Saraswati herself; and the *tirtha* called Prithudaka is more sacred than all the *tirthas* of the Saraswati. One that has bathed in Prithudaka and drunk its waters will not have to grieve for a premature death.[10] Thou shouldst go to *Mahasaras*, to all the *tirthas* designated by the name of Pushkara, to Prabhāsa, to the northern lake Mānasa, and to Kālodaka. Thou shalt then regain life and acquire longevity.[11] Lake Mānasa is on the spot where the Saraswati and the Driçadwati mingle with each other. A person possessed of Vedic knowledge should bathe in these places. Manu has said that liberality is the best of all duties, and that renunciation is better than liberality.[12] In this connection is cited the following verse composed by Satyavat. (One should act) as a child full of simplicity and destitute of either merit or sin.[13] As regards all creatures there is in this world neither misery nor happiness. (That which is called misery and that which is called happiness are the results of a diswrought imagination). Even this is the true nature of all living creatures.[14] Of all creatures, their lives are superior who have betaken themselves to renunciation and abstained from acts both meritorious and sinful. I shall now tell thee those acts which

* That which is *asamikshitam* is *samagram kārpanyam*.—T.

are best for a king.[15] By putting forth thy might and liberality do thou conquer heaven, O king! That man who possesses the attributes of might and energy succeeds in attaining to righteousness.*[16] Do thou rule the Earth, O king, for the sake of the Brāhmanas and for the sake of happiness. Thou usedst formerly to condemn the Brāhmanas. Do thou gratify them now.[17] Though they have cried fie on thee and though they have deserted thee, do thou still, guided by knowledge of self, solemnly pledge thyself never to injure them! Engaged in acts proper for thee, seek what is for thy highest good.[18] Amongst rulers some one becomes as cool as snow; some one, as fierce as fire; some one becomes like a plough (uprooting all enemies); and some one, again, becomes like a thunder-bolt (suddenly scorching his foes).[19] He who wishes to prevent self-destruction should never mix with wicked wights for general or special reasons.[20] From a sinful act committed only once, one may cleanse one's self by repenting for it. From a sinful act committed twice, one may cleanse one's self by vowing never to commit it again.[21] From such an act committed thrice, one may cleanse one's self by the resolution to bear one's self righteously ever afterwards. By committing such an act repeatedly, one may cleanse one's self by a sojourn to sacred places. One who is desirous of obtaining prosperity should do all that results in blessedness.[22] They who live amidst fragrant odors themselves become fragrant in consequence. They, on the other hand, who live in the midst of foul stench themselves become foul.[23] One devoted to the practice of ascetic penances is soon cleansed of all one's sins. By worshipping the (*homa*) fire for a year, one stained by diverse sins becomes purified.[24] One guilty of fœticide is cleansed by worshipping the fire for three years. One guilty of fœticide becomes cleansed at even a hundred *Yojanas* from Mahāsara, or the *tirthas* called Pushkara, or Prabhāsa, or Mānasa on the north, if only one

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* Nilakantha explains that *vala* here means patience (strength to bear), and *ojas* (energy) means restraint of the senses.—T.

sets out for any of them.*[25] A slayer of creatures is cleansed of his sins by saving from imminent peril as many creatures of that particular species as have been slain by him.[26] Manu has said that by diving in water after thrice reciting the *Aghamarshana mantras*, one reaps the fruits of the final bath in a Horse-sacrifice.†[27] Such an act very soon cleanses one of all one's sins, and one regains in consequence the esteem of the world. All creatures become obedient to such a person, like helpless idiots (obedient to those that surround them).[28] The gods and *Asuras*, in days of yore, approaching the celestial preceptor Vrihaspati, O king, humbly enquired of him, saying,—Thou knowest, O great *Rishi*, the fruits of virtue, as also the fruits of those other acts that lead to hell in the next world.[29] Does not that person succeed in liberating himself from both merit and sin with whom the two (weal and woe) are equal? Tell us, O great *Rishi*, what the fruits of righteousness are, and how does a righteous person dispel his sins?[30]—

"'Vrihaspati answered,—If, having committed sin through folly, one does meritorious acts understanding their nature, one succeeds, by such righteousness, in cleansing one's self from sin even as a piece of dirty cloth is washed clean by means of some saline substance.[31] One should not boast after having committed sin. By having recourse to faith and by freeing one's self from malice, one succeeds in obtaining blessedness.[32] That person who covers the faults, even when exposed, of good men, obtains blessedness even after commit-

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* Both the vernacular translators have rendered the second line of verse 25 wrongly. They seem to think that a person by setting out for any of the sacred waters from a distance of a hundred *yojanas* becomes cleansed. If this meaning be accepted, then no man who lives *within* a hundred *yojanas* of any of them has any chance of being cleansed. The sense, of course, is that such is the efficacy of these *tirthas* that a man becomes cleansed by approaching even to a spot within a hundred *yojanas* of their several sites.—T.

† These *mantras* form a part of the morning, noon, and evening prayer of every Brāhmana. Aghamarshana was a Vedic *Rishi* of great sanctity.—T.

ting faults.[33] As the sun rising at morn dispels all darkness, one dispels all one's sins by acting righteously.—'[34]

"Bhishma continued,—'Indrota the son of Cunaka, having said these words unto king Janamejaya, assisted him, by his ministrations, in the performance of the Horse-sacrifice.[35] The king, cleansed of his sins, and regaining blessedness, shone with splendour like a blazing fire, and that slayer of foes then entered his kingdom like Soma in his full form entering heaven.' "[36]

SECTION CLIII.

"Yudhishthira said,—'Hast thou, O grandsire, ever seen or heard of any mortal restored to life after having succumbed to death?'[1]

"Bhishma said,—'Listen, O king, to this story of the discourse between a vulture and a jackal as it happened of old. Indeed, the occurrence took place in the forest of Naimisha.[2] Once upon a time a Brāhmana had, after great difficulties, obtained a son of large expansive eyes. The child died of infantile convulsions.[3] Some (amongst his kinsmen), exceedingly agitated by grief and indulging in loud lamentations, took up the boy of tender years, that sole wealth of his family.[4] Taking the deceased child they proceeded in the direction of the crematorium. Arrived there they began to take the child from one another's breast and cry more bitterly in grief.[5] Recollecting with heavy hearts the former speeches of their darling again and again, they were unable to return home casting the body on the bare ground.[6] Summoned by their cries, a vulture came there and said these words:—Go ye away and do not tarry, ye that have to cast off but one child![7] Kinsmen always go away leaving on this spot thousands of men and thousands of women brought here in course of Time.[8] Behold, the whole universe is subject to weal and woe! Union and disunion may be seen in turns.[9] They that have come to the crematorium bringing with them the dead bodies of kinsmen, and they that sit by those bodies (from affection), themselves disappear from the world in consequence of their

own acts when the allotted periods of their own lives run out.[10] There is no need of your lingering in the crematorium, this horrible place, that is full of vultures and jackals and that abounds with skeletons and inspires every creature with dread![11] Whether friend or foe, no one ever comes back to life having once succumbed to the power of Time. Such, indeed, is the fate of all creatures.[12] In this world of mortals, every one that is born is sure to die. Who shall restore to life one that is dead and gone on the way ordained by the Destroyer?[13] At this hour when men are about to close their daily toil, the Sun is retiring to the *Asta* hills. Go ye to your homes, casting off this affection for the child![14]—Hearing these words of the vulture, the grief of the kinsmen seemed to abate, and placing the child on the bare ground they prepared to go away.[15] Assuring themselves of the fact that the child had died and despairing of seeing him again, they began to retrace their steps, indulging in loud lamentations.[16] Assured beyond doubt, and despairing of restoring the dead to life, they cast off that offspring of their race, and prepared to turn back from that spot.[17] At this time a jackal, black as a raven, issued out of his hole and addressed those departing kinsmen, saying,—Surely, ye that are kinsmen of that deceased child have no affection![18] There the Sun still shineth in the sky, ye fools! Indulge your feelings, without fear! Multifarious are the virtues of the hour. This one may come back to life![19] Spreading a few blades of *Kuça* grass on the ground and abandoning that dear child on the crematorium, why do ye go away with hearts of steel and casting off every affection for the darling?[20] Surely, ye have no affection for that sweet-speeched child of tender years, whose words, soon as they left his lips, used to gladden you greatly![21] Behold the affection that even birds and beasts bear towards their offspring! Theirs is no return for bringing up their young ones![22] Like the sacrifices of the *Rishis* (that are never undertaken from desire of fruit or rewards) the affection of quadrupeds, of birds, and insects, bears no reward in heaven.[23] Though delighting in their children, they are never seen to derive any benefit

from the latter either here or hereafter. Yet they cherish their young ones with affection![24] Their children, growing up, never cherish them in age. Yet are not they grieved when they do not behold their little ones?[25] Where, indeed, is affection to be seen in human beings that they would own the influence of grief?* Where would you go leaving here this child who is the perpetuater of his race?[26] Do you shed tears for him for some time, and do you look at him a little longer with affection! Objects so dear are, indeed, difficult to abandon.[27] It is friends and not others that wait by the side of him that is weak, of him that is prosecuted in a court of law, of him that is borne towards the crematorium.[28] Life-breaths are dear unto all, and all feel the influence of affection. Behold the affection that is cherished by even those that belong to the intermediate species![†][29] How, indeed, can you go away, casting off this boy of eyes large as the petals of the lotus, and handsome as a newly-married youth washed clean and adorned with floral garlands?[30]—Hearing these words of the jackal that had been indulging in such expressions of touching grief, the men turned back for the sake of the corpse.[31]

"'The vulture said,—Alas, ye men destitute of strength of mind, why do ye turn back at the bidding of a cruel and mean jackal of little intelligence?[32] Why do you mourn for that compound of five elements deserted by their presiding deities, no longer tenanted (by the soul), motionless, and stiff as a piece of wood? Why do you not grieve for your own selves?[33] Do you practise austere penances by which you will succeed in cleansing yourselves from sin! Everything may be had by means of penances. What will lamentations do?[34] Ill-luck is born with the body.[‡] It is in

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* In the first line of 26 the correct reading is *Kutah* and not *Kritah* as adopted by the Burdwan translators.—T.

† *I. e.*, beasts and birds. The vernacular translators wrongly render it—'Behold the affection that is cherished by those that are good towards even the beasts and birds!'—T.

‡ The correct reading is *Murttinā* (as in the Bombay text) and not *Mrityunā*. The Burdwan version adopts the incorrect reading.—T.

consequence of that ill-luck that this boy has departed, plunging you into infinite grief![35] Wealth, kine, gold, precious gems, children, all have their root in penances. Penances again are the result of *yoga* (union of the soul with Godhead).[36] Amongst creatures, the measure of weal or woe is dependant on the acts of a previous life. Indeed, every creature comes into the world, taking with him his own measure of weal and woe.[37] The son is not bound by the acts of the sire, or the sire by those of the son. Bound by their own acts good and bad, all have to travel by this common road.[38] Duly practise all the duties, and abstain from acts of unrighteousness! Reverentially wait, according to the directions of the scriptures, upon the gods and the Brāhmanas![39] Cast off sorrow and cheerlessness, and abstain from parental affection! Leave the child on this exposed ground, and go ye away without delay![40] The acter alone enjoys the fruits of acts, good or bad, that he does. What concern have kinsmen with them?[41] Casting off a (deceased) kinsman however dear, kinsmen leave this spot. With eyes bathed in tears, they go away, ceasing to display affection for the dead.[42] Wise or ignorant, rich or poor, every one succumbs to Time, endued with acts good and bad.[43] What will you do by mourning? Why do you grieve for one that is dead? Time is the lord of all, and in obedience to his very nature he casts an equal eye on all things.[44] In pride of youth or in helpless infancy, bearing the weight of years or lying in the mother's womb, every one is subject to be assailed by Death. Such, indeed, is the course of the world!—[45]

"'The jackal said,—Alas, the affection cherished by your weeping selves that are overwhelmed with grief for your deceased child has been lessened by that light-brained vulture![46] Even this must be the case, since in consequence of his well-applied words fraught with tranquillity and capable of producing conviction, there that one goes back to the town, casting off affection that is so difficult to abandon![47] Alas, I had supposed that great is the grief felt by men indulging in loud lamentations for the death of a child and for the corpse on a crematorium, like that of kine bereft of calves![48]

Today, however, I understand what the measure of grief is of human beings on earth! Witnessing their great affection I had shed tears myself![49] (It seems however, that their affection is not strong!) One should always exert. Thence does one succeed through destiny. Exertion and destiny, joining together, produce fruits.[50] One should always exert with hopefulness. How can happiness be had from despondency? Objects of desire may be won by resolution. Why then do you go back so heartlessly?[51] Where do you go, abandoning in the wilderness this son of your own loins, this perpetuater of the race of his sires?[52] Stay here till the sun sets and the evening twilight comes. You may then take away this boy with yourselves or stay here with him![53]—

"'The vulture said,—I am, ye men, a full thousand years of age today, but I have never seen a dead creature, male or female or of ambiguous sex, revive after death![54] Some die in the womb; some die soon after birth; some die (in infancy) while crawling (on all fours); some die in youth; and some in old age.[55] The fortunes of all creatures, including even beasts and birds, are unstable. The periods of life of all mobile and immobile creatures are fixed beforehand.[56] Bereaved of spouses and dear ones and filled with sorrow for (the death of) children, men leave this spot every day with agonised hearts for returning home.[57] Leaving on this spot both friends and foes numbering by thousands, kinsmen afflicted with grief go back to their homes.[58] Cast off this lifeless body which has no longer any animal heat in it and which is as stiff as a piece of wood! Why then do you not go away, leaving the body of this child which has become like a piece of wood and whose life has entered a new body?[59] This affection (which ye are displaying) is unmeaning, and this hugging of the child is fruitless. He does not see with his eyes or hear with his ears.[60] Leaving him here, go ye away without delay![61] Thus addressed by me in words which are apparently cruel but which in reality are fraught with reason and have a direct bearing with the high religion of emancipation, go ye back to your respective homes![62]— Addressed thus by the vulture endued with wisdom and know-

ledge and capable of imparting intelligence and awakening the understanding, those men prepared themselves to turn their backs upon the crematorium. Grief, indeed, increaseth to twice its measure at sight of its object and at the remembrance of the acts of that object (in life).[63] Having heard these words of the vulture, the men resolved to leave the spot. Just at that time the jackal, coming thither with quick steps, cast his eyes on the child lying in the sleep of death.[64]

"'The jackal said,—Why, indeed, do you leave, at the vulture's bidding, this child of golden complexion, adorned with ornaments, and capable of giving the obsequial cake to his ancestors ?[65] If you abandon him, your affection will not come to an end, nor these piteous lamentations ! On the other hand, your grief will certainly be greater.[66] It is heard that a Cudra named Camvuka having been slain and righteousness having been upheld by Rāma of true prowess, a (dead) Brāhmana child was restored to life.*[67] Similarly the son of the royal sage Cweta had died (prematurely). But the monarch, devoted to virtue, succeeded in reviving his dead child.[68] After the same manner, in your case also, some sage or deity may be willing to grant your desire and show compassion to you that are crying so piteously ![9]—Thus addressed by the jackal, the men, afflicted with grief and full of affection for the child, retraced their steps, and placing the child's head on their laps one after another, began to indulge in copious lamentations. Summoned by their cries, the vulture, coming to that spot, once more spoke unto them as follows.

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* The allusion is to the story of Rāma having restored a dead Brāhmana boy. During Rāma's righteous reign there were no premature deaths in his kingdom. It happened, however, one day that a Brāhmana father came to Rāma's court and complained of the premature death of his son. Rāma instantly began to enquire after the cause. Some sinful act in some corner of the kingdom, it was suspected, had caused the deed. Soon enough Rāma discovered a Cudra of the name of Camvuka engaged in the heart of a deep forest in ascetic penances. The king instantly cut off the man's head inasmuch as a Cudra by birth had no right to do what that man was doing. As soon as righteousness was upheld, the deceased Brāhmana boy revived. (*Rāmāyana, Uttara kāndam*).—T.

"'The vulture said,—Why are you bathing this child with your tears? Why are you pressing him in this fashion with the touch of your palms? At the command of the grim king of justice the child has been sent to that sleep which knows no waking.[71] Those that are endued with the merit of penances, those that are possessed of wealth, those that have great intelligence, in fact, all succumb to death. Even this is the place intended for the dead.[72] It is always to be seen that kinsmen, casting off thousands of kinsmen young and old, pass their nights and days in grief, rolling on the bare ground.[73] Cease this ardour in putting on the trappings of woe. That this child would come back to life is what passes belief.[74] He will not get back his life at the bidding of the jackal. If a person once dies and takes leave of his body, his body never regains animation.[75] Hundreds of jackals, by laying down their own lives,* will not succeed in reviving this child in hundreds of years.[76] If, however, Rudra, or Kumāra, or Brahman, or Vishnu, grant him a boon, then only may this child come back to life![77] Neither the shedding of tears, nor the drawing of long sighs, nor copious lamentations, will bring back this one to life![78] Myself, the jackal, you all, and all the kinsmen of this one, with all our merits and sins, are on the same road (that this one has taken).[79] For this reason one possessed of wisdom should, from a distance, avoid behaviour that displeases others, harsh speeches, the infliction of injury on others, the enjoyment of other people's wives, and sin and falsehood![80] Carefully seek righteousness, truth, the good of others, justice, compassion for all creatures, sincerity, and honesty![81] They incur sin who, while living, do not cast their eyes upon their mothers and fathers and kinsmen and friends![82] What will you do, by crying, for him after death, that sees not with his eyes and that stirs not in the least?[83]—Thus addressed, the men, overwhelmed with sorrow and burning with grief on account of their affection for the child, departed for their homes, leaving the body (on the crematorium).[84]

* Literally, 'by giving up their own bodies.'—T.

"'The jackal said,—Alas, terrible is this world of mortals! Here no creature can escape. Every creature's period of life, again, is short. Beloved friends are always departing.[86] It abounds with vanities and falsehoods, with accusations and evil reports! Beholding again this incident that enhances pain and grief, I do not for a moment like this world of men![86] Alas, fie on you, ye men, that thus turn back, like foolish persons, at the vulture's bidding, though you are burning with grief on account of the death of this child![87] Ye cruel wights, how can you go away, casting off parental affection upon hearing the words of a sinful vulture of uncleansed soul?[88] Happiness is followed by misery, and misery by happiness. In this world which is enveloped by both happiness and misery, none of these two exists uninterruptedly.[89] Ye men of little understandings, whither would ye go, casting off on the bare ground this child of so much beauty, this son that is an ornament of your race?[90] Verily, I cannot dispel the idea from my mind that this child endued with comeliness and youth and blazing with beauty is alive![91] It is not meet that he should die.* It seems that ye are sure to obtain happiness! Ye that are afflicted with grief on account of the death of this child will surely have good luck today![92] Anticipating the probability of inconvenience and pain (if you remain here for the night) and fixing your hearts on your own comfort, whither would you, like persons of little intelligence, go, leaving this darling?†—'[93]

"Bhishma continued,—'Even thus, O king, the kinsmen of the deceased child, unable to decide upon what they should do, were, for the accomplishment of his own purpose, induced by that sinful jackal who uttered agreeable falsehoods,—that denizen of the crematorium who wandered every night in quest of food,—to stay in that place.[94-95]

"'The Vulture said,—Dreadful is this spot, this wilderness, that resounds with the screech of owls and teems with

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* *I. e.*, he is sure to come back to life.—T.

† Verse 92 and the first line of 93 are differently read in the Bombay text. The Bengal readings are better.—T.

spirits and *Yakshas* and *Rākshasas*.[96] Terrible and awful, its aspect is like that of a mass of blue clouds. Casting off the dead body, finish the funeral rites![97] Indeed, throwing away the body, accomplish those rites before the sun sets and before the points of the horizon become enveloped in gloom![98] The hawks are uttering their harsh cries. Jackals are howling fiercely. Lions are roaring. The sun is setting.[99] The trees on the crematorium are assuming a dark hue in consequence of the blue smoke of the funeral pyres. The carnivorous denizens of this place, afflicted with hunger, are yelling in rage.[100] All those creatures of horrible forms that live in this frightful place, all those carnivorous animals of grim features that haunt this desert, will soon assail you.[101] This wilderness is certainly frightful. Danger will overtake you.[102] Indeed, if you listen to these false and fruitless words of the jackal against your own good sense, verily, all of you are sure to be destroyed![103]—

"'The jackal said,—Stay where you are! There is no fear even in this desert as long as the sun shines. Till the god of day sets, do ye remain here hopefully, induced by parental affection![104] Without any fear, indulging in lamentations as ye please, continue to look at this child with eyes of affection. Frightful though this wilderness be, no danger will overtake you.[105] In reality this wilderness presents an aspect of quiet and peace. It is here that the *Pitris* by thousands took leave of the world. Wait as long as the sun shines! What are this vulture's words to you?[106] If with stupified understandings ye accept the cruel and harsh speeches of the vulture, then your child will never come back to life!'[107]—

"Bhishma continued,—'The vulture then addressed those men, saying that the sun had set. The jackal said that it was not so. Both the vulture and the jackal felt the pangs of hunger and thus addressed the kinsmen of the dead child.[108] Both of them had girded up their loins for accomplishing their respective purposes. Exhausted with hunger and thirst, they thus disputed, having recourse to the scriptures.[109] Moved (alternately) by these words, sweet as nectar, of those two creatures, *viz.*, the bird and the beast, both of whom were

endued with the wisdom of knowledge, the kinsmen at one time wished to go away and at another to stay there.[110] At last, moved by grief and cheerlessness, they waited there, indulging in bitter lamentations. They did not know that the beast and the bird, skilled in accomplishing their own purposes, had only stupified them (by their addresses).[111] While the bird and the beast, both possessed of wisdom, were thus disputing and while the kinsmen of the deceased child sat listening to them, the great god Cankara, urged by his divine spouse (Umā), came there with eyes bathed in tears of compassion.[112] Addressing the kinsmen of the deceased child, the god said,—I am Cankara the giver of boons!—With hearts heavy with grief, those men prostrated themselves before the great deity and said unto him in reply,[113]—Bereft of this one who was our only child, all of us are on the point of death! It behoveth thee to grant us life by granting life to this our son![114]—Thus solicited, the illustrious deity, taking up a quantity of water in his hands, granted unto that dead child life extending for a hundred years.[115] Ever employed in the good of all creatures, the illustrious wielder of *Pināka* granted a boon unto both the jackal and the vulture in consequence of which their hunger was appeased.[116] Filled with delight and having achieved great prosperity, the men bowed unto the god. Crowned with success, they then, O king, left that spot in great joy.[117] Through persistent hopefulness and firm resolution and the grace of the great god, the fruits of one's acts are obtained without delay.[118] Behold, the combination of circumstances and the resolution of those kinsmen! While crying with agonised hearts, their tears were wiped and dried up![119] Behold, how within only a short time, through their steadiness of resolution, they obtained the grace of Cankara, and their afflictions dispelled, they were made happy![120] Indeed, through Cankara's grace, O chief of the Bharatas, those sorrowing kinsmen were filled with amazement and delight at the restoration of their child to life![121] Then, O king, casting off that grief of which their child had been the cause, those Brāhmanas, filled with delight, quickly went back to their town, taking the restored child with them,

Behaviour like this has been laid down for all the four orders.[122] By frequently listening to this auspicious story fraught with virtue, profit, and salvation, a man obtains happiness both here and hereafter.' "[123]

SECTION CLIV.

"Yudhishthira said,—'If a person, weak, worthless, and light-hearted, O grandsire, doth from folly provoke, by means of unbecoming and boastful speeches, a powerful foe always residing in his vicinity, competent to do good (when pleased) and chastise (when displeased), and always ready for action, how should the former, relying on his own strength, act when the latter advances against him in wrath and from desire of exterminating him?'[1-3]

"Bhishma said,—'In this connection is cited, O chief of the Bharatas, the old story of the discourse between Cālmali and Pavana.[4] There was a lordly (*Çālmali*) tree on one of the heights of Himavat. Having grown for many centuries, he had spread out his branches wide around. His trunk also was huge and his twigs and leaves were innumerable.[5] Under his shade toil-worn elephants in rut, bathed in sweat, used to rest, and many animals of other species also.[6] The circumference of his trunk was four hundred cubits, and dense was the shade of his branches and leaves. Loaded with flowers and fruits, it was the abode of innumerable parrots male and female.[7] In travelling along their routes, caravans of merchants and traders, and ascetics residing in the woods, used to rest under the shade of that delightful monarch of the forest.[8] One day, the sage Nārada, O bull of Bharata's race, seeing the wide-extending and innumerable branches of that tree and the circumference of his trunk, approached and addressed him, saying,[9]—O, thou art delightful! O, thou art charming! O foremost of trees, O Cālmali, I am always delighted at thy sight![10] O charming tree, delightful birds of diverse kinds, and elephants and other animals, cheerfully live on thy branches and under their shade![11] Thy branches, O wide-branched monarch of the forest, and thy trunk are gigantic! I never see any of

them broken by the god of wind![12] Is it, O child, the case that Pavana is pleased with thee and is thy friend so that he protects thee always in these woods?[13] The illustrious Pavana possessed of great speed and force moveth from their sites the tallest and strongest trees, and even mountain summits![14] That sacred bearer of perfumes, blowing (when he wills) drieth up rivers and lakes and seas, including the very nether region![15] Without doubt, Pavana protects thee through friendship. It is for this reason that, though possesssed of innumerable branches, thou art still graced with leaves and flowers![16] O monarch of the forest, this thy verdure is delightful since these winged creatures, O child, filled with joy, sport on thy twigs and branches![17] During the season when thou puttest forth thy blossoms, the sweet notes of all these denizens of thy branches are heard separately when they indulge in their melodious songs.[18] Then, again, O Cālmali, these elephants that are the ornaments of their species, bathed in sweat and indulging in cries (of delight), approach thee and find happiness here![19] Similarly, diverse other species of animals inhabiting the woods, contribute to adorn thee! Indeed, O tree, thou lookest beautiful even like the mountains of Meru peopled by creatures of every kind.[20] Resorted to also by Brāhmanas crowned with ascetic success, by others engaged in penances, and by *Yatis* devoted to contemplation,* this thy region, I think, resembles heaven itself!"—[21]

SECTION CLV.

"'Nārada said,—Without doubt, O Cālmali, the terrible and irresistible god of wind always protects thee from friendliness or amity.[1] It seems, O Cālmali, that a close intimacy has come to subsist between thee and the Wind. It seems thou hast said unto him these words, *viz.,—I am thine*!—and

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* The word *çramana* is used in Brāhmanical literature to signify a certain order of ascetics or *yatis* that have renounced work for meditation. It is also frequently employed to mean a person of low life or profession. It should be noted, however, that in Buddhistic literature the word came to be exclusively used for Buddhistic monks.—T.

it is for this reason that the Wind-god protects thee![2] I do not see the tree or mountain or mansion in this world that may not, I think, be broken by the Wind.[3] Without doubt, thou standest here with all thy branches and twigs and leaves, simply because, O Cālmali, thou art protected by the Wind for some reason or reasons (unknown to us)![4]

"'The Cālmali said,—The Wind, O regenerate one, is neither my friend nor mate nor well-wisher. Indeed, he is neither my great Ordainer that he should protect me![5] My fierce energy and might, O Nārada, are greater than the Wind's. In truth, the strength of the Wind comes up to about only an eighteenth part of mine![6] When the Wind comes in rage, tearing up trees and mountains and other things, I curb his strength by putting forth mine.[7] Indeed, the Wind that breaks many things has himself been repeatedly broken by me. For this reason, O celestial *Rishi*, I am not afraid of him even when he comes in wrath![8]

"'Nārada said,—O Cālmali, thy perception seems to be thoroughly perverse. There is no doubt in this. There is no created thing which is equal to the Wind in strength.[9] Even Indra, or Yama, or Vaiçravana, or Varuna the lord of the waters, is not equal to the god of wind in might. What need, therefore, be said of thee that art only a tree?[10] Whatever creature in this world, O Cālmali, does whatever act, the illustrious Wind-god it is that is at all times the cause of that act, since it is he that is the giver of life.[11] When that god exerts himself with propriety, he makes all living creatures live at their ease. When, however, he exerts improperly, calamities overtake the creatures of the world.[12] What else can it be than weakness of understanding which induces thee to thus withhold thy worship from the god of wind, that foremost of creatures in the universe, that being deserving of worship?[13] Thou art worthless and of a wicked understanding. Indeed, thou indulgest only in unmeaning brag! Thy intelligence being confounded by wrath and other evil passions, thou speakest only untruths, O Cālmali![14] I am certainly angry with thee for thy indulging in such speeches![15] I shall myself report to the god of wind all these derrogatory words of thine.[16] *Chan-*

danas, and *Syandanas*, and *Çālas*, and *Saralas* and *Devadārus* and *Vetasas* and *Dhanwanas* and other trees of good souls that are far stronger than thou art, have never, O thou of wicked understanding, uttered such invectives against the Wind.'[17] All of them know the might of the Wind as also the might that is possessed by each of them. For these reasons those foremost of trees bow down their heads in respect to that deity.[18] Thou, however, through folly, knowest not the infinite might of the Wind. I shall, therefore, repair to the presence of that god (for apprising him of thy contempt for him)!—' "[19]

SECTION CLVI.

"Bhishma continued,—"Having said these words unto the Cālmali, that foremost of all persons conversant with *Brahma*, viz., Nārada, represented unto the god of wind all that the Cālmali had said about him.[1]

" 'Nārada said,—There is a certain Cālmali on the breast of Himavat, adorned with branches and leaves. His roots extend deep into the Earth and his branches spread wide around. That tree, O god of wind, disregards thee![2] He spoke many words fraught with abuse of thyself. It is not proper, O Wind, that I should repeat them in thy hearing.[3] I know, O Wind, that thou art the foremost of all created things. I know too that thou art a very superior and very mighty being, and that in wrath thou resemblest the Destroyer himself!—'[4]

"Bhishma continued,—'Hearing these words of Nārada, the god of wind, wending to that Cālmali, addressed him in rage and said as follows.[5]

" 'The Wind-god said,—O Cālmali, thou hast spoken in derrogation of me before Nārada. Know that I am the god of wind. I shall certainly show thee my power and might![6] I know thee well. Thou art no stranger to me. The puissant Grandsire, while engaged in creating the world, had for a time rested under thee.[7] It is in consequence of this incident that I have hitherto shown thee grace. O worst of trees, it is for

this that thou standest unharmed, and not in consequence of thy own might![8] Thou regardest me lightly as if I were a vulgar thing. I shall show myself unto thee in such a way that thou mayst not again disregard me!'[9]

"Bhishma continued,—'Thus addressed, the Cālmali laughed in derision and replied, saying,—O god of wind, thou art angry with me! Do not forbear showing the extent of thy might![10] Do thou vomit all thy wrath upon me! By giving way to thy wrath, what wilt thou do to me? Even if thy might had been thy own (instead of being derived) I would not still have been afraid of thee! I am superior to thee in might. I should not be frightened at thee![11] They are really strong that are strong in understanding. They, on the other hand, are not to be regarded strong that are possessed of only physical strength![12]—Thus addressed, the Wind-god said,—Tomorrow I shall test thy strength!—After this, night came.[13] The Cālmali, concluding mentally what the extent is of the Wind's might and beholding his ownself to be inferior to the god, began to say to himself,[14]—All that I said to Nārada is false! I am certainly inferior in might to the Wind. Verily, he is strong in his strength.[15] The Wind, as Nārada said, is always mighty. Without doubt, I am weaker than other trees.[16] But in intelligence no tree is my equal. Therefore, relying upon my intelligence I shall look at this fear that arises from the Wind.[17] If the other trees in the forest all rely upon the same kind of intelligence, then, verily, no injury can result to them from the god of wind when he becomes angry.[18] All of them, however, are destitute of understanding, and, therefore, they do not know, as I know, why or how the Wind succeeds in shaking and tearing them up!—' "[19]

SECTION CLVII.

"Bhishma said,—"Having settled this in his mind, the Cālmali, in sorrow, himself caused all his branches, principal and subsidiary, to be cut off.[1] Casting off his branches and leaves and flowers, at morn the tree looked steadily at the Wind as he came towards him.[2] Filled with rage and breath-

ing hard, the Wind advanced, felling large trees, towards that spot where the Cālmali stood.[3] Beholding him divested of top and branches and leaves and flowers, the Wind, filled with joy, smilingly addressed that lord of the forest which had before such a gigantic appearance, these words.[4]

"'The Wind said,—Filled with rage, O Cālmali, I would have done to thee precisely what thou hast done to thyself by lopping off all thy branches![5] Thou art now divested of thy proud top and flowers, and thou art now without thy shoots and leaves. In consequence of thy own evil counsels, thou hast been brought under my power!—'[6]

"Bhishma continued,—'Hearing these words of the Wind, the Cālmali felt great shame. Remembering also the words that Nārada had said, he began to repent greatly for his folly.[7] Even in this way, O tiger among kings, a weak and foolish person, by provoking the enmity of a powerful one, is at last obliged to repent like the Cālmali in story.[8] Even when possessed of equal might, people do not suddenly wage hostilities with those that have injured them. On the other hand, they display their might gradually, O king![9] A person of foolish understanding should never provoke the hostility of one that is possessed of intelligence. In such cases the intelligence of the intelligent man penetrates (the subject upon which it is employed) like fire penetrating a heap of dry grass.[10] Intelligence is the most precious possession that a person can have. Similarly, O king, a man can have nothing here more valuable than might.[11] One should, therefore, overlook the wrongs inflicted by a person possessed of superior strength, even as one should overlook (from compassion) the acts of a child, an idiot, or one that is blind or deaf. The wisdom of this saying is witnessed in thy case, O slayer of foes![12] The eleven *Akshauhinis* (of Duryodhana), O thou of great splendour, and the seven (collected by thyself), were not, in might, equal to the single-handed Arjuna of high soul.[13] All the troops (of Duryodhana), therefore, were routed and slain by that illustrious Pāndava, that son of Pāka's chastiser, as he coursed on the field of battle, relying on his own strength.[14] I have, O Bhārata, discoursed to thee of the duties of kings

and the morality of duties in detail. What else, O king, dost thou wish to hear!'"[15]

SECTION CLVIII.

"Yudhishthira said,—'I desire, O bull of Bharata's race, to hear in detail the source from which sin proceeds and the foundation upon which it rests!'[1]

"Bhishma said,—'Hear, O king, what the foundation is of sin! Covetousness alone is a great destroyer (of merit and goodness). From covetousness proceeds sin.[2] It is from this source that sin and irreligiousness flow, together with great misery. This covetousness is the spring of also all the cunning and hypocrisy in the world. It is covetousness that makes men commit sin.[3] From covetousness proceeds wrath; from covetousness flows lust; and it is from covetousness that loss of judgment, deception, pride, arrogance, and malice,[4] as also vindictiveness, shamelessness, loss of prosperity, loss of virtue, anxiety, and infamy, spring.[5] Miserliness, cupidity, desire for every kind of improper act, pride of birth, pride of learning, pride of beauty, pride of wealth,[6] pitilessness for all creatures, malevolence towards all, trustlessness in respect of all, insincerity towards all,[7] appropriation of other people's wealth, ravishment of other people's wives, harshness of speech, anxiety, propensity to speak ill of others,[8] violent craving for the indulgence of lust, gluttony, liability to premature death, violent propensity towards malice, irresistible liking for falsehood, unconquerable apetite for indulging the passions, insatiable desire for indulging the ear,[9] evil-speaking, boastfulness, arrogance, abstention from duties, rashness, and perpetration of every kind of evil act,—all these proceed from covetousness.[10] In life, men are unable, whether infants or youths or men, to abandon covetousness. Such is the nature of covetousness that it never decays even with the decay of life.[11] Like the ocean that can never be filled by the constant discharge of even innumerable rivers of immeasurable depths, covetousness is incapable of being gratified by acquisitions to any extent.[12] That covetousness, however,

which is never gratified by acquisitions and satiated by the accomplishment of desires, that which is not known in its real nature by the gods, the *Gandharvas*, the *Asuras*, the great snakes, and, in fact, by all classes of beings, that irresistible passion, along with that folly which invites the heart to the unrealities of the world, should ever be conquered by a person of cleansed soul.[13-14] Pride, malice, slander, crookedness, and incapacity to hear other people's good, are vices, O descendant of Kuru, that are to be seen in persons of uncleansed soul under the domination of covetousness.[15] Even persons of great learning who bear in their minds all the voluminous scriptures, and who are competent to dispel the doubts of others, show themselves in this respect to be of weak understandings and feel great misery in consequence of this passion.[16] Covetous men are wedded to envy and wrath. They are outside the pale of good behaviour. Of crooked hearts, the speeches they utter are sweet. They resemble, therefore, dark pits whose mouths are covered with grass.[17] They attire themselves in the hypocritical cloak of religion. Of low minds, they rob the world, setting up (if need be) the standard of religion and virtue. Relying upon the strength of apparent reasons, they create diverse kinds of schisms in religion. Intent upon accomplishing the purposes of cupidity, they destroy the ways of righteousness.[18] When wicked-souled persons under the domination of covetousness apparently practise the duties of righteousness, the consequence that results is that the desecrations committed by them soon become current among men.[19] Pride, wrath, arrogance, insensibility, paroxysms of joy and sorrow, and self-importance, all these, O descendant of Kuru, are to be seen in persons swayed by covetousness.[20] Know that they who are always under the influence of covetousness are wicked. I shall now tell thee of those about whom thou askest, *viz.*, those who are called good and whose practices are pure.[21] They who have no fear of an obligation to return to this world (after death), they who have no fear of the next world, they who are not addicted to animal food and who have no liking for what is agreeable and no dislike for

what is otherwise,[22] they to whom good behaviour is ever dear, they in whom there is self-restraint, they to whom pleasure and pain are equal, they who have truth for their high refuge,[23] they who give but not take, they who have compassion, they who worship *Pitris*, gods, and guests, they who are always ready to exert themselves (for the good of others),[24] they who are universal benefactors, they who are possessed of great courage (of mind), they who observe all the duties laid down in the scriptures, they who are devoted to the good of all, they who can give their all and lay down their very lives for others, are regarded as good and virtuous, O Bhārata![25] Those promoters of righteousness are incapable of being forced away from the path of virtue. Their conduct, conformable to the model set by the righteous men of old, can never be otherwise.[26] They are perfectly fearless; they are tranquil; they are mild; and they always adhere to the right path. Full of compassion, they are always worshipped by the good.[27] They are free from lust and wrath. They are not attached to any worldly object. They have no pride. They are observant of excellent vows. They are always objects of regard. Do thou, therefore, always wait upon them and seek instruction from them.[28] They never acquire virtue, O Yudhishthira, for the sake of wealth or of fame. They acquire it, on the other hand, because it is a duty like that of cherishing the body.[29] Fear, wrath, restlessness, and sorrow do not dwell in them. Theirs is not the outward garb of religion for misleading their fellow men. There is no mystery with them.[30] They are perfectly contented. Theirs is no error of judgment arising from covetousness. They are always devoted to truth and sincerity. Their hearts never fall away from righteousness. Thou shouldst show thy regard for them always, O son of Kunti![31] They are never delighted at any acquisition or pained at any loss. Without attachment to anything, and freed from pride, they are wedded to the quality of Goodness, and they cast an equal eye on all.[32] Gain and loss, weal and woe, the agreeable and the disagreeable, life and death, are equal in the eyes of those men of firm tread, engaged in the pursuit of (divine) knowledge, and devoted to

the path of tranquillity and righteousness.[53] Keeping thy senses under restraint and without yielding to heedlessness, thou shouldst always worship those high-souled persons who bear such love for virtue. O blessed one, one's words become productive of good only through the favor of the gods. Under other circumstances, words produce evil consequence.*' "[54]

SECTION CLIX.

"Yudhishthira said,—'Thou hast said, O grandsire, that the foundation of all evils is covetousness. I wish, O sire, to hear of ignorance in detail!'[1]

"Bhishma said,—'The person who commits sin through ignorance, who does not know that his end is at hand, and who always hates those that are of good behaviour, soon incurs infamy in the world.[2] In consequence of ignorance one sinks into hell. Ignorance is the spring of misery. Through ignorance one suffers afflictions and incurs great danger.'[3]

"Yudhishthira said,—'I desire, O king, to hear in detail the origin, the place, the growth, the decay, the rise, the root, the inseparable attribute, the course, the time, the cause, and the consequence, of ignorance. The misery that is felt here is all born of ignorance!†'[4-5]

"Bhishma said,—'Attachment, hate, loss of judgment, joy, sorrow, vanity, lust, wrath, pride, procrastination, idleness,[6] desire, aversion, jealousy, envy, and all other sinful acts are all known by the common name of ignorance.‡[7] Hear now, O king, in detail, about its tendency, growth, and other features after which thou enquirest.[8] These two, *viz.*, ignorance and covetousness, know, O king, are the same (in subs-

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* This is how Nilakantha seems to explain the line. Bhishma is anxious about the effect of his instructions. He says that those instructions would bear fruit if the gods will it; otherwise, his words would go for nothing, however carefully he might speak.—T.

† The commentator explains that including the first, altogether 12 questions are put by Yudhishthira.—T.

‡ This is an answer to the first question. *viz.*, the general aspect of ignorance.—T.

tance). Both are productive of the same fruits and same faults, O Bhārata![9] Ignorance has its origin in covetousness. As covetousness grows, ignorance also grows. Ignorance exists there where covetousness exists. As covetousness decreases, ignorance also decreases. It rises with the rise of covetousness Manifold again is the course that it takes.[10] The root of covetousness is loss of judgment. Loss of judgment, again, is its inseparable attribute. Eternity is ignorance's course. The time when ignorance appears is when the objects of covetousness are not won.[11] From one's ignorance proceeds covetousness, and from the latter proceeds ignorance. (Covetousness, therefore, is both the cause and consequence of ignorance). Covetousness is productive of all faults. For these reasons every one should avoid covetousness.[12] Janaka, and Yuvanāçwa, and Vrishadarbhi, and Prasenajit, and other kings acquired heaven in consequence of their having repressed covetousness.[13] Do thou also in the sight of all persons, avoid covetousness by a strong resolution, O chief of the Kurus! Avoiding covetousness thou shalt obtain happiness both here and in the next world.'"[14]

SECTION CLX.

"Yudhishthira said,—'O grandsire, O thou of virtuous soul, what, indeed, is said to be productive of great merit* for a person attentively engaged in the study of the Vedas and desirous of acquiring virtue?[1] That which is regarded in this world as productive of high merit is of diverse kinds as set forth in the scriptures. Tell me, O grandsire, about that which is regarded as such both here and hereafter![2] The path

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* The word *Creayas* has a peculiar meaning. It implies, literally, the best of all things; hence, ordinarily, in such passages, it means beautitude or the highest happiness that one may acquire in heaven. It means also those acts of virtue by which that happiness may be acquired. It should never be understood as applicable to anything connected with earthly happiness, unless, of course, the context would imply it.—T.

of duty is long and has innumerable branches, O Bhārata! Amongst those duties what are those few that should, according to thee, be preferred to all others for observance?[3] Tell me, O king, in detail, about that which is so comprehensive and which is so many-branched!"[4]

"Bhishma said,—I shall speak to thee of that by which thou mayst attain to high merit. Possessed as thou art of wisdom, thou shalt be gratified with the knowledge I will impart to thee, like a person gratified with having quaffed nectar![5] The rules of duty that have been uttered by the great *Rishis*, each relying upon his own wisdom, are many. The highest among them all is self-restraint.[6] Those amongst the ancients that were acquainted with truth said that self-restraint leads to the highest merit. As regards the Brāhmana in particular, self-restraint is his eternal duty.[7] It is from self-restraint that he obtains the due fruition of his acts. Self-restraint, in his case, surpasses (in merit) charity and sacrifice and study of the Vedas.[8] Self-restraint enhances (his) energy. Self-restraint is highly sacred. Through self-restraint a man becomes cleansed of all his sins and endued with energy, and as a consequence, attains to the highest blessedness.[9] We have not heard that there is any other duty in all the worlds that can equal self-restraint. Self-restraint, according to all virtuous persons, is the highest of virtues in this world.[10] Through self-restraint, O foremost of men, a person acquires the highest happiness both here and hereafter. Endued with self-restraint, one acquires great virtue.[11] The self-restrained man sleeps in felicity and awakes in felicity, and moves through the world in felicity. His mind is always cheerful.[12] The man who is without self-restraint always suffers misery. Such a man brings upon himself many calamities all born of his own faults.[13] It has been said that in all the four modes of life self-restraint is the best of vows. I shall now tell thee those indications whose sum total is called self-restraint.[14] Forgiveness, patience, abstention from injury, impartiality, truth, sincerity, conquest of the senses, cleverness, mildness, modesty, steadiness,[15] liberality, freedom from wrath, contentment, sweetness of speech, benevolence,

freedom from malice,—the union of all these is self-restraint.[16] It also consists, O son of Kuru, of veneration for the preceptor and universal compassion. The self-restrained man avoids both adulation and slander. Depravity, infamy, false speech,[17] lust, covetousness, pride, arrogance, self-glorification, fear, envy and disrespect, are all avoided by the self-restrained man.[18] He never incurs obloquy. He is free from envy. He is never gratified with small acquisitions (in the form of earthly happiness of any kind). He is even like the ocean which can never be filled.*[19] The man of self-restraint is never bound by the attachments that arise from earthly connections like to those involved in sentiments like these,—*I am thine, Thou art thine, They are in me, and I am in them.*[20] Such a man, who adopts the practices of either cities or the woods, and who never indulges in slander or adulation, attains to emancipation.[21] Practising universal friendliness, and possessed of virtuous behaviour, of cheerful soul and endued with knowledge of soul, and liberated from the diverse attachments of the Earth, great is the reward that such a person obtains in the world to come.[22] Of excellent conduct and observant of duties, of cheerful soul and possessed of learning and knowledge of self, such a man wins esteem while here and attains to a high end hereafter.[23] All acts that are regarded as good on Earth, all those acts that are practised by the righteous, constitute the path of the ascetic possessed of knowledge. A person that is good never deviates from that path.[24] Retiring from the world and betaking himself to a life in the woods, that learned person having a complete control over the senses who treads in that path, in quiet of expectation of his decease, is sure to attain to the state of *Brahma*.[25] He

* The sense is that such a man never sets his heart upon things of the Earth, and accordingly these, when acquired, can never satisfy him. His aspirations are so great and so high above anything this Earth can give him that the attainment of even the region of *Brahma* cannot, as the commentator explains, gratify him. At first sight this may look like want of contentment. But in reality, it is not so. The grandeur of his aspirations is sought to be enforced. Contentment applies only to ordinary acquisitions, including even blessedness in heaven.—T.

who has no fear of any creature and of whom no creature is afraid, has, after the dissolution of his body, no fear to encounter.*[26] He who exhausts his merits (by actual enjoyment) without seeking to store them up, who casts an equal eye upon all creatures and practises a course of universal friendliness, attains to *Brahma*.[27] As the track of birds along the sky or of fowl over the surface of water cannot be discerned, even so the track of such a person (on Earth) does not attract notice.[28] For him, O king, who abandoning home adopts the religion of emancipation, many bright worlds wait to be enjoyed by him for eternity.[29] If, abandoning all acts, abandoning penances in due course, abandoning the diverse branches of study, in fact, abandoning all things (upon which worldly men set their hearts),[30] one becomes pure in his desires, liberated from all restraints,† of cheerful soul, conversant with self, and of pure heart, one then wins esteem in this world and at last attains to heaven.[31] That eternal region of the grandsire, which is sprung from Vedic penances, and which is concealed in a cave, can be won by only self-restraint.‡[32] He who takes pleasure in true knowledge, who has become enlightened, and who never injures any creature, has no fear of coming back to this world, far less, any fear in respect of the other.$[33] There is only one fault in self-control. No second fault is noticeable in it. A person who has self-control is regarded by men as weak and imbecile.[34] O thou of great wisdom, this attribute has only one fault. Its merits are many. By forgiveness (which is only another form of self-control), the man of self-control may easily acquire innumerable worlds.[35] What need has a man of self-control for a forest? Similarly, O Bhārata,

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* *I. e.*, such a man is sure of attaining to a blessed end.—T.

† Such as distinctions of caste, of dress, of food, &c., *&c.*,—T.

‡ A reference to the region of *Brahma*, which is supposed to be located within every heart. One reaches that region through penances and self-denial. The sense, of course, is that his is that pure felicity of the heart who has succeeded in driving off all evil passions therefrom.—T.

$ The word used here is *Buddhasya* (genetive of *Buddha*). May not this verse be a reference to the Buddhistic idea of a *Buddha*?—T.

of what use is the forest to him that has no self-control? That is a forest where the man of self-control dwells, and that is even a sacred asylum!"[36]

Vaiçampāyana continued,—"Hearing these words of Bhishma, Yudhishthira became highly gratified as if he had quaffed nectar.[37] Again the king asked that foremost of virtuous men. That perpetuater of Kuru's race (questioned by his grandson) once more began to cheerfully discourse (on the topic raised)."[38]

SECTION CLXI.

"Bhishma said,—They that are possessed of knowledge say that everything has penance for its root. That foolish person who has not undergone penances does not meet with the rewards of even his own acts.[1] The puissant Creator created all this universe with the aid of penances. After the same manner, the *Rishis* acquired the Vedas through the power of penances.[2] It was by the aid of penances that the Grandsire created food, fruits and roots. It is by penance that persons crowned with ascetic success behold the three worlds, with rapt souls.[3] Medicines and all antidotes to injurious substances, and the diverse acts (seen here), produce their intended results through the aid of penance. The accomplishment of all purposes depends upon penance.[4] Whatever things there are that are apparently unattainable are sure to be won by the aid of penance. Without doubt, the *Rishis* obtained their sixfold divine attributes through penance.[5] A person that drinks alcoholic stimulants, one that appropriates the possessions of others without their consent, one guilty of fœticide, one that violates one's preceptor's bed, are all cleansed by penance properly practised.[6] Penances are of many kinds. They exhibit themselves through various outlets. Of all kinds of penance, however, that one may practice after abstaining from pleasure and enjoyment, abstention from food is the highest and best.[7] The penance involved in abstention from food is superior, O king, to even compassion, truthfulness of speech, gifts, and restraining the senses.[8] There is

no act more difficult to accomplish than gift. There is no mode of life that is superior to serving one's mother. There is no creature superior to those that are conversant with the three Vedas. Similarly, Renunciation constitutes the highest penance.[9] People keep their senses under control for taking care of their virtue and heaven. In respect of such control over the senses as also in the acquisition of virtue, there is no penance higher than abstention from food.[10] The *Rishis*, the gods, human beings, beasts, birds, and whatever other creatures there are, mobile or immobile,[11] are all devoted to penances, and whatever success they win is won through penance. Thus it was through penance that the gods acquired their superiority.[12] These (luminaries in the firmament) that have got their shares of felicity, are always the results of penance. Without doubt, through penance the very status of godhead may be acquired!'"[13]

SECTION CLXII.

"Yudhishthira said,—'Brāhmanas and *Rishis* and *Pitris* and the gods all applaud the duty of truth. I desire to hear of truth. Discourse to me upon it, O grandsire![1] What are the indications, O king, of truth? How may it be acquired? What is gained by practising truth, and how? Tell me all this!'[2]

"Bhishma said,—'A confusion of the duties of the four orders is never applauded. That which is called Truth always exists in a pure and unmingled state in every one of those four orders.[3] With those that are good, Truth is always a duty. Indeed, Truth is an eternal duty. One should reverentially bow unto Truth. Truth is the highest refuge (of all).[4] Truth is duty; Truth is penance; Truth is *Yoga*; and Truth is the eternal *Brahma*. Truth has been said to be Sacrifice of a high order.* Everything rests upon Truth.[5] I shall now tell thee the forms of Truth one after another, and its indications also in due order.[6] It behoveth thee to hear also as to

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* *I. e.*, both are equally efficacious.—T.

how Truth may be acquired. Truth, O Bhārata, as it exists in all the world, is of thirteen kinds.[7] The forms that Truth assumes are impartiality, self-control, forgiveness, modesty, endurance, goodness,[8] renunciation, contemplation, dignity, fortitute. compassion, and abstention from injury. These, O great monarch, are the thirteen forms of Truth![9] Truth is immutable, eternal, and unchangable. It may be acquired through practices which do not militate with any of the other virtues. It may also be acquired through *Yoga*.[10] When desire and aversion, as also lust and wrath, are destroyed, that attribute in consequence of which one is able to look upon one's own self and one's foe, upon one's good and one's evil, with an unchanging eye, is called impartiality.[11] Self-control consists in never wishing for another man's possessions, in gravity and patience and capacity to allay the fears of others in respect to one's own self, and immunity from disease. It may be acquired through knowledge.[12] Devotion to the practice of liberality and the observance of all duties are regarded by the wise as constituting goodwill. One comes to acquire universal good-will by constant devotion to truth.[13] As regards unforgiveness and forgiveness, it should be stated that the attribute through which an esteemed and good man endures both what is agreeable and disagreeable, is said to be forgiveness. This virtue may well be acquired through the practice of truthfulness.[14] That virtue in consequence of which an intelligent man, contented in mind and speech, achieves many good deeds and never incurs the censure of others, is called modesty. It is acquired through the aid of righteousness.[15] That virtue which forgives for the sake of virtue and profit is called endurance. It is a form of forgiveness. It is acquired through patience, and its purpose is to attach people to one's self.[16] The casting off of affections as also of all earthly possessions, is called renunciation. Renunciation can never be acquired except by one who is divested of wrath and malice.[17] That virtue in consequence of which one does good, with watchfulness and care, to all creatures is called goodness. It hath no particular shape and consists in the divestment of all selfish attachments.[18]

That virtue owing to which one remains unchanged in happiness and misery is called fortitude. That wise man who desires his own good always practices this virtue.[19] One should always practise forgiveness and devotedness to truth. That man of wisdom who succeeds in casting off joy and fear and wrath, succeeds in acquiring fortitude.[20] Abstention from injury as regards all creatures in thought, word, and deed, kindness, and gift, are the eternal duties of those who are good.[21] These thirteen attributes, though apparently distinct from one another, have but one and the same form, *viz.*, Truth. All these, O Bhārata, support Truth and strengthen it.[22] It is impossible, O monarch, to exhaust the merits of Truth. It is for these reasons that the Brāhmanas, the *Pitris*, and the gods, applaud Truth.[23] There is no duty which is higher than Truth, and no sin more heinous than untruth. Indeed, Truth is the very foundation of righteousness. For this reason one should never destroy Truth.[24] From Truth proceed gifts, and sacrifice with presents, as well as the threefold *Agnihotras*, the Vedas, and everything else that leads to righteousness.[25] Once on a time a thousand Horse-sacrifices and Truth were weighed against each other in the balance. Truth weighed heavier than a thousand Horse-sacrifices.' "[26]

SECTION CLXIII.

"Yudhishthira said,—'Tell me, O thou of great wisdom, everything about that from which spring wrath and lust, O bull of Bharata's race, and sorrow and loss of judgment, and inclination to do (evil to others), and jealousy and malice and pride, and envy, and slander, and incapacity to bear the good of others, and unkindness, and fear. Tell me everything truly and in detail about all these !'[1-2]

"Bhishma said,—'These thirteen vices are regarded as very powerful foes of all creatures. These, O monarch, approach and tempt men from every side.[3] They goad and afflict a heedless man or one that is insensate. Indeed, as soon as they see a person, they assail him powerfully like wolves jump-

ing upon their prey.[4] From these proceed all kinds of grief. From these proceed all kinds of sin. Every mortal, O foremost of men, should always know this.[5] I shall now speak to thee of their origin, of the objects upon which they rest, and of the means of their destruction, O lord of Earth! Listen, first, O king, with undivided attention, to the origin of wrath truly and in detail![6] Wrath springs from covetousness. It is strengthened by the faults of others. Through forgiveness it remains dormant, and through forgiveness it disappears.[7] As regards lust, it springs from resolution. Indulgence strengthens it. When the man of wisdom resolutely turns away from it, it disappears and dies.[8] Envy of others proceeds from between wrath and covetousness. It disappears in consequence of compassion and knowledge of self. In consequence of compassion for all creatures, and of that disregard for all worldly objects (that Knowledge brings in its train), it disappears. It also arises from seeing the faults of other people. But in men of intelligence it quickly disappears in consequence of true knowledge.*[9] Loss of judgment has its origin in ignorance and proceeds from sinfulness of habit. When the man whom this fault assails begins to take delight in (the company and counsels of) wise men, the vice at once and immediately hides its head.[10] Men, O thou of Kuru's race, see conflicting scriptures. From that circumstance springs the desire for diverse kinds of action. When true Knowledge has been gained, that desire is allayed.[11] The grief of an embodied creature proceeds from affection which is awakened by separation. When, however, one learns that the dead do not return (whatever the grief one may feel for them), it subsides.[12] Incapacity to bear other people's good proceeds from wrath and covetousness. Though compassion for every creature and in conse-

* In the Bengal texts, verse 9 is a triplet. In the second line the correct reading is *nirvedāt* and not *nirdeçāt*. *Avaçya* is fault. *Vinivartate* is understood at end of the third line, as suggested by Nilakantha. Both the Bengali versions of 9 are incomplete, the Burdwan being also incorrect.—T.

quence of a disregard for all earthly objects, it is extinguished.[13] Malice proceeds from the abandonment of truth and indulgence in wickedness. This vice, O child, disappears in consequence of one's waiting upon the wise and good.[14] Pride, in men, springs from birth, learning, and prosperity. When those three, however, are truly known, that vice instantly disappears.[15] Jealousy springs from lust and delight in low and vulgar people. In consequence of wisdom it is destroyed.[16] From errors (of conduct) inconsistent with the ordinary course of men, and through disagreeable speeches expressive of aversion, slander takes its rise. It disappears, O king, upon a survey of the whole world.[17] When the person that injures is powerful and the injured one is unable to avenge the injury, hate shows itself. It subsides, however, through kindliness.[18] Compassion proceeds from a sight of the helpless and miserable persons with whom the world abounds. That sentiment disappears when one understands the strength of virtue.*[19] Covetousness in all creatures spring from ignorance. Beholding the instability of all objects of enjoyment, it suffers destruction.[20] It has been said that tranquillity of soul can alone subdue all these thirteen faults. All these thirteen faults stained the sons of Dhritarāshtra. Thyself, always desirous of truth, hast conquered all of those vices in consequence of thy regard for seniors.' "[21]

SECTION CLXIV.

"Yudhishthira said,—'I know what benevolence is, in consequence of my observation of persons that are good. I do not however, know them that are malevolent, nor the nature of their acts, O Bhārata.[1] Indeed, people avoid malevolent persons of cruel deeds even as they avoid thorns and pitfalls and fire.[2] It is evident, O Bhārata, that he who is malevolent is sure to burn (with misery) both here and here-

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* The commentator explains that compassion, like the faults enumerated above, agitates the heart and should be checked for the sake of individual happiness or tranquillity of soul.—T.

after. Therefore, O thou of Kuru's race, tell me what, in truth, the acts of such a person are!'[3]

"Bhishma said,—'Malevolent persons always do wicked acts and feel an irresistible inclination for doing them. They slander others and incur obloquy themselves. They always regard themselves as cheated of what is their due.[4] A malevolent person brags of his own acts of charity. He sees others with malicious eyes. He is very mean. He is deceitful, and full of cunning. He never gives others their dues. He is arrogant. He keeps evil company and is always boastful.[5] He fears and suspects all with whom he comes into contact. He is of foolish understanding. He practises miserliness. He praises his associates. He cherishes an inordinate aversion and hatred for all recluses who have retired into the woods.[6] He takes delight in injuring others. He is utterly regardless of distinguishing the merits and faults of others. He is full of lies. He is discontented. He is exceedingly covetous, and always acts cruelly.[7] Such a person regards a virtuous and accomplished man as a pest, and thinking everybody else to be like himself never trusts any one.[8] Such a person proclaims the faults of other people however unsuspected those faults might be. With regard to such faults, however, as are similar to those that stain his own self, he does not refer to them even remotely, for the sake of the advantage he reaps from them.[9] He regards the person that does him good as a simpleton whom he has cleverly deceived. He is filled with regret for having at any time made any gift of wealth even unto a benefactor.[10] Know him for a malevolent and a wicked person who quietly and alone takes edibles and drinks and other kinds of food that are regarded choice, even when persons are standing by with wishful eyes.[11] He, on the other hand, who dedicates the first portion to Brāhmanas and takes what remains, dividing it with friends and kinsmen, attains to great felicity in the next world and infinite happiness here.[12] I have now, O chief of the Bharatas, said unto thee what the indications are of the wicked and malevolent man. Such a person should always be avoided by a man of wisdom.'"[13]

SECTION CLXVI.

"Bhishma said,—'For enabling such pious and impoverished Brāhmanas as have been robbed of their wealth (by thieves), as are engaged in the performance of sacrifices, as are well conversant with all the Vedas, and as are desirous of acquiring the merit of righteousness, to discharge their obligations to preceptors and the *Pitris*, and pass their days in reciting and studying the scriptures, wealth and knowledge, O Bhārata, should be given.*[1-2] Unto those Brāhmanas that are not poor, only the *Dakshina*,† O best of the Bharatas, should be given ! As regards those that have fallen away (in consequence of their sinful deeds) from the status of Brāhmana, uncooked food should be given to them outside the limits of the sacrificial altar.‡[3] The Brāhmanas are the Vedas themselves and all the Sacrifices with large presents. Desirous of excelling one another, they always perform sacrifices, impelled by their virtuous inclinations. The king should, therefore, make presents of diverse kinds of valuable wealth unto them.[4] That Brāhmana who hath a sufficiency of stores for feeding his family for three or more years, deserves to drink the *Soma*.§[5] If notwithstanding the presence of a virtuous king on the throne, the sacrifice begun by any body, but especially by a Brāhmana, cannot be completed for want of only a fourth part of the estimated expenses,[6] then the king should, for the completion of that sacrifice, take away from his kinsmen the wealth of a Vaiçya that is possessed of a large flock of cattle but that is averse from sacrifices

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* In India, from the remotest times, preceptors are excluded from charging their pupils any fees for the instruction they give. No doubt, a final fee, called *Gurudakshinā*, is demandable, but that is demandable after the pupil has completed his studies. To sell knowledge for money is a great sin. To this day in all the indegenous *toles* of the country, instruction is imparted free of all charges. In addition to this, the pupils are fed by their preceptors. The latter, in their turn, are supported by the charity of the whole country.—T.

† *Dakshinā* is the present or gift made in sacrifices.—T.

‡ *Vahirvedichākrita* &c. is the correct reading.—T.

§ *I. e.*, such a person may perform a grand sacrifice in which *Soma* is offered to the gods and drunk by the sacrificer and the priests.—T.

and abstains from quaffing *Soma*.[7] The Cudra has no competence for performing a sacrifice. The king should, therefore, take away (wealth for such a purpose) from a Cudra house of ours.*[8] The king should also, without any scruple, take away from their kinsmen the wealth of him who does not perform sacrifices though possessed of a hundred kine and also of him who abstains from sacrifices though possessed of a thousand kine.[9] The king should always publicly take away the wealth of such a person as does not practise charity. By acting in this way the king earns great merit.[10] Listen again to me. That Brāhmana who has been forced by want to abstain from six meals,† may take away without permission, according to the rule of a person that cares only for today without any thought of the morrow, only what is necessary for a single meal, from the husking tub or the field or the garden or any other place of even a man of low pursuits. He should, however, whether asked or unasked, inform the king of his act.‡[11-12] If the king be conversant with duty he should not inflict any punishment upon such a Brāhmana. He should remember that a Brāhmana becomes afflicted with hunger only through the fault of the Kshatriya.¶[13] Having ascertained a Brāhmana's learning and behaviour, the king should make a provision for him, and protect him as a father protects the son of his own loins.[14] On the expiry of every year, one should perform the *Vaiçyānara* sacrifice (if he is unable to perform any animal or *Soma* sacrifice). They who are conversant with religion say that the practice of an act laid down in the alternative, is not destructive of virtue.[15] The *Viçwedevas*, the *Saddhyas*, the Brāhmanas, and great *Rishis*, fearing death in seasons

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* The Burdwan translator, misled by the particle *nah*, supposes that this verse contains an injunction *against* the spoliation of a Cudra. The fact is, the *nah* here is equal to 'ours'.—T.

† *I. e.*, who has fasted for three whole days.—T.

‡ *Acwastana vidhāna* is the rule of providing only for today without thinking of the morrow.—T.

¶ The sense, of course, is that if a Brāhmana starves, that is due to the kings having neglected his duty of providing for him.—T.

of distress, do not scruple to have recourse to such provisions in the scriptures as have been laid down in the alternative.[16] That man, however, who while able to live according to the primary provision, betakes himself to the alternative, comes to be regarded as wicked person and never succeeds in winning any felicity in heaven.[17] A Brāhmana conversant with the Vedas should never speak of his energy and knowledge to the king. (It is the duty of the king to ascertain it himself).[18] Comparing again the energy of a Brāhmana with that of the king, the former will always be found to be superior to the latter.[19] For this reason the energy of the Brāhmanas can scarcely be borne or resisted by a king. The Brāhmana is said to be creator, ruler, ordainer, and god.[20] No word of abuse, no dry speeches, should be addressed to a Brāhmana. The Kshatriya should cross all his difficulties by the aid of the might of his arms.[21] The Vaiçya and the Cudra should conquer their difficulties by wealth; the Brāhmana should do so by *mantras* and *homa*. None of these, *viz.*, a maiden, a youthful woman, a person unacquainted with *mantras*, an ignorant wight,[22] or one that is impure, is competent to pour libations on the sacrificial fire. If any of these do so, he or she is sure to fall into hell, with him for whom they act. For this reason, none but a Brāhmana conversant with the Vedas and skilled in all sacrifices should become the pourer of sacrificial libations.[23] They who are conversant with the scriptures say that that man who, having kindled the sacrificial fire, does not give away the dedicated food as *Dakshinā*, is not the kindler of a sacrificial fire.[24] A person should, with his senses under control, and with proper devotion, do all the acts of merit (indicated in the scriptures). One should never worship the deities in sacrifices in which no *Dakshinā* is given.[25] A sacrifice not completed with *Dakshinā*, (instead of producing merit) brings about the destruction of one's children, animals, and heaven. Such a sacrifice destroys also the senses, the fame, the achievements, and the very period of life, that one has.[26] Those Brāhmanas that lie with women in their season, or who never perform sacrifices, or whose families have no members conversant with the

Vedas, are regarded as Cudras in act.*[27] That Brāhmana who, having married a Cudra girl, resides for twelve continuous years in a village which has only a well for its water supply, becomes a Cudra in act.[28] That Brāhmana who summons to his bed an unmarried maiden, or suffers a Cudra, thinking him worthy of respect, to sit upon the same carpet with him, should sit on a bed of dry grass behind some Kshatriya or Vaiçya and give him respect in that fashion.† It is by this manner that he can be cleansed. Listen, O king, to my words on this subject.[29] The sin that a Brāhmana commits in a single night by respectfully serving a member of a lower order or by sporting with him in the same spot or on the same bed, is cleansed by observing the practice of sitting behind a Kshatriya or a Vaiçya on a bed of dry grass for three continuous years.[30] A falsehood spoken in jest is not sinful; nor one that is spoken to a woman, O king, nor one that is spoken on an occasion of marriage; nor one spoken for benefiting one's preceptor; nor one spoken for saving one's own life. These five kinds of falsehood in speech, it has been said, are not sinful.[31] One may acquire useful knowledge from even a person of low pursuits, with devotion and reverence. One may take up gold, without any scruple, from even an unclean place.[32] A woman that is the ornament of her sex may be taken (for wife) from even a vile race. *Amrita*, if extracted from poison, may be quaffed; women, jewels and other valuables, and water, can never, according to the scriptures, be impure or unclean.[33] For the benefit of Brāhmanas and kine, and on occasions of transfusion of castes, even a Vaiçya may take up weapons for his own safety.[34] Drinking alcoholic liquors, killing a Brāhmana, and the violation of the preceptor's bed, are sins that, if committed consciously, have no expiation. The only expiation laid down for them is death.[35] The same may be said

* This verse is read differently in the Bombay text.—T.

† I follow Nilakantha in rendering *abrāhmanam manyamānah*. It may also mean 'regarding himself to be a fallen Brāhmana (for the time being.'—T.

of stealing gold, and the theft of a Brāhmana's property. By drinking alcoholic liquors, by having congress with one with whom congress is prohibited,[36] by mingling with a fallen person, and (a person of any of the other three orders) by having congress with a Brāhmani woman, one becomes inevitably fallen.[37] By mixing with a fallen person for one whole year in such matters as officiation in sacrifices and teaching and sexual congress, one becomes fallen. One, however, does not become so by mixing with a fallen person in such matters as riding on the same vehicle, sitting on the same seat, and eating in the same line.[38] Excluding the five grave sins that have been mentioned above, all other sins have expiations provided for them. Expiating those sins according to the ordinances laid down for them, one should not again indulge in them.[39] In the case of those who have been guilty of the first three of these five sins, (*viz.*, drinking alcoholic liquors, killing a Brāhmana, and violation of the preceptor's bed), there is no restriction for their (surviving) kinsmen about taking food and wearing ornaments, even if their funeral rites remain unperformed when they die. The surviving kinsmen should make no scruple about such things on such occasions.[40] A virtuous man should, in the observance of his duties, discard his very friends and reverend seniors. In fact, until they perform expiation, they that are virtuous should not even talk with those sinners.* A man that has acted sinfully destroys his sin by acting virtuously afterwards and by penances.[41] By calling a thief a thief, one incurs the sin of theft. By calling a person thief who, however, is not a thief, one incurs a sin just double the sin of theft.[42] The maiden who suffers her virginity to be defloured incurs three-fourths of the sin of Brāhmanicide, while the man that deflours her incurs a sin equal to a fourth part of that of Brāhmanicide.[43] By slandering Brāhmanas or by striking them, one sinks in infamy for a hun-

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* Verse 41 is a triplet. The second line, as read both in the Bengal and the Bombay texts, seems to be vicious. The reading noticed by Nilakantha in his notes is certainly better. I adopt it accordingly.—T.

dred years.[44] By killing a Brāhmana one sinks into hell for a thousand years. No one therefore, should speak ill of a Brāhmana or slay him.[45] If a person strike a Brāhmana with a weapon, he will have to live in hell for as many years as the grains of dust that are soaked by the blood flowing from the wounded.[46] One guilty of fœticide becomes cleansed if he dies of wounds received in battle fought for the sake of kine and Brāhmanas. He may also be cleansed by casting his person on a blazing fire.*[47] A drinker of alcoholic liquors becomes cleansed by drinking hot alcohol. His body being burnt with that hot drink, he is cleansed through death in the other world.† A Brāhmana stained by such a sin obtains regions of felicity by such a course and not by any other.[48] For violating the bed of a preceptor, the wicked-souled and sinful wretch becomes cleansed by the death that results from embracing a heated female figure of iron.[49] Or, cutting off his organ and testicles and bearing them in his hands, he should go on in a straight course towards the south-west and then cast off his life.[50] Or, by meeting with death for the sake of benefiting a Brāhmana, he may wash off his sin. Or, after performing a horse-sacrifice or a cow-sacrifice or an *Agnishtoma*, he may regain esteem both here and hereafter.[51] The slayer of a Brāhmana should practise the vow of *Brahmacharyya* for twelve years and devoting himself to penances, wander, holding in his hands the skull of the slain all the time and proclaiming his sin unto all.[52] He should even adopt such a course, devoted to penances and leading the life of an ascetic. Even such is the expiation provided for

* It should be noted that the word fœticide used in such texts frequently means all sins that are regarded as equivalent to fœticide. Hence, killing a Brāhmana is fœticide. &c.—T.

† There is a material difference of reading in this verse. Following the Bengal texts, the above version is given. The Bombay text runs as follows: 'upon his body being burnt therewith, *or* by death, he becomes cleansed.' The Bombay text seems to be vicious. Drinking is regarded as one of the five heinous sins. The severer injuction contained in the Bengal texts seems, therefore, to be the correct reading.—T

one who slays a woman quick with child, knowing her condition.[53] The man that knowingly slays such a woman incurs double the sin that follows from Brāhmanicide. A drinker of alcoholic liquor should live on frugal fare, practising *Brahmacharyya* vows, and sleep on the bare ground,[54] and perform, for more than three years the sacrifice next to the *Agnishtoma*. He should then make a present of a thousand kine with one bull (unto a good Brāhmana). Doing all this, he would regain his purity.[55] Having slain a Vaiçya one shonld perform such a sacrifice for two years and make a present of a hundred kine with one bull. Having slain a Cudra, one should perform such a sacrifice for one year and make a present of a hundred kine with one bull. Having slain a dog or bear or camel, one should perform the same penance that is laid down for the slaughter of a Cudra.[56] For slaying a cat, a *chasa*, a frog, a crow, a reptile, or a rat, it has been said, one incurs the sin of animal slaughter, O king![57] I shall now tell thee of other kinds of expiations in their order. For all minor sins one should repent or practise some vow for one year.[58] For congress with the wife of a Brāhmana conversant with the Vedas, one should for three years practise the vow of *Brahmacharyya*, taking a little food at the fourth part of the day. For congress with any other woman (who is not one's wife), one should practise similar penances for two years.[59] For taking delight in a woman's company by sitting with her on the same spot or on the same seat, one should live only on water for three days. By doing this he may cleanse himself of his sin. The same is laid down for one who befouls a blazing fire (by throwing impure things on it).[60] He who, without adequate cause, casts off his sire or mother or preceptor, surely becomes fallen, O thou of Kuru's race, as the conclusion is of the scriptures. Only food and clothes should be given, as the injunction is,[61] unto a wife guilty of adultery or one confined in a prison. Indeed, the vows that are laid down for a male person guilty of adultery should be caused to be observed by also a woman who is guilty of the same.[62] That woman who abandoning a husband of a superior caste, has congress with

a vile person (of a lower order), should be caused by the king to be devoured by dogs in a public place in the midst of a large concourse of spectators.*[63] A wise king should cause the male person committing adultery under such circumstances to be placed upon a heated bed of iron and then, placing faggots underneath, burn the sinner thereon.[64] The same punishment, O king, is provided for the woman that is guilty of adultery. The wicked sinner who does not perform expiation within a year of the commission of the sin incurs demerit that is double of what attaches to the original sin.[65] One who associates with such a person for two years must wander over the Earth, devoting himself to penances and living upon eleemosynary charity. One associating with a sinner for four years should adopt such a mode of life for five years.†[66] If a younger brother weds before his elder brother, then the younger brother, the elder brother, and the woman that is married, all three, in consequence of such wedding, become fallen.[67] All of them should observe the vows prescribed for a person who has neglected his sacrificial fire, or practise the vow of *Chāndrāyana* for a month, or some other painful vow, for cleansing themselves of their sin.[68] The younger brother, wedding, should give his wife unto his unmarried elder brother. Afterwards, having obtained the permission of the elder brother, the younger brother may take back his wife. By such means may all three be cleansed of their sin.[69] By slaying animals save a cow, the slayer is not stained. The learned know that man has dominion over all the lower animals.[70] A sinner, holding in his hand a yak-tail and an earthen pot, should go about, proclaiming his sin. He should every day beg of only seven families,[71] and live upon what may thus be earned. By doing this for twelve days he may be cleansed of his sin. He who becomes unable to bear in his hand the yak-tail while practising this vow, should observe the vow of mendicancy (as stated above) for one

* The true reading is *nigacchati* and not *niyacchati*. The Burdwan translator has misunderstood the word *pāpam* in this verse.—T.

† The Burdwan translator wrongly renders this verse.—T.

whole year.[72] Amongst men such expiation is the best. For those that are able to practise charity, the practise of charity has been laid down in all such cases.[73] Those who have faith and virtue may cleanse themselves by giving away only one cow.[74] One who eats or drinks the flesh, ordure, or urine, of a dog, a boar, a man, a cock, or a camel, must have his investiture of the sacred thread re-performed.[75] If a *Soma*-drinking Brāhmana inhales the scent of alcohol from the mouth of one that has drunk it, he should drink warm water for three days or warm milk for the same period.[76] Or, drinking warm water for three days he should live for that period upon air alone. These are the eternal injunctions laid down for the expiation of sin, especially for a Brāhmana who has committed these sins through ignorance and want of judgment.' "[77]

SECTION CLXVII.

Vaiçampāyana said,—"Upon the completion of this discourse, Nakula who was an accomplished swordsman thus questioned the Kuru grandsire lying on his bed of arrows.[1]

"Nakula said,—'The bow, O grandsire, is regarded as the foremost of weapons in this world. My mind, however, inclines towards the sword, since when the bow, O king, is cut off or broken, when steeds are dead or weakened, a good warrior, well-trained in the sword, can protect himself by means of his sword.*[2-3] A hero armed with the sword can, single-handed, withstand many bowmen and many antagonists armed with maces and darts.[4] I have this doubt, and I feel curious to know the truth. Which, O king, is really the foremost of weapons in all battles?[5] How was the sword first created and for what purpose? Who also was the first preceptor in that weapon? Tell me all this, O grandsire!' "[6]

Vaiçampāyana continued,—"Hearing these words of the intelligent son of Mādri, the virtuous Bhishma, that complete master of the science of the bow, stretched upon his bed of arrows, made this answer fraught with many refined words of

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* Nilakantha correctly explains the connection of *Susamçitah.*—T.

delightful import, melodious with vowels properly placed, and displaying considerable skill, unto the high-souled Nakula, that disciple of Drona, endued with skilful training.[7-9]

"Bhishma said,—Hear the truth, O son of Mādri, about what thou hast asked me! I am excited by this question of thine, like a hill of red-chalk.*[10] In ancient times the universe was one vast expanse of water, motionless and skyless, and without this Earth occupying any space in it.[11] Enveloped in darkness, and intangible, its aspect was exceedingly awful. Utter silence reigning all over, it was immeasurable in extent. In his own proper time the Grandsire (of the universe) took his birth.[12] He then created wind, and fire, and the sun also of great energy. He also created the sky, the heavens, the nether regions, Earth, the directions,[13] the firmament with the moon and the stars, the constellations, the planets, the year, the seasons, the months, the two fortnights (lighted and dark) and the smaller divisions of time.[14] The divine Grandsire then, assuming a visible form, begot (by power of his will) some sons possessed of great energy.[15] They are the sages Marichi, Atri, Pulastya, Pulaha, Kratu, Vaçishtha, Angiras, and the mighty and puissant lord Rudra,[16] and Prachetas. The last begat Daksha, who in his turn begat sixty daughters. All those daughters were taken by regenerate sages for the object of begetting children upon them.[17] From them sprang all the creatures of the universe, including the gods, *Pitris*, *Gandharvas*, *Apsaras*, diverse kinds of *Rākshasas*,[18] birds and animals and fishes, monkeys, great snakes, and diverse species of fowl that range the air or sport on the water,[19] and vegetables, and all beings that are oviparous or viviparous or born of filth. In this way the whole universe consisting of mobile and immobile creatures sprang into existence.[20] The universal Grandsire, having thus evoked into existence all mobile and immobile creatures, then promulgated the eternal religion laid down in the Vedas.[21] That

* Nilakantha explains that the question of Nakula excited the heart of Bhishma and caused a flow of blood through his wounds. Hence Bhishma compares himself to a hill of red-chalk.—T.

religion was accepted by the gods, with their preceptors and priests, the *Adityas*, the *Vasus*, the *Rudras*, the *Sāddhyas*, the *Maruts*, the *Açwins*,[22] Bhrigu, Atri, Angiras, the *Siddhas*, Kaçyapa rich in penances, Vaçishtha, Gautama, Agastya, Nārada, Parvata,[23] the Vālkhillya *Rishis*, those other *Rishis* known under the names of Prabhāsas, the Sikatas, the *Ghritapas*, the Somavāyavyas, the Vaiçwānaras, the *Marichipas*,[24] the Ākrishtas, the Hansas, those born of Fire, the Vānaprasthas, and the Praçnis. All of them lived in obedience to Brahman.[25] The foremost of the Dānavas, however, setting at naught the commands of the Grandsire, and yielding to wrath and covetousness, began to cause the destruction of righteousness.[26] They were Hirānyakaçipu, and Hiranyāksha, and Virochana, and Camvara, and Viprachitti, and Prahlāda, and Namuchi, and Vali.[27] These and many other Daityas and Dānavas, transcending all restraints of duty and religion, sported and took delight in all kinds of wicked acts.[28] Regarding themselves equal in point of birth with the gods, they began to challenge them and the sages of pure behaviour.[29] They never did any good to the other creatures of the universe or showed compassion for any of them. Disregarding the three well-known means, they began to persecute and afflict all creatures by wielding only the rod of chastisement.[30] Indeed, those foremost of *Asuras*, filled with pride, forsook every friendly intercourse with other creatures. Then the divine Brahman, accompanied by the regenerate sages,[31] proceeded to a delightful summit of Himavat, extending for a hundred *Yojanas* in area, adorned with diverse kinds of jewells and gems, and upon whose surface the stars seemed to rest like so many lotuses on a lake.[32] On that prince of mountains, O sire, overgrown with forests of flowering trees, that foremost of the gods, *viz.*, Brahman, stayed for sometime for accomplishing the business of the world.[33] After the lapse of a thousand years, the puissant lord made arrangements for a grand sacrifice according to the ordinances laid down in the scriptures.[34] The sacrificial altar became adorned with *Rishis* skilled in sacrifice and competent to perform all acts appertaining thereto, with faggots of sarificial fuel, and with blazing

fires.[36] And it looked exceedingly beautiful in consequence of the sacrificial plates and vessels having been all made of gold. All the foremost ones among the gods took their seats on it.[36] The platform was further adorned with *Sadasyas* all of whom consisted of high regenerate *Rishis*. I have heard from the *Rishis* that soon something very awful occurred in that sacrifice.[37] It is heard that a creature sprang (from the sacrificial fire) scattering the flames around him, and whose splendour equalled that of the Moon himself when he rises in the firmament spangled with stars.[38] His complexion was dark like that of the petals of the blue lotus. His teeth were keen. His stomach was lean. His stature was tall. He seemed to be irresistible and possessed of exceeding energy.[39] Upon the appearance of that being, the Earth trembled. The Ocean became agitated with mountain billows and awful eddies.[40] Meteors, foreboding great disasters, shot through the sky. The branches of trees began to fall down. All the points of the compass became unquiet. Inauspicious winds began to blow. All creatures began to quake with fear every moment.[41] Beholding that awful agitation of the universe and that Being sprung from the sacrificial fire, the Grandsire said these words unto the great *Rishis*, the gods, and the *Gandharvas*:[42]—This Being was thought of by me. Possessed of great energy, his name is *Asi* (sword or scimitar). For the protection of the world and the destruction of the enemies of the gods, I have created him![43]—That being then, abandoning the form he had first assumed, took the shape of a sword of great splendour, highly polished, sharp-edged, and risen like the all-destructive Being at the end of the *Yuga*.[44] Then Brahman made over that sharp weapon to the blue-throated Rudra who has for the device on his banner the foremost of bulls, for enabling him to put down irreligion and sin.[45] At this, the divine Rudra of immeasurable soul, praised by the great *Rishis*, took up that sword and assumed a different shape.[46] Putting forth four arms, he became so tall that though standing on the Earth he touched the very sun with his head. With eyes turned upwards, and with every limb extended wide, he began to vomit flames of fire from his mouth.[47] Assuming diverse

complexions such as blue and white and red, and wearing a black deer-skin studded with stars of gold,[48] he bore on his forehead a third eye that resembled the sun in splendour. His two other eyes, one of which was black and the other tawny, shone very brightly.[49] The divine Mahādeva, the bearer of the *Çula*, the tearer of Bhaga's eye, taking up the sword whose splendour resembled that of the all-destructive *Yuga* fire,[50] and wielding a large shield with three high bosses which looked like a mass of dark clouds adorned with flashes of lightning, began to perform diverse kinds of evolutions. Possessed of great prowess, he began to whirl the sword in the sky, desirous of an encounter.[51] Loud were the roars he uttered, and awful the sound of his laughter. Indeed, O Bhārata, the form then assumed by Rudra was exceedingly terrible.[52] Hearing that Rudra had assumed that form for achieving fierce deeds, the *Dānavas*, filled with joy, began to come towards him with great speed,[53] showering huge rocks upon him as they came, and blazing brands of wood, and diverse kinds of terrible weapons made of iron and each endued with the sharpness of a razor.[54] The *Dānava* host, however, beholding that foremost of all beings, the indestructible Rudra, swelling with might, became stupified and began to tremble.[55] Although Rudra was alone and single-handed, yet so quickly did he move on the field of battle with the sword in his arm that the *Asuras* thought there were a thousand similar Rudras battling with them.[56] Tearing and piercing and afflicting and cutting and lopping off and grinding down, the great god moved with celerity among the thick masses of his foes like a forest-conflagration amid heaps of dry grass spread around.[57] The mighty *Asuras*, broken by the god with the whirls of his sword, with arms and thighs and chests cut off and pierced, and with heads severed from their trunks, began to fall down on the Earth.[58] Others among the *Dānavas*, afflicted with strokes of the sword, broke and fled in all directions, cheering one another as they fled.[59] Some penetrated into the bowels of the Earth; others got under the cover of mountains. Some went upwards; others entered the depths of the sea.[60] During the progress o fthat dreadful and fierce

battle, the Earth became miry with flesh and blood and horrible sights presented themselves on every side.[61] Strewn with the fallen bodies of *Dānavas* covered with blood, the Earth looked as if overspread with mountain summits overgrown with *Kinçukas*.[62] Drenched with gore, the Earth looked exceedingly beautiful, like a fair-complexioned lady intoxicated with alcohol and attired in crimson robes.[63] Having slain the *Dānavas* and re-established Righteousness on Earth, the auspicious Rudra cast off his awful form and assumed his own beneficient shape.[64] Then all the *Rishis* and all the celestials adored that god of gods with loud acclamations wishing him victory.[65] The divine Rudra, after this, gave the sword, that protector of religion, dyed with the blood of *Dānavas*, unto Vishnu with due adorations.[66] Vishnu gave it unto Marichi. The divine Marichi gave it unto all the great *Rishis*. The latter gave it to Vāsava.[67] Vāsava gave it to the Regents of the world. The Regents, O son, gave that large sword to Manu the son of Surya.[68] At the time of giving it unto Manu, they said,—Thou art the lord of all men! Protect all creatures with this sword containing religion within its womb.[69] Duly meting out chastisement unto those that have transgressed the barriers of virtue for the sake of the body or the mind, they should be protected conformably to the ordinances but never according to caprice.[70] Some should be punished with wordy rebukes, and with fines and forfeitures. Loss of limb or death should never be inflicted for slight reasons.[71]—These punishments, consisting of wordy rebukes as their first, are regarded as so many forms of the sword. These are the shapes that the sword assumes in consequence of the transgressions of persons under the protection (of the king).*[72] In time Manu installed his own son Kshupa in the sovereignty of all creatures, and gave him the sword for their protection.[73] From Kshupa it was taken by Ikshāku, and from Ikshāku by Pururavas. From Pururavas it was taken by Āyus, and from Āyus by Nahusha.[74] From Nahusha it was taken by

* *Durvārini, Durvārādini, Durvachādini* are some of the readings of the first line.—T.

Yayāti, and from Yayāti by Puru. From Puru it was taken by Amurttaraya. From Amurttaraya it descended to the royal Bhumiçaya.[75] From Bhumiçaya it was taken by Dushmanta's son Bharata. From Bharata, O monarch, it was taken by the righteous Ailavila.[76] From Ailavila it was taken by king Dhundumāra. From Dhundumāra it was taken by Kāmvoja, and from Kāmvoja it was taken by Muchukunda.[77] From Muchukunda it was taken by Marutta, and from Marutta by Raivata. From Raivata it was taken by Yuvanāçwa, and from Yuvanāçwa by Raghu.[78] From Raghu it was taken by the valiant Harināçwa. From Harināçwa the sword was taken by Sunaka, and from Sunaka by the righteous-souled Uçinara. From the last it was taken by the Bhojas and the Yādavas.[79] From the Yadus it was taken by Civi. From Civi it descended to Pratarddana. From Pratarddana it was received by Ashtaka, and from Ashtaka by Prishadaçwa.[80] From Prishadaçwa it was received by Bharadwāja, and from the last by Drona. After Drona it was taken by Kripa. From Kripa that best of swords has been obtained by thee with thy brothers.[81] The constellation under which the sword was born is Kritikā. Agni is its deity, and Rohini is its *Gotra.** Rudra is its high preceptor.[82] The sword has eight names which are not generally known. Listen to me as I mention them to you. If one mentions these names, O son of Pāndu one may always win victory.[83] Those names then are *Asi*, *Vaiçasana*, *Khadga*, sharp-edged, difficult of acquisition, *Çrigarbha*, victory, and protector of righteousness.[84] Of all weapons, O son of Madravati, the sword is the foremost. The Purānas truly declare that it was first wielded by Mahādeva.[85] As regards the bow, again, O chastiser of foes, it was Prithu who first created it. It was with the aid of this weapon that that son of Vena, while he governed the Earth virtuously for many years, milked her of crops and grain in profusion.[86] It behoveth thee, O son of Mādri, to regard what the *Rishis* have said, as conclusive proof. All persons skilled in battle should worship the sword.[87] I have now told

* Literally, family or clan; here, origin.—T.

thee truly the first portion of thy query, in detail, about the origin and creation of the sword, O bull of Bharata's race![89] By listening to this excellent story of the origin of the sword, a man succeeds in winning fame in this world and eternal felicity in the next.' "[90]

SECTION CLXVII.

Vaiçampāyana said,—"When Bhishma, after having said this, became silent, Yudhishthira (and the others) returned home. The king, addressing his brothers with Vidura forming the fifth, said,[1]—'The course of the world rests upon Virtue, Wealth, and Desire. Amongst these three, which is the foremost, which the second, and which the last, in point of importance?[2] For subduing the triple aggregate (*viz.*, lust, wrath, and covetousness), upon which of the first three (*viz.*, Virtue, Wealth, and Desire) should the mind be fixed? It behoveth you all to cheerfully answer this question in words that are true![3] Thus addressed by the Kuru chief, Vidura, who was conversant with the science of Profit, with the course of the world, and with truth (that concerns the real nature of things), and possessed of great brilliancy of intellect, spoke first these words, recollecting the contents of the scriptures.[4]

"Vidura said,—'Study of the various scriptures, asceticism, gift, faith, performance of sacrifices, forgiveness, sincerity of disposition, compassion, truth, self-restraint,—these constitute the possessions of Virtue.[5] Do thou adopt Virtue. Let not thy heart ever turn away from it! Both Virtue and Profit have their roots in these. I think that all these are capable of being included in one term.[6] It is by Virtue that the *Rishis* have crossed (the world with all its difficulties). It is upon Virtue that all the worlds depend (for their existence). It is by Virtue that the gods attained to their position of superiority. It is upon Virtue that Profit or Wealth rests.[7] Virtue, O king, is foremost in point of merit. Profit is said to be middling. Desire, it is said by the wise, is the lowest of the three.[8] For this reason, one should live with res-

trained soul, giving his attention to Virtue most. One should also behave towards all creatures as he should towards himself.' "[9]

Vaiçampāyana continued,—"After Vidura had finished what he had to say, Prithā's son Arjuna, well-skilled in the science of Profit, and conversant also with the truths of both Virtue and Profit, urged on (by the drift of Yudhishthira's question), said these words.[10]

"Arjuna said,—'This world, O king, is the field of action. Action, therefore, is applauded here. Agriculture, trade, keep of cattle, and diverse kinds of arts,[11] constitute what is called Profit. Profit, again, is the end of all such acts. Without Profit or Wealth, both Virtue and (the objects of) Desire cannot be won. This is the declaration of the *Çruti.*[12] Even persons of uncleansed souls, if possessed of diverse kinds of Wealth, are able to perform the highest acts of virtue and gratify desires that are apparently difficult of being gratified.[13] Virtue and Desire are the limbs of Wealth as the *Çruti* declares. With the acquisition of Wealth, both Virtue and the objects of Desire may be won.[14] Like all creatures worshipping Brahman, even persons of superior birth worship a man possessed of Wealth.[15] Even they that are attired in deer-skins and bear matted locks on their heads, that are self-restrained, that smear their bodies with mire, that have their senses under complete control, even they that have bald heads and that are devoted *Brahmachārins*, and that live separated from one another, cherish a desire for Wealth.[16] Others attired in yellow robes, bearing long beards, graced with modesty, possessed of learning, contented, and freed from all attachments,[17] become desirous of Wealth. Others, following the practices of their ancestors, and observant of their respective duties, and others desirous of heaven, do the same.[18] Believers and unbelivers, and those that are rigid practicers of the highest *Yoga* all certify to the excellence of Wealth.*[19] He is said to be truly possessed of Wealth who cherishes his dependants with objects of enjoyment, and afflicts his foes with punishments.

* The second line of 19 is unintelligible.—T.

Even this, O foremost of intelligent men, is truly my opinion.[20] Listen, however, now to these two (*viz.*, Nakula and Sahadeva) who are about to speak!"[21]

Vaiçampāyana continued,—"After Arjuna had ceased, the two sons of Mādri, *viz.*, Nakula and Sahadeva, said these words of high import.[22]

"Nakula and Sahadeva said,—'Sitting or lying, walking or standing, one should strive after the acquisition of Wealth even by the most vigorous of means.[23] If Wealth, which is difficult of acquisition and highly agreeable, be earned, the person that has earned it, without doubt, is seen to obtain all the objects of Desire.[24] That Wealth which is connected with Virtue, as also that Virtue which is connected with Wealth, is certainly like nectar.* For this reason our opinions are as follows.[25] A person without Wealth cannot gratify any desire; similarly, there can be no Wealth in one that is destitute of Virtue. He, therefore, who is outside the pale of both Virtue and Wealth, is an object of fear unto the world.[26] For this reason one should seek the acquisition of Wealth with a devoted mind, without disregarding the requirements of Virtue. They who believe in (the wisdom of) this saying succeed in acquiring whatever they desire.[27] One should first practise Virtue; next acquire Wealth without sacrificing Virtue; and then seek the gratification of Desire; for this should be the last act of one who has been successful in acquiring Wealth.'"[28]

Vaiçampāyana continued,—"The twin sons of the Açwins, after having said these words, remained silent. Then Bhimasena began to say the following.[29]

"Bhimasena said,—'One without Desire never wishes for Wealth. One without Desire never wishes for Virtue. One who is destitute of Desire can never feel any wish. For this reason, Desire is the foremost of all the three.[30] It is under the influence of Desire that the very *Rishis* devote themselves to penances, subsisting upon fruits, or living upon

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* *Taddhitwā* is *tat hi twā*. Nilakantha thinks that *twā* here is *twam*.—T.

roots or air only.[31] Others possessed of Vedic lore are engaged upon the Vedas and their branches or upon rites of faith and sacrificial acts, or upon making gifts or accepting them.[32] Traders, agriculturists, keepers of cattle, artists and artizans, and those who are employed in rites of propitiation, all act from Desire.[33] Some there are that dive into the depths of the ocean, induced by Desire. Desire, indeed, takes various forms. Everything is pervaded by the principle of Desire.[34] A man outside the pale of Desire never is, was, or will be, seen in this world. This, O king, is the truth. Both Virtue and Wealth are based upon Desire.[35] As butter represents the essence of curds, even so is Desire the essence of Profit and Virtue. Oil is better than oil-seeds. *Ghee* is better than sour milk.[36] Flowers and fruits are better than wood. Similarly, Desire is better than Virtue and Profit. As honeyed juice is extracted from flowers, so is Desire said to be extracted from these two. Desire is the parent of Virtue and Profit. Desire is the soul of these two.[37] Without Desire the Brāhmanas would never give either sweets or wealth unto Brāhmans. Without Desire the diverse kinds of action that are seen in the world would never have been seen. For these reasons, Desire is seen to be the foremost of the triple aggregate.[38] Approaching beautiful damsels attired in excellent robes, adorned with every ornament, and exhilarated with sweet wines, do thou sport with them. Desire, O king, should be the foremost of the three with us![39] Reflecting upon the question to its very roots, I have come to this conclusion. Do not hesitate to accept this conclusion, O son of Dharma! These words of mine are not of hollow import. Fraught with righteousness as they are, they will be acceptable to all good men.[40] Virtue, Profit, and Desire should all be equally attended to. That man who devotes himself to only one of them is certainly not a superior person. He is said to be middling who devotes himself to only two of them. He, on the other hand, is the best of his species who attends to all the three.[41] Having said these words in brief as also in detail, unto those heroes, Bhima possessed of wisdom, surrounded by friends, smeared with sandal-paste, and

adorned with excellent garlands and ornaments, remained silent.*[42] Then king Yudhishthira the just, that foremost of virtuous men, possessed of great learning, properly reflecting for a while upon the words spoken by all of them, and thinking all those speeches to be false-philosophy, himself spoke as follows.[43]

"Yudhishthira said,—'Without doubt, all of you have settled conclusions in respect of the scriptures, and all of you are conversant with authorities. These words fraught with certainty that you have spoken have been heard by me.[44] Listen now, with concentrated attention, to what I say unto you. He who is not employed in merit or in sin, he who does not attend to Profit, or Virtue, or Desire, who is above all faults, who regards gold and a brick-bat with equal eyes, becomes liberated from pleasure and pain and the necessity of accomplishing his purposes.[45] All creatures are subject to birth and death. All are liable to waste and change. Awakened repeatedly by the diverse benefits and evils of life, all of them applaud Emancipation. We do not know, however, what Emancipation is.[46] The Self-born and divine Brahman has said that there is no Emancipation for him who is bound with ties of attachment and affection. They, however, that are possessed of learning seek Extinction. For this reason, one should never regard anything as either agreeable or disagreeable.†[47] This view seems to be the best. No one in this world can act as he pleases. I act

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* In the Bengal texts, 41 is made a triplet, and 42 is made to consist of a single line; 42 again is represented as Vaiçampāyana's speech. This is evidently an error; 41 is a couplet. 42 also is so. *Rājna* &c., refer to Bhima. K. P. Singha avoids the error; the Burdwan translator, as usual, makes a mess of 41 by taking it to be a triplet.—T.

† There can be very little doubt that the second line has a distinct reference to the principal article of faith in *Buddhism*. Emancipation here is identified with Extinction or Annihilation. The word used is *Nirvāna*. The advice given is abstention from attachments of every kind. These portions of the *Cānti* are either interpolations, or were written after the spread of Buddhism.—T.

precisely as I am made (by a superior power) to act. The great Ordainer makes all creatures proceed as He wills. The Ordainer is Supreme. Know this, all of you.*[48] No one can, by his acts, obtain what is unobtainable. That which is to be, takes place. Know this. And since one who has withdrawn himself from the triple aggregate may succeed in winning Emancipation, it seems, therefore, that Emancipation is productive of the highest good!"[49]

Vaiçampāyana continued,—"Having listened to all these foremost words fraught with reason and acceptable to the heart, Bhima and others were filled with delight and joining their hands, bowed unto that prince of Kuru's race.[50] Indeed, those foremost of men, O king, having heard that speech of the monarch, well-adorned with sweet letters and syllables, acceptable to the heart, and divested of dissonant sounds and words, began to applaud Yudhishthira highly.[51] The high-souled son of Dharma, in return, possessed of great energy, praised his convinced auditors; and once more the king addressed the son of the foremost of rivers, possessed of a high soul, for enquiring about duties."[52]

SECTION CLXVIII.

"Yudhishthira said,—'O grandsire, O thou that art possessed of great wisdom, I shall ask thee a question. It behoveth thee, O enhancer of the happiness of the Kurus, to discourse to me fully upon it![1] What kind of men are said to be of gentle disposition? With whom may the most delightful friendship exist? Tell us also who are able to do good presently and in the future![2] I am of opinion that neither swelling wealth, nor relatives, nor kinsmen, occupy that place which well-wishing friends occupy![3] A friend capable of listening to beneficial counsels, and also of doing good, is

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* The doctrine set forth in 48 is the doctrine of either universal Necessity as expounded by Leibniz, or that of Occasional Causes of the Cartesian school. In fact, all the theories about the government of the universe are strangely jumbled together here.—T.

exceedingly rare! It behoveth thee, O foremost of virtuous men, to discourse fully on these topics!"[4]

"Bhishma said,—'Listen to me, O Yudhishthira, as I speak to thee, in detail, of those men with whom friendships may be formed and those with whom friendships may not be formed.[5] One that is covetous, one that is pitiless, one that has renounced the duties of his order, one that is dishonest, one that is a knave, one that is mean, one that is of sinful practices, one that is suspicious of all, one that is idle,[6] one that is procrastinating, one that is of a crooked disposition, one that is an object of universal obloquy, one that dishonors the life of his preceptor, one that is addicted to the seven well-known vices, one that casts off distressed friends, one possessed of a wicked soul, one that is shameless,[7] one whose sight is ever directed towards sin, one that is an atheist, one that is a slanderer of the Vedas, one whose senses are not restrained, one that gives free indulgence to lust,[8] one that is untruthful, one that is deserted by all, one that transgresses all restraints, one that is deceitful, one that is destitute of wisdom, one that is envious, one that is wedded to sin,[9] one whose conduct is bad, one whose soul has not been cleansed, one that is cruel, one that is a gambler, one that always seeks to injure friends, one that covets wealth belonging to others,[10] that wicked-souled wight who never expresses satisfaction with what another may give him according to the extent of his means, one that is never pleased with his friends, O bull among men,[11] one that becomes angry on occasions that do not justify anger, one that is of restless mind, one that quarrels without cause, that sinful wight who feels no scruple in deserting well-meaning friends,[12] that wretch who is always mindful of his own interests and who, O king, quarrels with friends when these do him a very slight injury or inflict on him a wrong unconsciously,[13] one who acts like a foe but speaks like a friend, one who is of preverse perceptions, one who is blind (to his own good), one who never takes delight in what is good for himself or others, should be avoided.[14] One who drinks alcoholic liquors, one who hates others, one who is wrathful, one who is destitute of compassion, one who is

pained at the sight of other's happiness, one who injures friends, one who is always engaged in taking the lives of living creatures,[15] one who is ungrateful, one who is vile, should be avoided. Alliances (of friendship) should never be formed with any of them. Similarly no alliance (of friendship) should be formed with him who is ever intent upon marking the faults of others. Listen now to me as I indicate the persons with whom alliances (of friendship) may be formed.[16] They that are well-born, they that are possessed of eloquence and politeness of speech, they that are endued with knowledge and science, they that are of handsome and agreeable features, they that are possessed of merit and other accomplishments, they that are free from covetousness, they that are never exhausted by labour,[17] they that are good to their friends, they that are grateful, they that are possessed of varied information and knowledge, they that are destitute of avarice, they that are possessed of agreeable qualities, they that are firm in truth, they that have subdued their senses,[18] they that are devoted to athletic and other exercises, they that are of good families, they that are perpetuaters of their races,* they that are destitute of faults, they that are possessed of fame, should be accepted by kings for forming alliances (of friendship) with them.[19] They, again, O monarch, who become pleased and contented if one behaves with them according to the best of one's powers, they who never get angry on occasions that do not justify anger, they who never become displeased without sufficient cause,[20] those persons who are well conversant with the science of Profit and who, even when annoyed, succeed in keeping their minds tranquil, they who devote themselves to the service of friends at personal sacrifice,[21] they who are never estranged from friends, but who continue unchanged (in their attachment) like a red blanket made of wool (which does not easily change its color),† they who never disregard, from wrath, those that are poor, they who never dishonor youth-

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* *I. e.*, they that have wives and have procreated children.—T.

† *Raktamivāvikam*, and not *Raktamivādhikam*, is the correct reading. The Burdwan translator accepts the incorrect reading.—T.

ful women by yielding to lust and loss of judgment,[22] they who never point out wrong paths to friends, they who are trustworthy, they who are devoted to the practice of righteousness, they who regard gold and brick-bats with an equal eye, they that adhere with firmness to friends and well-wishers,[23] they who muster their own people and seek the accomplishment of the business of friends, regardless of their own dignity and casting off all the marks of their own respectability,[24] should be regarded as persons with whom alliances (of friendship) should be made. Indeed, the dominions of that king spread on every direction, like the light of the lord of the stars, who makes alliances of friendship with such superior men.[25] Alliances should be formed with men that are well-practised in weapons, that have completely subdued their wrath, that are always strong in battle and possessed of high birth, good behaviour, and varied accomplishments.[26] Amongst those vicious men, O sinless one, that I have mentioned, the vilest, O king, are those that are ungrateful and that injure friends. Those persons of wicked behaviour should be avoided by all. This, indeed, is a settled conclusion.'[27]

"Yudhishthira said,—'I desire to hear in detail this description. Tell me who they are that are called injurers of friends and ungrateful persons.'[28]

"Bhishma said,—'I shall recite to thee an old story whose incidents occurred in the country, O monarch, of the *Mlecchas* that lies to the north.[29] There was a certain Brāhmana belonging to the middle country. He was destitute of Vedic learning. (One day), beholding a prosperous village, the man entered it from desire of obtaining charity.*[30] In that village lived a robber possessed of great wealth, conversant with the distinctive features of all the orders (of men), devoted to the Brāhmanas, firm in truth, and always engaged in making gifts.[31] Repairing to the abode of that robber, the Brāhmana begged for alms. Indeed, he solicited a house to live in

* The true reading is *Brahmanarjjitah* and not that word in the accusative. Both the Bengali versions have adhered to the incorrect reading of the Bengal texts.—T.

and such necessaries of life as would last for one year.[32] Thus solicited by the Brāhmana, the robber gave him a piece of new cloth with its ends complete,* and a widowed woman possessed of youth.[33] Obtaining all those things from the robber, the Brāhmana became filled with delight. Indeed, Gautama began to live happily in that commodious house which the robber assigned to him.[34] He began to help the relatives and kinsmen of the female slave he had got from the robber chief. In this way he lived for many years in that prosperous village of hunters.[35] He began to practise with great devotion the art of archery. Every day, like the other robbers residing there, Gautama, O king, went into the woods and slaughtered wild cranes in abundance. Always engaged in slaughtering living creatures, he became well-skilled in that act and soon bade farewell to compassion. In consequence of his intimacy with robbers he became one like one of them.[36-37] Living happily in that robber village for many months, large was the number of wild cranes that he slew.[38] One day another Brāhmana came to that village. He was dressed in rags and deer-skins and bore matted locks on his head. Of highly pure behaviour, he was devoted to the study of the Vedas.[39] Of a humble disposition, frugal in fare, devoted to the Brāhmanas, thoroughly conversant with the Vedas, and observant of *Brahmacharyya* vows, that Brāhmana had been a dear friend of Gautama and belonged to that part of the country from which Gautama had emigrated.[40] In course of his wanderings, as already said, the Brāhmana came to that robber village where Gautama had taken up his abode. He never accepted any food if given by a Cudra and, therefore, began to search for the house of a Brāhmana there (for accepting the duties of hospitality).†[41] Accordingly he wandered in every direction in that village teeming with robber-families. At last that foremost of Brāhmanas came to

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† *I. e.*, it was not a piece torn off from a full piece, but both its *daças* or ends were there.—T.

* To this day there are many Brāhmanas in India who are *açudra-pratigrāhins*, *i. e.*, who accept no gift, however rich, from a Cudra.—T.

the house owned by Gautama.[42] It so happened that just at that time Gautama also, returning from the woods, was entering his abode. The two friends met.[43] Armed with bow and sword, he bore on his shoulders a load of slaughtered cranes, and his body was smeared with the blood that trickled down from the bag on his shoulders.[44] Beholding that man who then resembled a cannibal and who had fallen away from the pure practices of the order of his birth, entering his house, the newly-arrived guest, recognising him, O king, said these words:[45]—What is this that thou art doing here through folly? Thou art a Brāhmana, and the perpetuater of a Brāhmana family! Born in a respectable family belonging to the Middle country, how is it that thou hast become like a robber in thy practices?[46] Recollect, O regenerate one, thy famous kinsmen of former times, all of whom were well-versed in the Vedas! Born in their race, alas, thou hast become a stigma to it![47] Awake thy self by thy own exertions! Recollecting the energy, the behaviour, the learning, the self-restraint, the compassion (that are thine by the order of thy birth), leave this thy present abode, O regenerate one![48]—Thus addressed by that well-meaning friend of his, O king, Gautama answered him in great affliction of heart, saying,[49] —O foremost of regenerate ones, I am poor. I am destitute also of a knowledge of the Vedas! Know, O best of Brāhmanas, that I have taken up my abode here for the sake of wealth alone![50] At thy sight, however, I am blest today. We shall together set out of this place tomorrow! Do thou pass the night here with me![51]—Thus addressed, the newly-arrived Brāhmana, full of compassion as he was, passed the night there, refraining to touch anything. Indeed, though hungry and requested repeatedly, the guest refused to touch any food in that house.' "[52]

Section CLXIX.

"Bhishma said,—'After that night had passed away and that best of Brāhmanas had left the house, Gautama, issuing from his abode, began to proceed towards the sea. O Bhārata![1]

On the way he beheld some merchants that used to make voyages on the sea. With that caravan of merchants he proceeded towards the ocean.[2] It so happened, however, O king, that that large caravan was assailed, while passing through a mountain valley, by an infuriate elephant. Almost all the persons were slain.[3] Somehow escaping from that great danger, the Brāhmana fled towards the north for saving his life, not knowing whither he proceeded.[4] Separated from the caravan and led far away from that spot, he began to wander alone in a forest, like a *Kimpurusha*.*[5] At last coming upon a road that led towards the ocean, he journeyed on till he reached a delightful and heavenly forest abounding with flowering trees.[6] It was adorned with mango trees that put forth flowers and fruits throughout the year. It resembled the very woods of Nandana (in heaven) and was inhabited by *Yakshas* and *Kinnaras*.[7] It was also adorned with *Çālas* and palmyras and *Tamālas*, with clusters of black aloes, and many large sandal trees.[8] Upon the delightful table-lands that he saw there, fragrant with perfumes of diverse kinds, birds of the foremost species were always heard to pour forth their melodies.[9] Other winged denizens of the air, called *Bhārundas* and having faces resembling those of human beings, and those called *Bhulingas*, and others belonging to mountainous regions and to the sea, warbled sweetly there.[10] Gautama proceeded through that forest, listening, as he went, to those delightful and charming strains of nature's choristers.[11] On his way he beheld a very delightful and level spot of land covered with golden sands and resembling heaven itself, O king, for its beauty.[12] On that plot stood a large and beautiful banian with a spherical top. Possessed of many branches that corresponded with the parent tree in beauty and size, that banian looked like an umbrella set over the plain.[13] The spot underneath that manificient tree was drenched with water perfumed with the most fragrant sandal. Endued with great beauty and abounding with delicious flowers

* *Kimpurusha* is half-man and half-horse. The body is supposed to be that of a horse, and the face that of a man.—T.

all around, the spot looked like the court of the Grandsire himself.[14] Beholding that charming and unrivalled spot, abounding with flowering trees, sacred, and looking like the abode of a very celestial, Gautama became very much delighted.[15] Arrived there, he sat himself down with a well-pleased heart. While sitting there, O son of Kunti, a delicious, charming, and auspicious breeze, bearing the perfume of many kinds of flowers, began to blow softly, cooling the limbs of Gautama and filling him with celestial pleasure, O monarch![16-17] Fanned by that perfumed breeze, the Brāhmana became refreshed, and in consequence of the pleasure he felt he soon fell asleep. Meanwhile the sun set behind the Asta hills.[18] When the resplendant luminary entered his chambers in the west and the evening twilight came, a bird that was the foremost of his species, returned to that spot, which was his home, from the regions of Brahman.[19] His name was Nādijangha and he was a dear friend of the creator. He was a prince of Cranes, possessed of great wisdom, and a son of (the sage) Kaçyapa.[20] He was also known extensively on Earth by the name of *Rājdharman*. Indeed, he surpassed everyone on Earth in fame and wisdom. The child of a celestial maiden, possessed of great beauty and learning, he resembled a celestial in splendour.[21] Adorned with the many ornaments that he wore and that were as brilliant as the sun himself, that child of a celestial girl seemed to blaze with beauty.[22] Beholding that bird arrived at that spot, Gautama became filled with wonder. Exhausted with hunger and thirst, the Brāhmana began to cast his eyes on the bird from desire of slaying him.[23]

"'Rājdharman said,—Welcome, O Brāhmana! By good luck have I got thee today in my abode! The sun is set. The evening twilight is come![24] Having come to my abode, thou art today my dear and excellent guest! Having received my worship according to the rites laid down in the scriptures, thou mayst go whither thou wilt tomorrow morning!—' "[25]

SECTION CLXX.

"Bhishma said,—'Hearing these sweet words, Gautama became filled with wonder. Feeling at the same time a great curiosity, he eyed Rājdharman without being able to withdraw his gaze from him.[1]

"'Rājdharman said,—O Brāhmana, I am the son of Kaçyapa by one of the daughters of (the sage) Dhaksha. Possessed of great merits, thou art my guest today! Thou art welcome, O foremost of Brāhmanas!—'[2]

"Bhishma continued,—'Having offered him hospitality according to the rites laid down in the scriptures, the crane made an excellent bed of the *Çīla* flowers that lay all around.[3] He also offered him several large fishes caught from the deep waters of the Bhāgirathi.[4] Indeed, the son of Kaçyapa offered for the acceptance of his guest Gautama a blazing fire and certain large fishes.[5] After the Brāhmana had eaten and became gratified, the bird possessing wealth of penances began to fan him with his wings for driving off his fatigue.[6] Seeing his guest seated at his ease, he asked him about his pedigree. The man answered, saying,—I am a Brāhmana known by the name of Gautama!—and then remained silent.[7] The bird gave his guest a soft bed made of leaves and perfumed with many fragrant flowers. Gautama laid himself down on it, and felt great happiness.[8] When Gautama had laid himself down, the eloquent son of Kaçyapa, who resembled Yama himself in his knowledge of duties, asked him about the cause of his arrival there.[9] Gautama answered him, saying,—I am, O large-souled one, very poor! For earning wealth* I am desirous of going to the sea![10]—The son of Kaçyapa cheerfully told him,—It behoveth thee not to feel any anxiety! Thou shalt succeed, O foremost of Brāhmanas, and shalt return home with property.[11] The sage Vrihaspati hath spoken of four kinds of means for the acquisition of wealth, *viz.*, inheritance, sudden accessions due to

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* Literally, 'for obtaining goods.—T.

luck or the favor of the gods, acquisition by labour, and acquisition through the aid or kindness of friends.[12] I have become thy friend. I cherish good feelings towards thee! I shall, therefore, exert in such a way that thou mayst succeed in acquiring wealth![13]—The night passed away and morning came. Seeing his guest rise cheerfully from bed, the bird addressed him, saying, Go, O amiable one, along this very route and thou art sure to succeed![14] At the distance of about three *Yojanas* from this place, there is a mighty king of the *Rākshasas*. Possessed of great strength, his name is Virupāksha, and he is a friend of mine![15] Go to him, O foremost of Brāhmanas! That chief, induced by my request, will, without doubt, give thee as much wealth as thou desirest![16] —Thus addressed, O king, Gautama cheerfully set out from that place, eating on the way, to his fill, fruits sweet as ambrosia.[17] Beholding the sandal and aloe and birch trees that stood along the road, and enjoying their refreshing shade, the Brāhmana proceeded quickly.[18] He then reached the city known by the name of Meruvraja. It had large porches made of stone, and high walls of the same material. It was also surrounded on every side with a trench, and large pieces of rock and engines of many kinds were kept ready on the ramparts.[19] He soon became known to the *Rākshasa* chief of great intelligence, O king, as a dear guest sent unto him by the chief's friend (the crane). The chief received Gautama very gladly.[20] The king of the *Rākshasas* then, O Yudhishthira, commanded his attendants, saying,—Let Gautama be soon brought hither from the gate![21]—At the command of the king, certain persons, quick as hawks, issued from the splendid palace of their ruler, and proceeding to the gate accosted Gautama.[22] The royal messengers, O monarch, said unto that Brāhmana,—Come quickly, the king desires to see thee![23] Thou mayst have heard of the king of the *Rākshasas*, Virupāksha by name, possessed of great courage. Even he is impatient of seeing thee! Come quickly and tarry not![24]—Thus addressed, the Brāhmana, forgetting his toil in his surprise, ran with the messengers. Beholding the great affluence of the city, he became filled with wonder.[25] Soon he entered the

king's palace in the company of the messengers, solicitous of obtaining a sight of the king of the *Rāhshasas*.'"[26]

SECTION CLXXI.

"Bhishma said,—'Led into a spacious apartment, Gautama was introduced to the king of the *Rakshasas*. Worshipped by the latter (with the usual offerings), he took his seat on an excellent seat.[1] The king asked him about the race of his birth and his practices, his study of the Vedas and his observance of the *Brahmacharyya* vow. The Brāhmana, however, without answering the other queries, only stated his name and race.[2] The king, having ascertained only the name and the race of his guest, and seeing that he was destitute of Brāhmanic splendour and Vedic studies, next enquired about the country of his residence.[3]

"'The *Rākshasa* said,—Where is thy residence, O blessed one, and to what race does thy wife belong? Tell us truly. Do not fear. Trust us without anxiety![4]—

"'Gautama said,—I belong by birth to the Middle country. I live in a village of hunters. I have married a Cudrā spouse who had been a widow. All this that I tell you is the truth![5]

"Bhishma continued,—'The king then began to reflect as to what he should do. Indeed, the king began to think how he might succeed in acquiring merit.[6] He said unto himself, —This man is by birth a Brāhmana. He is, again, a friend of the high-souled Rājdharman. He has been sent to me by that son of Kaçyapa.[7] I must do what is agreeable to my friend. He is very intimate with me. Indeed, he is my brother, and a dear relative. He is truly a friend of my heart.[8] On this day of the month of Kārtika, a thousand Brāhmanas of the foremost order are to be entertained in my house. This Gautama also shall be entertained with them and I shall give wealth unto him too.[9] This is a sacred day. Gautama has come hither as a guest. The wealth that is to be given away (unto the Brāhmanas) is ready. What is there then to think of![10]— Just about this time a thousand Brāhmanas, possessed of great learning, with persons purified by baths and adorned

(with sandal-paste and flowers), and attired in long robes of linen, came to the palace.[11] The *Rākshasa* king Virupāksha, O monarch, received the guests, as they came, duly and according to the rites laid down in the scriptures.[12] At the command of the king, skins were spread out for them. The royal servants then, O best of the Bharatas, placed mats of *Kuça* grass on the ground.*[13] Those foremost of Brāhmanas, having been duly worshipped by the king, sat down on those seats. The *Rākshasa* chief once more worshipped his guests, as provided by the ordinance, with sesame seeds, green blades of grass, and water.[14] Some amongst them were selected for representing the Viçwedevas, the *Pitris*, and the deities of fire. These were smeared with sandal-paste, and flowers were offered unto them. They were also adored with the other kinds of costly offerings.[15] After such worship, every one of them looked as effulgent as the moon in the firmament. Then bright and polished plates of gold, adorned with engravings,[16] and filled with excellent food prepared with *ghee* and honey, were given unto those Brāhmanas. Every year (on the days of full moon) of the month of *Ashāda* and *Māgha*, a large number of Brāhmanas used to receive from the *Rākshasa* chief, after proper honors, the best kinds of food that they desired. Especially, on the day of full moon in the month of Kārtika, after the expiry of autumn, the king used to give unto the Brāhmanas much wealth of diverse kinds, including gold, silver, jewels, gems, pearls,[17-19] diamonds of great value, stones of the *lapis lazuli* variety, deer-skins, and skins of the *Ranku* deer. Indeed, O Bhārata, throwing a heap of wealth of many kinds for giving it away as *Dakshinā* (unto his regenerate guests),[20] the mighty Virupāksha, addressing those foremost of Brāhmanas, said unto them,—Take from these jewels and gems as much as ye wish and can hope to bear away![21]—And

* At such entertainments, Hindus, to this day, sit on separate seats when eating. If any body touches anybody else's seat, both become impure and can not eat any longer. Before eating, however, when talking or hearing, the guests may occupy a common seat, *i. e.*, a large mat or blanket or cloth, &c., spread out on the floor.—T.

he also used to say unto them, O Bhārata, these words:—Taking those plates of gold and vessels which you have used for your dinner, go ye away, O foremost of Brāhmanas![22]—When these words were uttered by the high-souled *Rākshasa* king (on the occasion of that particular feast), those bulls among Brāhmanas took as much wealth as each desired.[23] Worshipped with those costly jewels and gems, those best of by the high attired in excellent robes, became filled with foremost Once more, the *Rakshasa* king, having restrained he reached that had come to his palace from diverse lands, then go those Brāhmanas and said,[25]—This one day, ye regenerate ones, ye need have no fear from the *Rākshasas* here! Sport ye as ye wish, and then go away with speed![26]—The Brāhmanas then, leaving that spot, went away in all directions with great speed. Gautama also, having taken up a heavy quantity of gold without any loss of time, went away.[27] Carrying the burthen with difficulty, he reached that same banian (under which he had met the crane). He sat himself down, fatigued, toil-worn, and hungry.[28] While Gautama was resting there, that best of birds, *viz.*, Rājadharman, O king, came there. Devoted to friends, he gladdened Gautama by bidding him welcome.[29] By flapping his wings he began to fan his guest and dispel his fatigue. Possessed of great intelligence, he worshipped Gautama and made arrangements for his food.[30] Having eaten and refreshed himself, Gautama began to think,—Heavy is this load that I have taken of bright gold, moved by covetousness and folly! I have a long way to travel. I have no food by which to support life on my way.[31-32] What should I do for supporting life?—Even these were his thoughts then. It so happened that even upon much thinking he failed to see any food which he could eat on the way.[33] Ungrateful as he was, O tiger among men, even this was the thought that he then conceived.—This prince of cranes, so large and containing a heap of flesh, stayeth by my side![34] Slaying and bagging him, I shall leave this spot and go along with great speed!—'"[35]

SECTION CLXXII.

"Bhishma said,—'There, under that banian, for the protection of his guest, the prince of birds had kindled and kept up a fire with high and blazing flames.*[1] On one side of the fire, the bird slept trustfully. The ungrateful and wicked-souled wretch prepared to slay his sleeping host.[2] With the aid of that blazing fire he killed the trustful bird, and having despatched him, became filled with delight, never thinking there was sin in what he did.[3] Peeling off the feathers and the down, he roasted the flesh on that fire. Then taking it up with the gold he had brought, the Brāhmana fled quickly from that spot.[4] The next day, the *Rākshasa* king, Virupāksha, addressing his son, said,—Alas, O son, I do not behold Rājdharman, that best of birds, today![5] Every morning he repairs to the regions of Brahman for adoring the Grandsire. While returning, he never goes home without paying me a visit.[6] These two mornings and two nights have passed away without his having come to my abode. My mind, therefore, is not in peace. Let my friend be enquired after.[7] Gautama, who came here, is without Vedic studies and destitute of Brāhmanic splendour. He has found his way to the abode of my friend. I greatly fear, that worst of Brāhmanas has slain Rājdharman![8] Of evil practices and wicked understanding, I read him through by the signs he showed. Without compassion, of cruel and grim visage, and wicked, that vilest of men is like a robber. That Gautama has gone to the abode of my friend. For this reason my heart has become extremely anxious![9] O son, proceeding hence with great speed to the abode of Rājdharman, ascertain whether that

* *Agni* or fire is a deity that is said to have Vāyu (the wind-god) for his charioteer. The custom, to this day, with all travellers in India is to kindle a large fire when they have to pass the night in woods and forests or uninhabited places. Such fires always succeed in scaring off wild beasts. In fact, even tigers, raging with hunger, do not approach the place where a blazing fire is kept up.—T.

pure-souled bird is still alive! Do not tarry![10]—Thus addressed by his sire, the prince, accompanied by other *Rākshasas*, proceeded with great speed. Arrived at the foot of that banian, he saw the remains of Rājdharman.[11] Weeping with grief, the son of the intelligent king of the *Rākshasas*, ran with great speed and to the utmost of his power, for seizing Gautama.[12] The *Rākshasas* had not to go far when they succeeded in catching the Brāhmana and discovering the body of Rājdharman destitute of wings, bones, and feet.[13] Taking the captive with them, the *Rākshasas* returned with great speed to Meruvraja, and showed the king the mutilated body of Rājdharman, and that ungrateful and sinning wretch, *viz.*, Gautama.[14] Beholding the remains of his friend, the king, with his counsellers and priest, began to weep aloud. Indeed, loud was the voice of lamentation that was heard in his abode.[15-16] The entire city of the *Rākshasa* king,—men, women, and children,—became plunged in woe. The king then addressed his son, saying,—Let this sinful wretch be slain! Let these *Rakshasas* here feast merrily on his flesh![17] Of sinful deeds, of sinful habits, of sinful soul, and inured to sin, this wretch, I think, should be slain by you![18]—Thus addressed by the *Rākshasa* king, many *Rākshasas* of terrrible prowess expressed their unwillingness to eat the flesh of that sinner.[19] Indeed, those wanderers of the night, addressing their king, said,—Let this vilest of men be given away to the robbers![20]—Bending their heads to their king, they told him so, adding,—It behoveth thee not to give us this sinful wretch for our food![21]—The king said unto them,—Let it be so! Let this ungrateful wight be given to the robbers then without delay![22]—Thus addressed by him, the *Rākshasas*, armed with lances and battle-axes, hacked that vile wretch into pieces and gave them away to the robbers.[23] It so happened, however, that the very robbers refused to eat the flesh of that vile man. Though cannibals, O monarch, they would not eat an ungrateful person.[24] For one that slays a Brāhmana, for one that drinks alcohol, for one that steals, for one that has fallen away from a vow, there is expiation, O king, But there is no expiation for an ungrateful person![25] That

cruel and vile man who injures a friend and becomes ungrateful, is not eaten by the very cannibals nor by the worms that feed on carrion.' "[26]

SECTION CLXXIII.

"Bhishma said,—'The *Rākshasa* king then caused a funeral pyre to be made for that prince of cranes and adorned it with jewels and gems, and perfumes, and costly robes.[1] Setting fire to it with the body of that prince of birds, the mighty chief of the *Rākshasas* caused the obsequial rites of his friend to be performed according to the ordinance.[2] At that time, the auspicious goddess Surabhi, the daughter of Daksha, appeared in the sky above the place where the pyre had been set up. Her breasts were full of milk.*[3] From her mouth, O sinless monarch, froth mixed with milk fell upon the funeral pyre of Rājdharman.[4] At this, the prince of cranes became revived. Rising up, he approached his friend Virupāksha, the king of the *Rākshasas*.[5] At this time, the chief of the celestials himself came to the city of Virupāksha. Addressing the *Rākshasa* king, Indra said,—By good luck, thou hast revived the prince of cranes![6]—The chief of the deities further recited to Virupāksha the old story of the curse denounced by the Grandsire upon that best of birds named Rājdharman.[7] Addressing the king he said,—Once on a time, O monarch, this prince of cranes absented himself from the region of Brahman (when his presence was expected). In wrath the Grandsire said unto this prince of birds,[8]—Since this vile crane hath not presented himself today in my assembly, therefore, that wicked-souled one shall not soon die (so as to be able to leave the Earth)![9]—In consequence of these words of the Grandsire, the prince of cranes, though slain by Gautama, has come back to life, through the virtue of the nectar with which his body was drenched![10]—After Indra had become silent, Rājadharman, having bowed unto the chief of the celestials, said,—O first of gods, if thy heart be inclined towards me for grace, then let my dear friend

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* Surabhi is the celestial cow sprung from the sage Daksha.—T.

Gautama be restored to life!*[11]—Hearing these words of his, Vāsava, O foremost of men, sprinkled nectar over the Brāhmana Gautama and restored him to life.[12] The prince of cranes, approaching his friend Gautama who still bore on his shoulders the load of gold (that he had got from the king of the *Rākshasas*), embraced him and felt great joy.[13] Then Rājadharman, that prince of cranes, dismissing Gautama of sinful deeds, together with his wealth, returned to his own abode.[14] At the due hour he repaired (the next day) to the Grandsire's region. The latter honored the high-souled bird with such attentions as are shown to a guest.[15] Gautama also, returning to his home in the village of the hunters, begot many sinful children upon his Cudrā wife.[16] A heavy curse was denounced upon him by the gods to the effect that having begotten, within a few years,† upon the body of his re-married wife many children, that ungrateful sinner should sink into a terrible hell for many years.[17] All this, O Bhārata, was recited to me formerly by Nārada. Recollecting the incidents of this grave story, O bull of Bharata's race, I have recited to thee all its details duly.[18] Whence can an ungrateful person derive fame? Where is his place? Whence can he have happiness? An ungrateful person does not deserve to be trusted. One that is ungrateful can never escape.[19] No person should injure a friend. He that injures a friend sinks into terrible and everlasting hell.[20] Every one should be grateful, and every one should seek to benefit his friends. Everything may be obtained from a friend. Honors may be obtained from friends.‡[21] In consequence of friends one may enjoy various objects of enjoyment. Through the exertions of friends, one may escape from various kinds of danger and distress. He that is wise would honor his friends with his

* The second line of 11 is vicious as printed in the Bengal texts.—T.

† Whether the word is *chirāt* or *achirāt* is difficult to make out.—T.

‡ In Sanskrit the ablative has sometimes the sense of 'through! Here, *mitrāt* means both from and through. What is said is that wealth, honors, &c., may be acquired through friends, *i. e.*, the latter may give wealth or be instrumental in its acquisition; &c.—T.

best attentions.[22] An ungrateful, shameless, and sinful wight should be shunned by those that are wise. One that injures his friends is a wretch of his race. Such a sinful wight is the vilest of men.[23] I have thus told thee, O foremost of all virtuous men, what the characteristics are of that sinful wretch who is stained by ingratitude and who injures his friend. What else dost thou wish to hear?'"[24]

Vaiçampāyana continued,—"Hearing these words spoken by the high-souled Bhishma, Yudhishthira, O Janamejaya, became highly gratified."[25]

सत्यमेव जयते

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

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BY

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सत्यमेव जयते

NOTICE.

With the completion of the *Āpaddharma* of the *Çānti Parvan*, a little less than three-fourths of the Mahābhārata has been completed. That which remains is a little more than a fourth part of the whole. Before commencing the *Mokshadharma* of the *Çānti* it is necessary for me to say a few words regarding the nature of the difficulties with which I have to cope.

In the first place, I desire to draw attention to the literary difficulties that lie in the way of an English version of the *Çānti* and of portions of the *Anuçāsana*. The *Çānti* has been characterised by the author himself (*vide* Anukramanikā) as the fruit of the Mahābhārata-tree. The learning of the poet, and his capacity for speculations on mental and moral philosophy, have been shown in it. The doctrines of the *yoga* have been set forth. The results of the *Dharma-çāstras* have been laid down in brief, aphoristic sentences. To be understood, the *Çānti* requires to be deeply studied. A mere perusal will yield no pleasure. Deep thought is necessary to apprehend and appreciate. In the original Sanskrit itself, there are sections and verses that defy the commentators. Of the two Bengali versions, K. P. Singha's is undoubtedly better. But then the scholars employed by Babu Singha chose to proceed on a very objectionable plan. They systematically ignored all such passages as gave them any difficulty. It is true they have sins of commission as well to answer for as sins of omission. But then the latter are so many in number as to have made their labours incomplete. The Burdwan version is very faulty. It is replete with errors of every description.

The ideas in the *Çānti* are peculiar to Hindu philosophy and Hindu ecclesiastical law. Even when fully understood in the original, they present the greatest possible difficulty to the translator who wishes to render them into the English tongue. Western scholars have long ago agreed that in translating from Sanskrit, a closely literal version is much more desirable than any flowing writing agreeable to the ear and embellished here and there, for keeping up the pretence of its being a translation, with words and phrases peculiar to oriental modes

of thinking. The value of a closely literal version, for historical, philosophical, philological, and various other purposes, is so great that a version of a different character is looked upon by most Oriental scholars as worse than useless. It has been my endeavour to assist at the production of as faithful a version of the original Sanskrit as is possible. Each verse has been numbered. To those desirous of studying the original but who cannot be expected to do it without help, such a version is simply invaluable. The structure of the English sentence, or its collocation, may appear to the general English reader as strange or harsh or even unnatural. But then he should invariably take the sentence to be a literal reproduction of the original with only such changes as are absolutely needed by the idiom of the new language. The oddest structure, according to his ideas, or any highly un-English collocation he may mark, is not due to any inability on the part of the translator to produce a better and more readable English sentence. Often it becomes very difficult for the translator to resist the temptation of making an involved period more easy and more consonant with the canons of modern English composition. The fact is, in almost every case, the order of the original is sought to be preserved as much as possible in the English version. In doing this, the translator may offend some critics of style, but there can be no doubt that he observes more obediently the only canon that eminent scholars have taught, both by precept and example, for the guidance of translators reproducing into modern tongues compositions of genius belonging to ancient times.

The difficulties again of correctly understanding many portions of the *Çānti* where philosophical discussions about the mind, the soul, the *yoga*, the nature of *Dharma*, and similar topics, occur, are simply enormous. The commentators have showed much learning, but then their learning is useless. They seek to interpolate their own observations between words of the text, to stretch or limit the significations of particular words, and conclude where they can with such citations from the *Çrutis*, the *Upanishads*, and Institutes, as seem to them to confirm their views. Such explanations, instead of helping, only puzzle the reader. Often again, the

plainest sentences are interpreted as learnedly figurative. Altogether the commentators cannot always be taken as faithful guides for their readiness to view the original through the colored medium of preconceived ideas of their own.

The literary difficulties, although grave, may be mastered with the aid of patience and of living teachers. It cannot be expected that in interpreting such old works, abounding with what have been called cruces, there will be no difference of opinion or even no downright errors. The English versions of many passages are necessarily tentative. As the first effort of the kind, scholars who have themselves attempted such tasks will, I am sure, be inclined to pardon mistakes where these do occur. If, in spite of the care taken for ensuring accuracy and correctness, errors creep into the version, I can only lament. The Sanskrit adage says,—*Yatne krite yadi na siddhyati, ko-atra doshah.*

The greatest difficulty, however, with which I have to contend is the want of funds to carry on the enterprise to its completion. Mr. H. Witton, who has ever taken a sympathetic interest in my humble labours, writing to me from Hamilton, Canada, says:—"I am afraid that it is easier to secure financial assistance in the inceptive stages of an enterprise than when it has passed the half-way stage." That is precisely my case. My successive tours through a great part of the country in search of pecuniary aid have broken down my health. The poison of permanent disease has been imbibed. There is a well-known saying current amongst us, that he who succeeds in causing the recitation of the Mahābhārata to be completed in his house has to depart from this world. This is explained by some as due to the sins of omission and commission on the part of the reciters or readers employed. Pious men explain it on the supposition that the person is called away, as the result of his high merit, from an unhappy to a happy world. Upon the introduction of printing into this country, the Pundits refused to see the sacred works pass through the Press. The adage referred to above received an expansion. Every man, it came to be said, who would complete the publication or translation of any sacred work, would have to depart from this world in a childless state. Of

actual examples of this, there have been many. I have no progeny the prospect of whose death would unman me. I only hope that the saying may be literally verified in my case also, for then I shall have the satisfaction of having *completed* my task before departing. The adage is not so unkind as one at the first sight may take it, for it does not prophesy death during the *progress* of such a work. That at any rate is an encouragement.

As long, however, as life remains, I will not spare myself. I will tax all my energies in finding the funds necessary. The work is pre-eminently one which suits a Rajah or a mendicant. I am not a Rajah. I can, however, without shame, betake myself to mendicancy. Many nobler men in antiquity, in this land of Bhārata, voluntarily giving up kingdoms and empires, betook themselves to mendicancy for supporting their lives. Surely, with such examples before me, I can betake myself to a similar mode of life for a task that has nothing to do with the filling of my own stomach. Let me be a mendicant then and appeal to the generous in all lands.

To the different Local Governments, the Supreme Government, and the Secretary of State, my obligations have been very great for the support I have obtained from each of them. To the native princes and chiefs, also, of India my obligations are scarcely less. Many Oriental scholars of great repute, belonging to Europe and America, have aided me with sympathy and a few of them with even money. Without their sympathy I could never have succeeded in making the progress I have made. Individual Officials, also, in India have helped me greatly. Where there have been so many persons and personages all of whom have extended to me the hand of friendship and help, it would be invidious to mention particular names. For all that, I cannot help naming a few who have been particularly kind to me. Sir Steuart Bayley, Sir Auckland Colvin, General Stewart, Mr. Ilbert, Sir W. W. Hunter, General Sir George Chesney, and Sir Charles Aitchison have all befriended me from the very commencement of the undertaking. Without their help, accorded to me most liberally, I could never have succeeded in tiding over the difficulties of even the first stages of my work.

During the second stage, besides all those distinguished Officials who continued to help me as before, I have derived material aid from the Marquis of Dufferin and Ava, Sir Donald Mackenzie Wallace, General Sir Frederick Roberts, Sir Charles Elliott, Sir John Ware Edgar, and Sir Alfred Croft. Among non-officials I have derived much sympathy and encouragement from the late lamented Mr. Robert Knight, Mr. J. O. B. Saunders, and others. Amongst scholars in continental Europe I have received much kindness and assistance from M. Barth and M. St. Hilaire, both so well-known in the annals of Oriental learning, and Professor Jacobi of Germany. It was to the exertions of M. A. Barth and M. Barthelamy St. Hilaire that I owe the grant I have obtained from the Republic of France. The rule about patronage was rescinded by the authorities in France for granting me help, for no foreign publication, particularly an incomplete one, is accorded such favor. In England I have obtained the greatest help from Professor Max Muller and Dr. Reinhold Rost. The former by sending me a translation he had transcribed in his own hand, of the first few sections of the *Adi Parvan*, showed me the way. Without such help I could never have ventured to undertake the publication of an English version of the great Hindu Epic. As regards Dr. Rost, I owe him the first idea of an English translation of the Mahābhārata. Whenever again my energies have flagged in view of the difficulties of my situation, a kind letter from him, full of sympathy and advice, has instantly filled me with hope, dispelling all gloom and cheerlessness. In America I have received material help from Mr. Wm. Emmette Coleman of San-Francisco, Professor Lanman of Cambridge, U. S. A., Professor H. Reese of Maryland, and Mr. H. B. Witton of Hamilton, Canada.

When I have so many persons and personages to help me I have no reason to despair. As yet Bengal only has done very little for my enterprise. I had received the largest measure of support from my own countrymen while issuing my Bengali and Sanskrit Mahābhārata and Rāmāyana. I have done nothing to forfeit the sympathy and kindness of my countrymen. Amongst the orthodox, there seems to be a feel-

ing that every attempt to translate the Hindu scriptures into a foreign tongue is an act of impiety. I humbly ask those countrymen of mine who entertain such a feeling to carefully consider the matter. The Hindu religion may not be proselytising. But objects other than those connected with proselytism, and every one of which is highly important, may be served by publishing our scriptures more widely. Is it forgotten that in Bengal itself there is a large class of readers unable to read the Mahābhārata in Sanskrit and unwilling to read it in Bengali? Will not the study of the original itself be materially aided by the English translation? Then again the political advantages of such a translation cannot be inconsiderable. In the preface put forth with the first fascicule, I said that "... Viewed also in the light of a means to an end, the end, *viz.*, of understanding the wishes and aspirations of the Indian races for purposes of better government, the study of Sanskrit may be dispensed with if all that is contained in the great Sanskrit works of antiquity becomes obtainable by Englishmen through the medium of translation. Any effort, therefore, that is made towards unlocking Manu and Yājnavalkya, Vyāsa and Vālmiki, to Englishmen at home or in India, cannot but be regarded as a valuable contribution to the cause of good Government."

To my orthodox countrymen, therefore, I repeat that they should not view the English translation of the great work of Vyāsa as an act of impiety or that it is useless so far as they are concerned. It is, as I said before, a contribution to the cause of good government, as helping the rulers to better understand the ruled.

In conclusion I appeal humbly and respectfully to all my countrymen, not of Bengal alone but of India. Ours, as I have often said, is the land of charity. If all come forward with what each can easily spare, a hundred such enterprises as mine may each be completed a hundred times.

Calcutta,
September, 5th, 1891.

Pratāpa Chandra Rāy.

TABLE OF CONTENTS.

CANTI PARVA.

Mokshadharma Parva.

	PAGE.
Yudhishthira enquires after the duties of the four modes of life	1
Bhishma's answer indicating the attainment of Emancipation as the highest of all duties ...	ib
Yudhishthira asks Bhishma as to how grief should be killed	2
Bhishma recites the story of the conversation between a Brāhmana and king Senajit ...	ib
Dissociation from the world the grand method of killing grief	ib
The story of Pingalā	7
Freedom from hope and desire is felicity ...	ib
Yudhishthira enquires of Bhishma as to what constitutes the highest good that man should seek in view of the fleeting character of Time	8
Bhishma recites the discourse between son and sire on the uncertainty of life and the mutability of all things save Brahma ...	ib
Yudhishthira asks how happiness and misery come to the rich and the poor	12
Bhishma recites the story of Campāka, a poor Brāhmana who, tortured by misery, achieved Emancipation for himself	ib
The faults of prosperity	13
In Renunciation is the highest good of men ...	14
Yudhishthira asks what must a man do for finding happiness if he be poor	ib
Who is a happy man	ib

PAGE.

The observations of Manki upon the loss of his bulls 15
Desire is fraught with sorrow 18
Bhishma recites the observations of Janaka the king Mithilā 20
The discourse between Yayāti and the Rishi Vodhya ... ... ib
Vodhya's five preceptors ... ... ib
Yudhishthira wishes to know by what conduct may a person succeed in this world and how also should a man act so that he may attain to an excellent end 21
Bhishma recites the discourse between Prahlāda and the sage Ājagara ... ... ib
The indifference of Ājagara to all worldly objects in view of the inevitability of Death ... 23
Yudhishthira asks which of these, *viz.*, kinsmen, or acts, or wealth, or wisdom, should be the refuge of men 25
Bhishma answers that wisdom should be the refuge ... ... ib
Bhishma recites the discourse between Indra and Kāçyapa ... ... ib
Kāçyapa, for his indigence, wishes to cast off his life 26
Indra appears unto him in the form of a jackal and proves to Kāçyapa the superiority of his status as a human being and Brāhmana ... ib
Not to yield to the lead of the senses constitutes happiness 28
Kāçyapa gives up the desire of casting off his life 30
Yudhishthira asks whether gifts, sacrifices, penances, and dutiful services to preceptors, are productive of merit ... ... ib
Bhishma's discourse on righteousness and sin and their respective consequences on life ... ib

PAGE.

Yudhishthira enquires about him who has created the universe and unto whom it returns when dissolution comes 32
Bhishma recites the discourse between Bhrigu and Bharadwāja 33
Bhrigu explains to Bharadwāja the cosmogony ... ib
The Primeval Being called Mānasa ... ... ib
Mānasa creates Mahat ... ... ib
From Mahat flows Consciousness or Ego ... ib
From Ego flows Space ... ... ib
Space is the origin of Water ... ... ib
From Water flow Fire and Wind ... ... ib
Through the union of Fire and Wind arises Earth ... ib
The Self-born Mānasa created the Lotus pregnant with Energy ... ... ib
From the Lotus springs Brahman 34
Brahman creates all things ... ... ib
Bharadwāja enquires of Bhrigu as to the extent of the firmament ... ... ib
Bhrigu explains that the firmament or Space is infinite and is peopled with systems upon systems of self-luminous planets and other bodies ... ... ib
Bharadwāja asks as to why Brahman is called the First-born and not the Lotus whence he sprang 35
Bhrigu's answer 36
Bharadwāja enquires how Brahman created all things ... ... ib
Bhrigu's answer ... ... ib
Bharadwāja enquires after the manner and order of the creation of the several elements ... ib
Bhrigu's answer explaining the order of the creation of the elements ... ... ib
Bharadwāja enquires after the reason of the five primal elements only being called Bhutas or creatures 37

PAGE.

Bhrigu's answer explaining that all created objects consist of the five primal elements ... 37
Bharadwāja enquires why all the elements do not occur in some among the created objects ... 38
Bharadwāja's answer explaining how *all* objects consist of *all* the five primal elements (though the proportions only are different) ... ib
The respective proportions of the primal elements 39
Bharadwāja enquires how fire resides within a living body and how wind moves the body ... 41
Bhrigu explains the doubts of Bharadwāja ... ib
Bhrigu's answer referring directly to the circulation of the blood 42
Bharadwāja's observations on life being worth little if that which is called life be due to the action of fire and wind only 43
Bhrigu's observations on the indestructibility of living creatures 44
Bharadwāja's objection to the doctrine of indestructibility ... ... ib
Bhrigu's answer ... ... ib
Bharadwāja's enquiry about the true nature of Life 45
Bhrigu explains that it is the mind that inspires the body 46
There is no destruction of the living agent ... 47
It is the body that is dissolved in Death ... ib
Bhrigu explains the order of Brahman s creation ... ib
The distinction between the four orders of men consisted in their respective complexions ... 48
Bharadwāja unwilling to admit any original distinction between the four orders ... ib
Bhrigu admits that there is no original distinction between the different orders ... ib
All the world at first consisted of only Brāhmanas ... ... ib

PAGE.

How the different orders gradually rose ... 49
What acts constitute a Brāhmana 50
What acts constitute a Kshatriya ... ... ib
What acts constitute a Vaiçya ... ... ib
What acts constitute a Cudra ... ... ib
A Cudra may become a Brāhmana by adopting the characteristics of a Brāhmana 51
The duties that one should observe for becoming truly righteous ... ... ib
Bhrigu's discourse on the characteristics of Truth and Untruth 52
Happiness should always be sought 53
Upon what Happiness depends ... ... ib
Bharadwāja's doubt about Happiness being the highest object of acquisition ... ... ib
Bhrigu's discourse in explanation of Bharadwāja's doubt 54
Bharadwāja enquires about the consequences of Gifts, of Righteousness, of Conduct, of Penances, of the study of the Vedas, and of Sacrifices ... ... ib
Bhrigu's answer 55
Bharadwāja enquires about the several kinds of duty ... ... ib
Bhrigu's answer in explanation ... ... ib
Bharadwāja's enquiry about the four modes of life ... ... ib
Bhrigu's discourse on the duties of the several modes ... ... ib
Continuation of Bhrigu's discourse, on the duties of the Forest mode of life 58
The duties of Parivrājakas 59
Bharadwāja's enquiry about the existence of any region beyond that which we inhabit ... 60
Bhrigu's answer indicating the existence of a region in the north that is the abode of the righteousness 61

PAGE

Yudhishthira asks Bhishma to discourse on the ordinances about conduct 63
Bhishma's discourse on the characteristics of the wicked and the good ... ... ib
Continuation of Bhishma's discourse indicating the duties that all men should practise ... ib
Yudhishthira enquires about the nature of Adhyātma 67
Bhishma's discourse on Adhyātma ... ... ib
The nature of the three attributes of Goodness, Passion, and Darkness 71
The distinctions between Intelligence and the Soul... 72
The highest end for acquisition is Emancipation ... 73
Bhishma's discourse on the four kinds of Yoga ... 75
Yudhishthira enquires after the fruits of the silent recitation of sacred Mantras ... 78
Bhishma recites the old narrative of the discourse between Yama, a Brāhmana, and Time ... ib
Yudhishthira enquires about the other ends of silent Reciters 81
Bhishma indicates the different ends that different kinds of Reciters attain to ... ib
The nature of the hell into which Reciters may sink 82
The highest regions of felicity in heaven are hells compared to Emancipation which consists in a merging into the Supreme Soul ... 83
The story of Time, Mrityu, Yama, Ikshāku, and a Brāhmana, ... 84
Yudhishthira enquires about the fruits of the Yoga of Knowledge, of all the Vedas, and of observances and vows 99
Bhishma recites the narrative of the discourse between Manu and Vrihaspati ... ... ib
Vrihaspati's question about how an embodied Being departs from one body and attains to another 100

PAGE.

Acts flow from the desire of obtaining happiness and avoiding misery 100
The efforts for the acquisition of Knowledge arise from the desire of avoiding both happiness and misery ... ... ib
It is by avoiding acts that one succeeds in entering into Brahma 101
The nature of Brahma 103
Continuation of Manu's discourse on the nature of Emancipation and the Soul 104
The Soul takes its character from the body ... 107
How the Soul leaving one body enters into another... ib
Though invisible, the Soul exists 109
Continuation of Manu's discourse, explaining how the Soul may be seen 112
Continuation of Manu's discourse, explaining how grief may be avoided 115
How may Brahma be attained 116
Abstention from acts is the highest religion ... 119
Yudhishthira asks Bhishma about the nature of the Supreme Deity 122
Bhishma's discourse on the nature of Nārāyana or Govinda 123
The sinful creatures of the Earth 125
Yudhishthira asks who are the first Prajāpatis and who the great Rishis and in which directions they dwell 127
Bhishma's discourse on the Prajāpatis and the great Rishis ... ... ib
Yudhishthira enquires about the reason of Krishna's assuming the form of an animal ... 129
Bhishma recites the story of Vishnu's assuming the form of a Boar for the destruction of the wicked Asuras 130
Yudhishthira enquires after the nature of that high Yoga by which Emancipation may be attained 132

PAGE.

Bhishma recites the story of the preceptor and the disciple... 132
Continuation of Bhishma's discourse explaining how the inclinations and instincts of a past life run towards the Soul in a new life ... 137
Continuation of Bhishma's discourse on abstention from acts and the nature of Knowledge ... 141
Yudhishthira's enquiry about what faults should be cast off for attaining to Emancipation ... 144
Bhishma's discourse on those faults ... ... ib
Bhishma's discourse on the means of conquering the senses 149
Bhishma's discourse on the consequences of attachment to the objects of the senses ... 154
Bhishma's discourse on the nature and causes of Dreams 158
Brahma transcends all attributes and is attainable by only withdrawing the mind and the senses from all external objects 161
Who may be said to know Brahma ... ... ib
The distinction between Pravritti and Nivritti ... 162
The respective nature of Prakriti and Purusha ... ib
The nature and consequences of Yoga... ... 164
Yudhishthira enquires of the conduct by which Janaka the king of Mithilā attained to Emancipation 167
Bhishma recites the story of the conversation between Panchaçikha and Janadeva of Mithilā ... 168
Continuation of the discourse between Panchaçikha and Janadeva on the topic of existence and non-existence after Death 177
Yudhishthira asks about what leads to happiness and what to misery and what to freedom from fear 185
Bhishma's discourse on Self-restraint ... ... ib
Yudhishthira's question about the merits of subsisting upon the remnants of sacrifices ... 187

PAGE.

Yudhishthira asks whether fasting be really a penance 188
Bhishma's answer explaining that though Fasting is generally regarded as a penance it is not so in reality, being rather an impediment to the acquisition of a knowledge of Soul ... ib
Living upon sacrificial remnants regarded as fasting of the highest merit ... ... ib
Yudhishthira asks whether man should be regarded as the real doer of acts 189
Bhishma recites the discourse between Prahlāda and Indra 190
Yudhishthira enquires about the kind of intelligence by adopting which a king deprived of kingdom and prosperity may still live on the Earth 193
Bhishma recites the narrative of the discourse between Indra and the Asura Vali after his fall ... ib
Vali explains to Indra how in reality it is Time that creates and destroys all things though living creatures brag of doing this or that ... 200
The discourse between Cree and Indra ... 203
The discourse between Indra and the Asura Namuchi 206
Yudhishthira asks as to what is good for a man sunk into dire distress 209
Bhishma's discourse on fortitude ... ... ib
The story of Vali and Vāsava again ... ... ib
Vali's grand discourse on Eternity 211
Indra's panegyric on Vali 217
Yudhishthira enquires about the indications of future greatness and future fall 219
Bhishma's discourse on those indications reciting the conversation between Indra and Cree ... ib
The evil customs in consequence of Cree was obliged to leave the Asuras 223
Cree wishes to live with Indra 227

PAGE.

Indra's coronation 227
Yudhishthira enquires about the practices that lead to the attainment of Brahma 228
Bhishma recites the narrative of the discourse between Jaigishavya and Asita-Devala ... 229
Yudhishthira's question about the man that is dear to all 231
Bhishma recites the story of the discourse between Ugrasena and Krishna on the subject of Nārada's qualifications ... ... ib
Yudhishthira enquires about the origin and the end of all creatures, the nature of their thoughts and acts, of the divisions of Time, and of the allotted periods of life in the respective epochs or Yugas 233
Bhishma recites the story of the discourse between Vyāsa and his son Cuka 234
The different divisions of Time 235
The durations of the respective Yugas... ... ib
The periods of life in the different Yugas ... 236
The different duties laid down for the different Yugas ... ... ib
Vyāsa explains the order in which the Creation has sprung 237
The characteristics of the different Yugas ... 243
Vyāsa explains how the dissolution of the universe comes about 245
Vyāsa's discourse on the duties of a Brāhmana ... 247
Continuation of Vyāsa's discourse on the duties of a Brāhmana 251
Knowledge is necessary for Emancipation ... 255
The different stages of a Yogin's progress ... 257
Cuka enquires about the character of that Knowledge which leads to Emancipation ... 262
Vyāsa's answer... ... ... ib
Vyāsa's discourse on whether acts are obligatory or optional 267

PAGE.

Vyāsa's observations on the import of those duties that lead to Emancipation 270
Success cannot be attained to without knowledge, penances, subjugation of the senses, and renunciation 271
The doctrine of Knowledge as expounded in the Sānkhya system ... ... ib
The doctrine of Yoga 276
Vyāsa reconciles the Vedic declarations about acts and abstention from acts 281
Cuka enquires about how Emancipation may be acquired without violating the ordinance about the obligatory character of acts ... 285
Vyāsa's discourse on the duties of Brahmachārins... ib
Vyāsa's discourse on the duties of the householder 288
The duties of the Forest mode 292
Cuka enquires how one leading the Forest mode of life should act who wishes to achieve Emancipation 297
Vyāsa's answer about the necessity of one, who has passed through the first and the second modes, betaking to Yoga for attaining to Emancipation 298
The duties to be observed by such a man ... 299
Vyāsa's observations on the Jiva and the Supreme Soul 304
Cuka asks what is Adhyātma and whence it comes 307
Vyāsa's explanation of Adhyātma ... ... ib
Cuka asks how one may succeed in understanding the unequal distribution of the five elements in different objects and which among those elements represents which sense, &c. ... 308
Vyāsa's answer ... ... ib
Vyāsa's observations on the nature of Mind, Understanding, and the Soul 310

PAGE.

Continuation of Vyāsa's discourse on the same subject 315
Cuka enquires about what constitutes the highest duty 317
Vyāsa's discourse on duties ... ... ib
Continuation of Vyāsa's discourse on the same subject 320
The relations of the senses and their objects to the five primal elements 324
Persons conversant with the scriptures succeed in beholding the Soul 326
The tree of Desire, its seed and roots and branches and leaves and fruit 329
Bhishma recapitulates the substance of Vyāsa's discourse on the respective attributes of the elements 332
Yudhishthira's lament on the carnage caused on the field of Kurukshetra 334
Bhishma recites the story of Anukampaka ... 335
The Grandsire begins to consume all creatures ... 336
Mahādeva pacifies the wrath of the Grandsire ... ib
The Grandsire creates Mrityu 338
Mrityu refuses to do the bidding of the Grandsire ... ... ib
The Grandsire persuades her to kill living creatures 339
Mrityu betakes herself to penances ... ... ib
Mrityu agrees to do her duty 341
Yudhishthira asks what is Righteousness and whether Righteousness is for this world or for the next or for both 342
Bhishma's answer 343
Continuation of Bhishma's answer, reciting the story of Tulādhāra and Jājali 350
Continuation of Bhishma's discourse reciting the story of king Vicharakhyu's condemnation of animal slaughter 373

PAGE.

Yudhishthira asks how one should judge of acts, *i. e.*, speedily or with delay 375
Bhishma's answer reciting the story of Chirakāri, the son of Gautama, in respect of the injunction to slay his mother Ahalyā ... ib
Yudhishthira asks how should the king protect his subjects without injuring anybody ... 384
Bhishma recites the conversation between Dyumutsena and his son Satyavat ... ... ib
Yudhishthira enquires about the relative superiority of Domesticity and Yoga 389
Bhishma recites the conversation between Kapila and Syumaraçmi on animal sacrifice, the obligatory character of acts, and the merits of Yoga and Renunciation 390
Yudhishthira asks which among the three, *viz.*, Religion, Profit, and Pleasure, is superior ... 414
Bhishma recites the story of Kundadhāra and the Brāhmana who had worshipped him ... 415
Yudhishthira asks what that sacrifice is which is ordained for only the sake of virtue and not for the acquisition of heaven or wealth 420
Bhishma recites the story of the Brāhmana who lived in observance of the *Unccha* vow ... ib
The Brāhmana's unwillingness to slay an animal in sacrifice notwithstanding the persuations of Sāvitri and Dharma ... 421
Yudhishthira enquires about the method by which one becomes sinful, that by which one becomes virtuous, that by which one attains to Renunciation, and that by which one wins Emancipation 423
Bhishma's answer ... ... ib
Yudhishthira asks what the means are by which to win Emancipation 426
Bhishma's answer ... ... ib

PAGE.

Continuation of Bhishma's discourse reciting the story of Nārada and Asita-Devala ... 429
Yudhishthira enquires after the means by which to cast off thirst 435
Bhishma recites the story of the discourse between the ruler of Mithilā and Māndavya ... ib
Yudhishthira enquires about what that good is which one should pursue in view of the fleeting character of Time 436
Bhishma recites the story of the father and the son ... ... ib
Yudhishthira asks of what behaviour should a man be, of what acts, of what kind of knowledge, &c., in order to be able to attain to Brahma 441
Bhishma's answer ... ... ib
Yudhishthira asks when shall he succeed in abandoning sovereignty for adopting Renunciation 445
Bhishma's answer stating the certainty of Yudhishthira's acquisition of Emancipation ... ib
Bhishma recites the discourse between Vritra and Uçanas... 447
Uçanas explains to Vritra how Jiva succeeds in effecting Emancipation... 457
Yudhishthira asks whether Krishna is identical with the Supreme deity 462
Bhishma's answer in affirmation of the question ... ib
Yudhishthira's applause of Vritra 463
Yudhishthira asks how the battle between Vritra and Indra took place 464
Bhishma describes the battle ... ... ib
The story of Indra's affliction by the sin of Brahmanicide 469
Brahman rescues Indra from the sin of Brāhmanicide 470
Yudhishthira enquires after the origin of fever ... 473

PAGE.

Bhishma's answer explaining the origin of that disease 473
Janamejaya enquires how the Horse-sacrifice of Prajāpati Daksha was destroyed 478
Vaiçampāyana's answer 479
The names by which Daksha adored Mahādeva ... 485
Yudhishthira enquires after Adhyātma again ... 502
Bhishma explains Adhyātma ... ... ib
Yudhishthira enquires how sorrow and death may be avoided 508
Bhishma recites the discourse between Nārada and Samanga ... ... ib
The discourse between Gālava and Nārada ... 511
Yudhishthira enquires how a king should behave in view of the great object of acquisition and what attributes should he have for freeing himself from attachments 519
Why Uçanas sought the welfare of the Asuras instead of siding with the deities 524
The origin of the name Cukra 527
The acts by performing which one wins the highest good both here and hereafter ... 528
The discourse between Janaka and Parāçara on the duties of life ... ... ib
Janaka asks Parāçara the reason of the difference of color in men 549
Parāçara's answer ... ... ib
Continuation of Parāçara's discourse on duties ... 558
Yudhishthira asks what opinion should be entertained about the virtues of truth, self-restraint, forgiveness, and wisdom 564
Bhishma, in answer, recites the conversation between the Sāddhyas and a swan... ... ib
The difference between the Sānkhya and the Yoga systems of philosophy 570
What the kinds of diet are by taking which and what the things are by con-

PAGE.

quering which a Yogin acquires Yoga-puissance 573
Bhishma's discourse on the principles of the Sānkhya philosophy 575
Yudhishthira enquires whether there is any consciousness in the Emancipate state ... 583
Bhishma's answer 584
Yudhishthira enquires about what is undeteriorating and what is deteriorating 588
Bhishma recites the discourse between Vaçishtha and king Karāla of Janaka's race 589
Vaçishtha's discourse on what is Vidyā and what is Avidyā 609
Ditto's discourse on Buddha and Abuddha ... 614
Bhishma recites the conversation between a king of Janaka's race and a Rishi in the forest ... 621
Bhishma's discourse on that which is freed from duty and its reverse by reciting the discourse between Yājnavalkya and Janaka 624
Yājnavalkya's discourse on the creation of the universe 626
Ditto's discourse on the destruction of the universe 628
Ditto's discourse on Adhyātma, Adhibhuta, and Adhidaivata 630
Ditto's discourse on Sattwa, Rajas, and Tamas ... 632
Ditto's discourse on what is possessed of attributes and what is not possessed of them ... 633
Ditto's discourse on the Yoga philosophy ... 636
Ditto's discourse on the diverse ends that people attain to as depending on the manner in which the Jiva-soul escapes from its mortal frame 639
The story of Yājnavalkya's acquisition of the Yajurvedas 641
The conversation between Viçwāvasu and Yājnavalkya 644

PAGE.

Termination of Bhishma's discourse reciting these diverse narratives 652
Yudhishthira enquires how one may avoid death ... 654
Bhishma recites the discourse of Panchaçikha to Janaka of Mithilā ... ... ib
Bhishma recites the story of Janaka of Mithilā and the ascetic lady Sulabhā 656
Yudhishthira enquires how Cuka was won over to Renunciation 678
Bhishma recites the discourse of Vyāsa unto Cuka expounding the vanity of worldly attachments ... ... ib
Bhishma's discourse on the efficacy of gifts, sacrifices, penances, services to preceptors, &c. ... 690
Bhishma's discourse on the birth of Cuka ... 691
Cuka desires to learn the religion of Emancipation... 696
Cuka's journey to Mithilā 697
The instructions of Janaka to Cuka 701
Cuka's return to Himavat 705
Vyāsa's boon to his disciples 708
Vyāsa's discourse on the Wind 712
Discourse of Nārada to Cuka 715
Cuka sets his heart upon Emancipation ... 731
Cuka casts off his body 732
Cuka's spirit proceeds through the skies ... 734
Cuka identifies himself with Brahma 737
Vyāsa follows the track of Cuka ... ... ib
Vyāsa consoled by Mahādeva 738
Yudhishthira asks who the Supreme Deity is ... 739
Bhishma recites the story of the discourse between Nārada and the Rishi Nārāyana in the hermitage of Vadari 740
Nārada proceeds to White Island for beholding Nārāyana in his original nature 744
Yudhishthira enquires after the characteristics of the denizens of White Island 745
The story of Uparichara ... ... ib

PAGE.

Vrihaspati's wrath in the sacrifice of Uparichara ... 751
The journey of the three Rishis Ekata, Dwita, and Trita to White Island 752
Description of the denizens of White Island ... 753
The three Rishis come away without being able to behold Nārāyana 755
Vrihaspati is pacified ... ... ib
The story of Uparichara's distress and his rescue by Nārāyana 757
Nārada arrives at White Island 760
Nārada's hymn to Nārāyana 761
Nārāyana shows himself unto Nārada ... 765
Nārāyana's discourse to Nārada 767
Nārada returns to Vadari 776
The sources through which Bhishma derived the wonderful narrative about Nārāyana ... 777
Caunaka's question about Pravritti and Nivritti ... 779
Sauti answers the question by reciting the discourse of Vyāsa unto Vaiçampāyana on the same topic 780
The penances undergone by the deities ... 784
The Supreme Deity's address to the celestials ... ib
The celestials perform a sacrifice ... ... ib
The Supreme Deity's address to them... ... 785
Ditto's address, after dismissing the celestials, to Brahman... 788
The meanings of the different names of Nārāyana... 791
Discourse on the unity of nature of Agni and Shoma 796
The battle between Rudra and Nārāyana ... 817
Discourse between Nārada on the one side and Nara and Nārāyana on the other 822
Sauti's eulogium on Nārāyana 832
Janamejaya enquires why Hari had appeared, in the form of Aniruddha with the Horse-head, unto Brahman 835
Vaiçampāyana's answer ... ... ib

PAGE.

The Asuras Madhu and Kaitabha rob Brahman of the Vedas 837
Brahmana's lamentations upon the loss of the Vedas... ib
The Supreme Lord recovers the Vedas from the nether regions 839
The Asuras Madhu and Kaitabha wish to fight the Supreme Lord and are slain by Hari ... 840
The rewards reaped by the man who listens to the history of the transformation of Hari into Aniruddha with the equine head ... 841
Who first promulgated the religion of Devotion ... 844
The history of that religion as it has been handed down from primeval time 845
Why all people do not follow the religion of Devotion 850
How one may attain to Brahma 851
The history of Vyāsa's previous birth ... 853
The scriptures of different kinds all preach the same Nārāyana 859
Are there many Purushas or only one Purusha ... 860
The discourse between Brahman and Mahādeva ... 861
The indications of Purusha 863
The foremost duties of men belonging to the different modes of life 866
The story of the Brāhmana called Dharmāranya and the Nāga named Padmanābha ... 867
The Nāga meets with the Brāhmana on the banks of the Gomati 881
The wonders of which the Sun is the source ... 882
The Nāga recites to the Brāhmana the story of the end attained to by a Brāhmana that had observed the Unccha vow 884
The Brāhmana betakes himself formally to the practice of the Unccha vow 885

FINIS.

सत्यमेव जयते

THE MAHABHARATA

ÇANTI PARVA.

SECTION CLXXIV.

(Mokshadharma Parva.)

"Yudhishthira said,—'Thou hast, O grandsire, discoursed upon the auspicious duties (of persons in distress) connected with the duties of kings. It behovest thee now, O king, to tell me those foremost of duties which belong to those who lead the (four) modes of life!'[1]

"Bhishma said,—'Religion hath many doors. The observance of (the duties prescribed by) religion can never be futile. Duties have been laid down with respect to every mode of life. (The fruits of those duties are invisible, being attainable in the next world). The fruits, however, of Penance directed towards the Soul are obtainable in this world.*[2] Whatever be the object to which one devotes oneself, that object, O Bhārata, and nothing else, appears to one as the highest of acquisitions fraught with the greatest of blessings.[3] When one reflects properly, (one's heart being purified by such reflection),

* It is very difficult to literally translate such verses. The word *Dharma* is sometimes used in the sense of Religion or the aggregate of duties. At other times it simply means a duty or the course of duties prescribed for a particular situation. *Tapah* is generally rendered penance. Here, however, it has a direct reference to *cravana* (hearing), *manana* (contemplation), and *nidhidhyāsana* (abstraction of the soul from everything else for absolute concentration). The grammar of the second half of the first line is *Sati apretya* &c., *Sat* being that which is real, hence, the Soul, or the Supreme Soul, of which every individual Soul is only a portion.—T.

one comes to know that the things of this world are as valueless as straw. Without doubt, one is then freed from attachment in respect of those things.[4] When the world, O Yudhishthira, which is full of defects, is so constituted, every man of intelligence should strive for the attainment of the emancipation of his soul.'[5]

"Yudhishthira said,—'Tell me, O grandsire, by what frame of soul should one kill his grief when one loses one's wealth, or when one's wife, or son, or sire, dies ?'[6]

"Bhishma said,—'When one's wealth is lost, or one's wife or son or sire is dead, one certainly says to oneself,—Alas, this is a great sorrow !—But then one should, by the aid of Reflection, seek to kill that sorrow.[7] In this connection is cited the old story of the speech that a regenerate friend of his, coming to Senajit's court, made to that king.[8] Beholding the monarch agitated with grief and burning with sorrow on account of the death of his son, the Brāhmana addressed that ruler of very cheerless heart and said these words :[9]—Why art thou stupified ? Thou art without any intelligence ! Thyself an object of grief, why dost thou grieve (for others) ? A few days hence others will grieve for thee, and in their turn they will be grieved for by others still !'[10] Thyself, myself, and others who wait upon thee, O king, shall all go to that place whence all of us have come !—[11]

" 'Senajit said,—What is that intelligence, what that penance, O learned Brāhmana, what that concentration of thought, O thou that hast wealth of asceticism, what that knowledge, and what that learning, by acquiring which thou dost not yield thyself to sorrow ?—[12]

" 'The Brāhmana said,—Behold, all creatures,—the superior, the middling, and the inferior,—in consequence of their respective acts, are entangled in grief !'[13] I do not regard even my own self to be mine. On the other hand, I regard the whole world to be mine. I again think that all this (which I see) is as much mine as it belongs to others ! Grief cannot approach me in consequence of this thought.[14] Having acquired such an understanding, I do not yield either to joy or to grief.[15] As two pieces of wood floating on the ocean

come together at one time and are again separated, even such is the union of (living) creatures in this world.[16] Sons, grandsons, kinsmen, relatives, are all of this kind. One should never feel affection for them, for separation with them is certain.[17] Thy son came from an invisible region. He has departed and become invisible. He did not know thee. Thou didst not know him. Who art thou and for whom dost thou grieve ?[18] Grief arises from the disease constituted by desire. Happiness again results from the disease of desire being cured. From joy springs sorrow, and sorrow arises repeatedly.[19] Sorrow comes after joy, and joy after sorrow. The joys and sorrows of human beings are revolving on a wheel.[20] After happiness sorrow has come to thee. Thou shalt again have happiness. No one suffers sorrow for ever, and no one enjoys happiness forever.[21] The body is the refuge of both sorrow and happiness.* Whatever acts an embodied creature does with the aid of his body, the consequence thereof he has to suffer in that body.[22] Life springs with the springing of the body into existence. The two exist together, and the two perish together.†[23] Men of uncleansed souls, wedded to worldly things by various bonds, meet with destruction like embankments of sand in water.[24] Woes of diverse kinds, born of ignorance, act like pressers of oil-seeds, for assailing all creatures in consequence of their attachments, these press them like oil-seeds in the oil-making machine represented by the round of rebirths (to which they are subject).[25] Man, for the sake of his wife (and others), commits numerous evil acts, but suffers singly diverse kinds of misery both in this and the next world.[26] All men, attached to children and wives and kinsmen and relatives, sink in the miry sea of grief like wild elephants, when destitute of strength, sinking in a miry slough.[27] Indeed, O lord, upon loss of wealth or son or kinsmen or relatives, man suffers great distress, which resembles,

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* And not the Soul, as the commentator explains. With the death of the body joy and grief disappear.—T.

† The art by which the body could, as in Egypt, be preserved for thousands of years was not known to the *Rishis*.—T.

as regards its power of burning, a forest conflagration.[28] All this, viz., joy and grief, existence and non-existence, is dependent upon destiny.[29] One having friends as one destitute of friends, one having foes as one destitute of foes, one having wisdom as one destitute of wisdom, each and every one amongst these, obtains happiness through destiny.[30] Friends are not the cause of one's happiness. Foes are not the cause of one's misery. Wisdom is not competent to bring an accession of wealth; nor is wealth competent to bring an accession of happiness.[31] Intelligence is not the cause of wealth, nor is stupidity the cause of penury. He only that is possessed of wisdom, and none else, understands the order of the world.[32] Amongst the intelligent, the heroic, the foolish, the cowardly, the idiotic, the learned, the weak, or the strong, happiness comes to him for whom it is ordained.[33] The cow belongs to the calf, to the cowherd that owns her, and to the thief. Indeed, she belongs to him who drinks her milk.*[34] They whose understandings are absolutely dormant, and they who have attained to that state of the mind which lies beyond the sphere of the intellect, succeed in enjoying happiness. Only they that are between these two classes, suffer misery.[35]† They that are possessed of wisdom delight in the two extremes but not in the states that are intermediate. The sages have said that the attainment of any of these two

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* The commentator explains the sense of this as follows:—The cow belongs to him who drinks her milk. Those who derive no advantage from her have no need for showing her any affection. One should not covet what is above one's want. It has been said, that (to a thirsty or hungry or toil-worn man), a little quantity of vaccine milk is of more use than a hundred kine; a small measure of rice more useful than a hundred barns filled with grain; half a little bed, of more use than a large mansion.—T.

† I follow Nilakantha in rendering this verse. His interpretation is plausible. *Mudatamāh*, according to him, are those who are in deep sleep. There are four stages of Consciousness. These are (1) wakefulness; (2) dream, (3) dreamless or deep slumber, and (4) *Turiya* or absolute *Samādhi* (which the *Yogin* only can attain to).—T.

extremes constitutes happiness. Misery consists in the states that are intermediate between the two.*[36] They who have succeeded in attaining to real felicity (which *samādhi* can bring), and who have become freed from the pleasures and pains of this world, and who are destitute of envy, are never agitated by either the accession of wealth or its loss.[37] They who have not succeeded in acquiring that intelligence which leads to real felicity, but who have transcended folly and ignorance (by the help of a knowledge of the scriptures), give way to excessive joy and excessive misery.[38] Men destitute of all notions of right or wrong, insensate with pride and with success over others, yield to transports of delight like the gods in heaven.†[39] Happiness must end in misery. Idleness is misery; while cleverness (in action) is the cause of happiness. Affluence and prosperity dwell in one possessed of cleverness, but not in one that is idle.[40] Be it happiness or be it misery, be it agreeable or be it disagreeable, what comes to one should be enjoyed or endured with an unconquered heart.[41] Every day a thousand occasions for sorrow, and a hundred occasions for fear assail the man of ignorance and folly but not the man that is possessed of wisdom.[42] Sorrow can never touch the man that is possessed of intelligence, that has acquired wisdom, that is mindful of listening to the instructions of his betters, that is destitute of envy, and that is self-restrained.[43] Relying upon such an understanding, and protecting his heart (from the influences of desire and the passions), the man of wisdom should conduct himself here. Indeed, sorrow is unable to touch him who is conversant with that Supreme Self from which everything springs and unto which everything disappears.‡[44] The very root of that for

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* The two extremes, of course, are dreamless slumber and *Turiya* or *Samādhi*. The two intermediate ones are wakefulness and sleep with dream.—T.

† *Pride* in consequence of having insulted or humiliated others; and success over others such as victories in battle and other concerns of the world.—T.

‡ The first half of the second line is read variously. The sense, however, in effect, remains unaltered. What is said here is that the

which grief, or heart-burning, or sorrow is felt or for which one is impelled to exertion, should, even if it be a part of one's body, be cast off.[45] That object, whatever it may be, in respect of which the idea of *meum* is cherished, becomes a source of grief and heart-burning.[46] Whatever objects, amongst things that are desired, are cast off, become sources of happiness. The man that pursues objects of desire meets with destruction in course of the pursuit.[47] Neither the happiness that is derived from a gratification of the senses nor that great felicity which one may enjoy in heaven, approaches to even a sixteenth part of the felicity which arises from the destruction of all desire.[48] The acts of a former life, right or wrong, visit, in their consequences, the wise and the foolish, the brave and the timid.[49] It is even thus that joy and sorrow, the agreeable and the disagreeable, continually revolve (as on a wheel) among living creatures.[50] Relying upon such an understanding, the man of intelligence and wisdom lives at ease. A person should disregard all his desires, and never allow his wrath to get the better of him.[51] This wrath springs in the heart and grows there into vigor and luxuriance. This wrath that dwells in the bodies of men and is born in their minds, is spoken of by the wise as Death.[52] When a person succeeds in withdrawing all his desires like a tortoise withdrawing all its limbs, then his soul, which is self-luminous, succeeds in looking into itself.*[53] That object, whatever it may be, in respect of which the idea of *meum* is cherished, becomes a source of grief and heart-burning.†[54] When a person himself feels no fear, and is feared by no one, when he cherishes no desire and no aversion, he is then said to attain to the state of *Brahma*.[55] Casting off both truth and falsehood, grief and

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man who succeeds in attaining to a state of *Brahma* by true *Samādhi* or abstraction from the world, can never be touched by grief.—T.

* In all treaties on *Yoga* it is said that when the first stage is passed, the neophyte succeeds in looking at his own self. The meaning seems to be that he experiences a sort of double existence so that he succeeds in himself looking at his own self.—T.

† This is the same as 46. The Bombay edition does not repeat it.—T.

joy, fear and courage, the agreeable and the disagreeable, thou mayst become of tranquil soul.[56] When a porson abstains from doing wrong to any creature, in thought, word, or deed, he is then said to attain to a state of *Brahma.*[57] True happiness is his who can cast off that thirst which is incapable of being cast off by the misguided, which does not decay with decrepitude, and which is regarded as a fatal disease.[58] In this connection, O king, are heard the verses sung by Pingalā about the manner in which she had acquired eternal merit even at a time that had been very unfavorable.[59] A fallen woman of the name of Pingalā, having repaired to the place of assignation, was denied the company of her lover through an accident. At that time of great misery, she succeeded in acquiring tranquility of soul.[60]

"'—Pingala said,—Alas, I have for many long years lived, all the while overcome by phrensy, by the side of that dear Self in whom there is nothing but tranquility! Death has been at my door. Before this, I did not, however, approach that Essence of Purity.[61] I shall cover this house of one column and nine doors (by means of true Knowledge).* What woman is there that regards that dear Supreme Soul, even when He is so near, as truly dear?†[62] I am now awake. I have been roused from the sleep of ignorance. I am no longer influenced by desire. Human lovers, who are really the embodied forms of hell, shall no longer deceive me by approaching me lustfully.[63] Evil produces good through destiny or the acts of a former life. Roused (from the sleep of ignorance), I have cast off all desire for worldly objects. I have acquired a complete mastery over my senses.[64] One freed from desire and hope sleeps in felicity. Freedom from hope and desire is felicity. Having driven off desire and hope, Pingalā sleeps in felicity!—'[65]

* The house referred to is the body. The single column on which it is supported is Ignorance, and the nine doors are the eyes, the ears, the nostrils, &c. &c.—T.

† The sense is that women always regard their human lovers as dear without regarding the Supreme Being to be so, although He is always with them.—T.

"Bhishma continued,—'Consoled with these and other words uttered by the learned Brāhmana, king Senajit (casting off his grief), experienced delight and became very happy.' "[66]

SECTION CLXXV.

"Yudhishthira said,—'Time, which is destructive of every created thing, is passing on.* Tell me, O grandsire, what is that good thing which should be sought !'[1]

"Bhishma said,—'In this connection, O king, is cited the old narrative of a discourse between sire and son, O Yudhishthira![2] A certain Brāhmana, O Pārtha, who was devoted to the study of the Vedas, got a very intelligent son who (for this) was called Medhāvin.†[3] One day, the son, well conversant with the truths of the religion of Emancipation, and acquainted also with the affairs of the world, addressed his sire devoted to the study of the Vedas.[4]

"'The son said,—What should a wise man do, O father, seeing that the period of human life is passing away so very quickly? O father, tell me the course of duties that one should perform, without omitting to mention the fruits! Having listened to thee, I desire to observe those duties!—[5]

"'The sire said,—O son, observing the *Brahmacharyya* mode of life, one should first study the Vedas. He should then wish for children for rescuing his ancestors. Setting up his fire next, he should seek to perform the (prescribed) sacrifices according to due rites. At last, he should enter the forest for devoting himself to contemplation!—[6]

"'The son said,—When the world is thus surrounded on all sides and is thus assailed, and when such irresistible things of fatal consequences fall upon it, how can you say these words so calmly?—[7]

"'The sire said,—How is the world assailed? What is that by which it is surrounded? What, again, are those irresistible things of fatal consequences that fall upon it? Why dost thou terrify me thus?—[8]

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* *I. e.*, is coursing on, without waiting for any one.—T.

† Literally, *Intelligent*.—T.

"The son said,—Death is that by which the world is assailed. Decrepitude encompasses it. Those irresistible things that come and go away are the nights (that are continually lessening the period of human life).[9] When I know that Death tarries for none (but approaches steadily towards every creature), how can I pass my time without covering myself with the garb of knowledge ?*[10] When each succeeding night, passing away, lessens the allotted period of one's existence, the man of wisdom should regard the day to be fruitless.[11] (When death is approaching steadily) who is there that would, like a fish in a shallow water, feel happy ? Death comes to a man before his desires have been gratified.[12] Death snatches away a person when he is engaged in plucking flowers and when his heart is otherwise set, like a tigress bearing away a ram.[13] Do thou, this very day, accomplish that which is for thy good. Let not this Death come to thee ! Death drags its victims before their acts are accomplished.[14] The acts of tomorrow should be done today, those of the afternoon in the forenoon. Death does not wait to see whether the acts of its victim have all been accomplished or not.[15] Who knows that Death will not come to him even today ? In prime of age one should betake oneself to the practice of virtue. Life is transitory. If virtue be practised, fame here and felicity hereafter will be the consequences.[16] Overwhelmed by ignorance, one is ready to exert for sons and wives. Achieving virtuous or vicious acts, one brings them up and aggrandises them.[17] Like a tiger bearing away a sleeping deer, Death snatches away the man addicted to the gratification of desire and engaged in the enjoyment of sons and animals.[18] Before he has been able to pluck the flowers upon which he has set his heart, before he has been gratified by the acquisition of the objects of his desire, Death bears him away like a tiger bearing away its prey.[19] Death overpowers a man while the latter is still in the midst of the happiness that accrues from the

* The true reading is *Jnānena* and not *ajnānena*. Then, in the last foot, the word is *a-pihitah* and not *apihitah*. The practicles *ava* and *api* frequently drop the initial *a*. Hence *a-pihitah* means *not* covered.—T.

gratification of desire, and while still thinking,—This has been done; this is to be done; this has been half-done![20]—Death bears away the man, however designated according to his profession, attached to his field, his shop, or his home, before he has obtained the fruit of his acts.[21] Death bears away the weak, the strong, the brave, the timid, the idiotic, and the learned, before any of these obtains the fruits of his acts.[22] When death, decrepitude, disease, and sorrow arising from diverse causes, are all residing in thy body, how is it that thou livest as if thou art perfectly hale?[23] As soon as an embodied creature is born, Decrepitude and Death pursue him for (effecting) his destruction. All existent things, mobile and immobile, are affected by these two.[24] The attachment which one feels for dwelling in villages and towns (in the midst of fellowmen) is said to be the very mouth of Death. The forest, on the other hand, is regarded as the fold within which the senses may be penned up. This is declared by the *Çrutis*.*[25] The attachment a person feels for dwelling in a village or town (in the midst of men) is like a cord that binds him effectually. They that are good break that cord and attain to emancipation, while they that are wicked do not succeed in breaking them.[26] He who never injures living creatures by thought, word, or deed, is never injured by such agencies as are destructive of life and property.†[27] Nothing can resist the messengers (Disease and Decrepitude) of Death when they advance except Truth which devours Untruth. In Truth is immortality.‡[28] For these reasons one should practise the vow of Truth; one should devote oneself to a union with Truth; one should accept Truth for one's Veda; and restraining one's senses, one should vanquish the Destroyer by Truth.[29] Both Immortality and Death are planted

* The word used in the text is *Devānām* (of the gods). There can be no doubt, however, that the word *deva* is here used for implying the senses.—T.

† *I. e.*, wild beasts and lawless men.—T.

‡ *Asatyājyam* and *Asatyādyam* are both correct. The sense is the same. The first means 'having untruth for the libation (that it eats up).' The second means 'having untruth for the food (it devours).'—T.

in the body. One comes to Death through ignorance and loss of judgment; while Immortality is achieved through Truth.[30] I shall, therefore, abstain from injury and seek to achieve Truth, and transgressing the sway of desire and wrath, regard pleasure and pain with an equal eye, and attaining tranquillity, avoid Death like an immortal![31] Upon the advent of that season when the Sun will progress towards the north, I shall, restraining my senses, set myself to the performance of the *Çānti*-sacrifice, the *Brahma*-sacrifice, the Word-sacrifice, the Mind-sacrifice, and the Work-sacrifice.*[32] How can one like me worship his Maker in animal-sacrifices involving cruelty, or sacrifices of the body such as *Piçāchas* only can perform and such as produce fruits that are transitory?†[33] That person whose words, thoughts, penances, renunciation, and *yoga* meditation, all rest on *Brahma*, succeeds in earning the highest good.[34] There is no eye which is equal to (the eye of) Knowledge. There is no penance like (that involved in) Truth. There is no sorrow equal to (that involved in) attachment. There is no happiness like (that which is obtainable from) renunciation.[35] I have sprung from Brahma through *Brahma*. I shall devote myself to *Brahma*, though I am childless. I shall return to *Brahma*. I do not require a son for rescuing me.[36] A Brāhmana can have no wealth like to the state of being alone, the state in consequence of which he is capable of regarding everything with an equal eye, the practice of truthfulness, good behaviour, patience, abstention from injury, simplicity, and

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* *Cānti* is tranquillity. The *Cānti*-sacrifice is the endeavour to practice self-denial in everything; in other words, to restrain all sorts of propensities or inclinations. The *Brahma*-sacrifice is reflection on the truths laid down in the *Upanishads*. The Word-sacrifice consists in the silent recitation *(yapa)* of the *Pranava* or *Om*, the initial *mantra*. The Mind-sacrifice is contemplation of the Supreme Soul. The Work-sacrifice consists in baths, cleanliness, and waiting upon the preceptor.

† Both readings are correct, *viz.*, *Kshetrayajna* and *Kshatrayajna*. *Kshetra* is, of course, the body. If the latter reading be accepted, the meaning will be 'a sacrifice like that of a Kshatriya, *i. e.*, a battle.' Hence, all kinds of acts involving cruelty.—T.

avoidance of all rites and visible sacrifices.[37] What use hast thou, O Brāhmana, of wealth or kinsmen and relatives, of wives, when thou shalt have to die? Seek thy Self which is concealed in a cave. Where are thy grandsires and where thy sire?*[38]—'

"Bhishma continued,—'Do thou also, O monarch, conduct thyself in that way in which the sire (in this story), conduct himself, devoted to the religion of Truth, after having listened to the speech of his son.' "[39]

SECTION CLXXVI.

"Yudhishthira said,—'Tell me, O grandsire, whence and how happiness and misery come to those that are rich, as also those that are poor, but who live in the observance of different practices and rites!'†[1]

"Bhishma continued,—'In this connection is cited the old narrative of what was sung by Campāka who had obtained tranquillity and achieved emancipation for himself.[2] In former times a certain Brāhmana, rendered miserable by a bad wife, bad dress, and hunger, and living in the observance of the vow of renunciation, told me these verses.‡[3]—Diverse kinds of sorrow and happiness overtake, from the day of birth, the person that is born on the Earth.[4] If he could ascribe either

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* Or, seek *Brahma* in thy understanding. The word *Atman* is often synonymous with Supreme Self.—T.

† The commentator explains that the object of Yudhishthira's question is this: in the preceeding section or lesson it has been inculcated that one may seek the acquisition of the religion of *moksha* or emancipation even when he is young. Yudhishthira enquires whether wealth (so necessary for the performance of sacrifices) is needed for the acquisition of that religion. If wealth be necessary, the poor then would not be able to acquire that religion. Hence the enquiry about the way in which joy and sorrow come to the wealthy and to the poor.—T.

‡ The verses are said to be old. Nilakantha accordingly supposes that it was *not* Campāka who recited them to Bhishma, but some one else. I follow the commentator; but the grammar of the concluding verse of this section must have to be twisted for supporting him.—T.

of them to the action of Destiny, he would not then feel glad when happiness came or miserable when sorrow overtook him.[5] Though thy mind is divested of desire, thou bearest yet a heavy load. Thou dost not seek to achieve thy good (*i. e.*, emancipation). Art thou not successful in controlling thy mind?[6] If thou goest about, having renounced home and desirable possessions, thou shalt taste real happiness. A person divested of everything sleepeth in happiness, and awaketh in happiness.[7] Complete poverty, in this world, is happiness. It is a good regimen, it is the source of blessings, it is freedom from danger. This foeless path is unattainable (by persons cherishing desire) and is easily attainable (by those that are freed from desire).[8] Casting my eyes on every part of the three worlds, I do not behold the person who is equal to a poor man of pure conduct and without attachment (to worldly things).[9] I weighed poverty and sovereignty in a balance. Poverty weighed heavier than sovereignty and seemed to possess greater merits.[10] Between poverty and sovereignty there is this great distinction, *viz.*, that the sovereign, possessed of affluence, is always agitated by anxiety and seems to be within the very jaws of death.[11] As regards, however, the poor man, who in consequence of the divestment of all wealth has freed himself from hopes and emancipated himself, neither fire, nor foe, nor death, nor robbers, can get the better of him.[12] The very gods applaud such a man who wanders about according to his will, who lies down on the bare ground with his arm for a pillow, and who is possessed of tranquillity.[13] Affected by wrath and cupidity, the man of affluence is stained by a wicked heart. He casts oblique glances and makes dry speeches. He becomes sinful, and his face is always darkened with frowns.[14] Biting his lips, and excited with wrath, he utters harsh and cruel words. If such a man desires to even make a gift of the whole world, who is there that would like to even look at him?[15] Constant companionship with Prosperity stupifies a person of weak judgment. It drives off his judgment like the wind driving off the autumnal clouds. Companionship with Prosperity induces him to think,—I am possessed of beauty! I am

possessed of wealth!'[16] I am high-born! I meet with success in whatever I undertake! I am not an ordinary human being!—His heart becomes intoxicated in consequence of these three reasons.[17] With heart deeply attached to worldly possessions, he wastes the wealth hoarded by his sires. Reduced to want, he then regards the appropriation of other people's wealth as blameless.[18] At this stage, when he transgresses all barriers and begins to appropriate the possessions of others from every side, the rulers of men obstruct and afflict him like sportsmen afflicting with keen shafts a deer that is espied in the woods.[19] Such a man is then overwhelmed with many other afflictions of a similar kind that originate in fire and weapons.[20] Therefore, disregarding all worldly propensities (such as desire for children and wives) together with all fleeting unrealities (such as the body, &c.,) one should, aided by one's intelligence, apply proper medicine for the cure of those painful afflictions.[21] Without Renunciation one can never attain to happiness. Without Renunciation one can never obtain what is for one's highest good. Without Renunciation one can never sleep at ease. Therefore, renouncing every thing, make happiness thy own![22]—All this was said to me in past times at Hāstinapore by a Brāhmana about what Campāka had sung. For this reason, I regard Renunciation to be the foremost of things.' "[23]

SECTION CLXXVII.

"Yudhishthira said,—'If any person, desiring to accomplish acts (of charity and sacrifices), fails to find (the necessary) wealth, and thirst of wealth overwhelms him, what is that which he must do for obtaining happiness?'[1]

"Bhishma said,—'He that regards everything (*viz.*, joy and sorrow, honor and insult, &c.,) with an equal eye, that never exerts (for gratifying his desire for earthly possessions), that practises truthfulness of speech, that is freed from all kinds of attachment, and that has no desire for action, is, O Bhārata, a happy man.[2] These five, the ancients say, are the means for the acquisition of perfect tranquillity or eman-

cipation. These are called Heaven. These are Religion. These constitute the highest happiness.[3] In this connection is cited the old narrative of what Manki had sung, when freed from attachments. Listen to it, O Yudhishthira![4] Desirous of wealth, Manki found that he was repeatedly doomed to disappointments. At last with a little remnant of his property he purchased a couple of young bulls with a yoke for training them (to agricultural labour).[5] One day the two bulls, properly tied to the yoke, were taken out for training (in the fie'ds). Shying at the sight of a camel that lay down on the road, the animals suddenly ran towards the camel,[6] and fell upon its neck. Enraged at finding the bulls fall upon its neck, the camel, endued with great speed, rose up and ran at a quick pace, bearing away the two helpless creatures dangling on either side of its neck.[7] Beholding his two bulls thus borne away by that strong camel, and seeing that they were on the point of death, Manki began to say,[8]—If wealth be not ordained by destiny, it can never be acquired by even a clever man exerting with attention and confidence and accomplishing with skill all that is necessary towards that end.[9] I had, before this, endeavoured by diverse means and with devotion to earn wealth. Behold this misfortune brought about by destiny to the property I had![10] My bulls are borne away, rising and falling, as the camel is running in an uneven course. This occurrence seems to be an accident.*[11] Alas, those dear bulls of mine are dangling on the camel's neck like a couple of gems! This is only the result of Destiny. Exertion is futile in what is due to Chance.[12] Or, if the existence of anything like Exertion (as an agent in the production of results) be admitted, a deeper search would discover Destiny to

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* *Kākatāliyam* is, literally, 'after the manner of the crow and the palmyra fruit.' The story is that once when a crow perched upon a palmyra tree, a fruit (which had been ripe) fell down. The fruit fell because of its ripeness. It would be a mistake to accept the sitting of the crow as the cause of the fall. The perching was only an accident. Yet men very frequently, in tracing causes, accept accidents for inducing causes. Such men are said to be deceived by 'the fallacy of the crow and the palmyra fruit.'—T.

be at the bottom.*[13] Hence, the person that desires happiness should renounce all attachment. The man without attachments, no longer cherishing any desire for earning wealth, can sleep happily.[14] Ho, it was well-said by Cuka while going to the great forest from his father's abode, renouncing everything!†[15]—Amongst these two, *viz.*, one who obtains the fruition of all his wishes, and one who casts off every wish, the latter, who renounces all, is superior to the former who obtains the fruition of all.[16] No one could ever attain to the end of desire.‡ Only he that is destitute of knowledge and judgment feels an avidity for protecting his body and life.[17]—Forbear from every desire for action. O my Soul that art possessed by cupidity, adopt tranquillity by freeing thyself from all attachments! Repeatedly hast thou been deceived (by desire and hope). How is it that thou dost not still free thyself from attachments?[18] If I am not one that deserves destruction at thy hands, if I am one with whom thou shouldst sport in delight, then, O my wealth-coveting Soul, do not induce me towards cupidity![19] Thou hast repeatedly lost thy hoarded wealth! O my wealth-coveting and foolish Soul, when wilt thou succeed in emancipating thyself from the desire of wealth?[20] Shame on my foolishness! I have become a toy of thine! It is thus that one becomes a slave of others.[21] No one born on Earth did ever attain to the end of desire, and no one that will take birth will succeed in attaining to it. Casting off all acts, I have at last been roused from sleep! I am now awake![22] Without doubt, O Desire, thy heart is as hard as adamant, since though affected by a hundred distresses, thou dost not break into a hundred pieces![23] I know thee, O Desire, and all those

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* Exertion to be successful must depend on circumstances. The combination of circumstances is destiny.—T.

† It is difficult to resist the belief that many of the passages of the *Cānti* are later additions. Cuka was the son of Vyāsa. To quote a saying of Cuka (or, as he was called Cukadeva Goswāmin), if Vyāsa was the real writer of this passage, is rather suspicious.—T.

‡ *I. e.*, arrive at such a point that nothing was left for him to desire.—T.

things that are dear to thee! Seeking what is dear to thee, I shall feel happiness in my own Self.*[24] O Desire, I know thy root. Thou springest from Will.†—I shall, therefore, avoid Will. Thou shalt then be destroyed with thy roots.[25] The desire for wealth can never be fraught with happiness. If acquired, great is the anxiety that the acquirer feels. If lost after acquisition, that is felt as death. Lastly, respecting acquisition itself, it is very uncertain.[26] Wealth cannot be got by even the surrender of one's person. What can be more painful than this? When acquired, one is never gratified with its measure, but one continues to seek it.[27] Like the sweet water of the Ganges, wealth only increases one's hankering. It is my destruction. I am now awakened. Do thou, O Desire, leave me![28] Let that Desire which has taken refuge in this my body,—this compound of (five) elements,—go whithersoever it chooses and live happily whithersoever it likes.‡[29] Ye all that are not of the Soul, I have no joy in you, for ye follow the lead of Desire and Cupidity! Abandoning all of you I shall take refuge in the quality of Goodness.$[30] Beholding all creatures in my own body and my own mind, and devoting my reason to *Yoga*, my life to the instructions of the wise, and soul to *Brahma*,[31]

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* *I. e.*, with the view of doing thee good, I shall emancipate myself from all attachments and enjoy the blessedness of tranquillity.—T.

† Here the theory of desire seems to be reversed. Desire is mere wish after anything. When its gratification is sought, the form it assumes is that of determination or will. If, however, *Kāma* be taken as the formulated desire after specific objects, then, perhaps, the will may be regarded as its foundation, at least, in respect of the distress and difficulties that come in its train.—T.

‡ I think the Bombay reading of this verse is incorrect. *Bhutagrāmah* (nom. sing.) should be *Bhutagrāmam* (accusative sing.). The *Yah* is *Kāma*. It is Desire that is exhorted to go away whithersoever it chooses. If the *elements* be thus exhorted, then it is *death* that the speaker desires. This would be inconsistent with the spirit of the passage.—T.

$ The use of the plural *Yushmāshu* might lead at first sight to take it as standing for the elements. It is plain, however, that it refers to all attributes that are founded on *Rajas* and *Tamas*.—T.

I shall happily rove through the world, without attachment and without calamities of any kind, so that thou mayst not be able to plunge me again into such sorrows![*32] If I continue to be agitated by thee, O Desire, I shall necessarily be without a path (by which to effect my deliverance). Thou, O Desire, art always the progenitor of thirst, of grief, and of fatigue and toil.[33] I think the grief that one feels at the loss of wealth is very keen and far greater than what one feels under any other circumstances. Kinsmen and friends disregard him that has lost his wealth.[34] With various kinds of humiliation that number by thousands, there are many faults in property that are more painful still. On the other hand, the very small happiness that resides in wealth is mingled with pain and sorrow.[†35] Robbers slay, in the sight of all, the person that is possessed of wealth, or afflict him with various kinds of severity, or always fill him with fear.[36] At last, after a long time, I have understood that the desire for wealth is fraught with sorrow. Whatever the object, O Desire, upon which thou settest thy heart, thou forcest me to pursue it! Thou art without judgment. Thou art a fool. Thou art difficult of being contented. Thou canst not be gratified. Thou burnest like fire.[37] Thou dost not enquire (in pursuing an object) whether it is easy or difficult of attainment. Thou canst not be filled to the brim, like the nether region. Thou wishest to plunge me into sorrow. From this day, O Desire, I am incapable of living with thee![38] I who had felt despair, at first, at the loss of my property, have now attained to the high state of perfect freedom from attachments. At this moment I no longer think of thee and thy train.[39] I had, before this, felt great misery

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* *Beholding all creatures in my own body and mind*, i. e., identifying myself with all creatures or never taking them as distinct and separated from me; in other words, professing and practising the principle of universal love.—T.

† The two lines are antithetical. What is said here is that though there is misery in property, there is no real happiness in affluence. Hence Nilakantha is right in supposing that the last word of the first line is not *dhane* but *adhane*, the *Sandhi* being Arsha.—T.

on thy account. I do not (now) regard myself as destitute of intelligence. Having adopted Renunciation in consequence of the loss of my property, I now can rest, freed from every kind of fever.[40] I cast thee off, O Desire, with all the passions of my heart. Thou shalt not again dwell with me or sport with me.[41] I shall forgive them that will slander or speak ill of me. I shall not injure even when injured. If anybody from aversion speaks disagreeable words of me, disregarding those words I shall address him in agreeable speeches. In contentment of heart and with all my senses at ease, I shall always live upon what may be got by me.[42] I shall not contribute to the gratification of the wishes entertained by thee that art my foe. Freedom from attachment, emancipation from desire, contentment, tranquillity, truth, self-restraint, forgiveness, and universal compassion, are the qualities that have now come to me.[43] Therefore, let Desire, cupidity, thirst, miserliness, avoid me. I have now adopted the path of Goodness.[44] Having cast off Desire and Cupidity, great is my happiness now. I shall no longer yield to the influence of Cupidity and no longer suffer misery like a person of uncleansed soul.[45] One is sure to obtain happiness according to the measure of the desires he may be able to cast off. Truly, he who yields himself up to Desire always suffers misery.[46] Whatever passions connected with Desire are cast off by a person, all appertain to the quality of Passion. Sorrow and shamelessness and discontent all arise from Desire and Wealth.[47] Like a person plunging in the hot season into a cool lake, I have now entered into *Brahma*. I have abstained from work. I have freed myself from grief. Pure happiness has now come to me.[48] The felicity that results from the gratification of Desire, or that other purer felicity which one enjoys in heaven, does not come up to even a sixteenth part of that which arises upon the abandonment of all kinds of thirst![49] Killing the principle of desire, which with the body makes an aggregate of seven, and which is a bitter foe, I have entered the immortal city of *Brahma* and shall pass my days there in happiness like a king![50]—Relying upon such intelligence, Manki freed himself from attachments, casting off all desires

and attaining to *Brahma*, that abode of the highest felicity.[51] Indeed, in consequence of the loss of his two bulls Manki attained to immortality. Indeed, because he cut the very roots of desire, he attained, through that means, to high felicity.' "[52]

SECTION CLXXVIII.

"Bhishma continued,—'In this connection is also cited the old narrative of the verses sung by Janaka the ruler of the Videhas, who had attained to tranquillity of soul.[1] What the monarch said was,—Unlimited is my wealth. At the same time I have nothing. If the whole of (my kingdom) Mithilā be consumed in a conflagration, I shall incur no loss.[2]—In this connection is also cited the speech of Vodhya uttered in respect of this very topic, *viz.*, freedom from attachments. Listen to it, O Yudhishthira![3] Once on a time the royal son of Nahusha (Yayāti) questioned the *Rishi* Vodhya who had, in consequence of the abandonment of desire, attained to tranquillity of soul and who had an intimate acquaintance with the scriptures.[4] The monarch said,—O thou of great wisdom, give me instructions about tranquillity. What is that understanding relying upon which thou succeedest in wandering over the world in tranquillity of soul and disengaged from all acts ?[5]—

" 'Vodhya said,—I conduct myself according to the instructions of others but never instruct others myself. I shall, however, mention the indications of those instructions (according to which my conduct is framed). Thou mayst catch their spirit by reflection.[6] My six preceptors are Pinglā, the osprey, the snake, the bee in the forest, the maker of shafts (in the story), and the maiden (in the story)![*7]—'

"Bhishma continued,—'Hope is very powerful (in agitating the heart), O king! Freedom from hope is high felicity!

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* Nilakantha explains that by *Sāranga* here is meant the bee. The *anweshanam* following it is 'going behind.' The whole compound means 'imitation of the bee in the forest.'—T.

Reducing hope to an absence of expectation, Pinglā sleeps in peace.*[8] Beholding an osprey with meat in his beaks, others, that have not found any meat, assail and destroy him. A certain osprey, by altogether abstaining from meat, obtained felicity.[9] To build a house for one's ownself is productive of sorrow and not of happiness. The snake, taking up his residence in another creature's abode, lives in felicity.[10] The ascetics live happily, betaking themselves to mendicancy, without being injured by any creature, like bees at the forest.[11] A certain maker of shafts, while employed at his work, was so deeply attentive to it that he did not notice the king who passed by his side.[12] When many are together, dispute ensues. Even when two reside together, they are sure to converse. I, however, wander alone like the anklet made of sea-shells in the wrist of the maiden in the story.†—' "[13]

SECTION CLXXIX.

"Yudhishthira said,—O thou that art conversant with the conduct of men, tell me by what conduct a person may succeed in this world, freed from grief. How also should a person act in this world so that he may attain to an excellent end?'[1]

"Bhishma said,—'In this connection is cited the old story of the discourse between Prahlāda and the sage Ājagara.[2] Once on a time king Prahrāda of great intelligence questioned a wandering Brāhmana of great intelligence and a cleansed and tranquil soul.[3]

" 'Prahrāda said,—Freed from desire, with a cleansed soul, possessed of humility and self-restraint, without desire of action, free from malice, agreeable in speech, endued with dignity and intelligence and wisdom, thou livest (in simplicity) like

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* The allusion is to the story of Pingalā in Section 74 *ante*.—T.

† The story, evidently a very ancient one, is given in full in the *Bhāgavat*. Once on a time, a maiden, residing in her father's house, wished to feed secretly a number of Brāhmanas. While removing the grain from the barn, her anklets, made of shells, began to jingle. Fearing discovery through that noise, she broke all her anklets except one for each hand.—T,

a child.[4] Thou never covetest any kind of gain, and never grievest at any kind of loss! Thou art always contented, O Brāhmana, and dost not seem to regard anything in the world![5] While all other creatures are being borne away in the current of desire and passion, thou art perfectly indifferent to all acts appertaining to Religion, Profit, and Pleasure. Thou seemest to be in a state of quietude (without the possibility of agitation).[6] Disregarding all the objects of the senses, thou movest like an emancipated self, only witnessing everything, (but never taking part in anything).[7] What, O sage, is thy wisdom, what thy learning, and what thy behaviour (in consequence of which all this becomes possible)? Tell me this without delay, if, O Brāhmana, thou thinkest it will do me good!—'[8]

"Bhishma continued,—'That intelligent Brāhmana who was well-conversant with the duties of the world, thus questioned by Prahrāda, answered him in sweet words of grave import.[9] Behold, O Prahrāda, the origin of creatures, their growth, decay, and death, are traceable to no (intelligible) cause. It is for this that I do not indulge in either joy or sorrow.*[10] All the propensities (for action) that exist in the universe may be seen to flow from the very natures of the creatures (to which they inhere). All things (in the universe) are dependent on their respective natures. Hence, I am not delighted with anything.†[11] Behold, O Prahrāda, all kinds of union have an aptitude for disunion. All acquisitions are certain to end in destruction. Hence I never set my heart upon the acquisition of any object.[12] All things possessed of

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* *Animittatah* is explained by Nilakantha as one that has no cause, *i. e., Brahma.* The commentator would take this speech as a theistic one. I refuse to reject the plain and obvious meaning of the word. All phases of speculative opinion are discussed in the *Cānti.* It is very possible that a religious indifferentism is preached here.—T.

† The sense of the passage is that as everything depends upon its own nature, it cannot, by its action, either gladden or grieve me. If a son be born to me I am not delighted. If he dies, I am not grieved. His birth and death depend upon his own nature as a mortal. I have no power to alter that nature or affect it in any way.—T.

attributes are certain to meet with destruction. What remains there for a person then to do who (like me) is conversant with both the origin and the end of things?[13] Of all things, large or small, born in the ocean of waters, the end is noticeable.[14] I see also the death, which is manifest, O chief of *Asuras*, of all things, mobile and immobile, belonging to the land.[15] O best of *Dānavas*, death comes in season unto even the strongest of winged creatures which range the sky.[16] I see again that the luminous bodies, large and small, which move in the firmament, fall down when their time comes.[17] Beholding all created things to be thus liable to be affected by death, possessed of knowledge, and thinking all things to be possessed of the same nature, I sleep in peace without any anxiety of heart.[18] If I get without trouble a copious repast I do not scruple to enjoy it. On the other hand, I pass many days together without eating anything.[19] Sometimes people feed me with costly viands in profusion, sometimes with a small quantity, sometimes with even less, and sometimes I get no food whatever.[20] I sometimes eat only a portion of a grain; sometimes the dry sesame cakes from which the oil has been pressed out. I sometimes eat rice and meat and other food of the richest kind.[21] Sometimes I sleep on an elevated bedstead of the best kind. Sometimes I sleep on the bare ground. Sometimes my bed is made within a fine palace or mansion.[22] I am sometimes clad in rags, sometimes in sackcloth, sometimes in raiments of fine texture, sometimes in deer-skins, sometimes in robes of the costliest kind.[23] I never reject such enjoyments as are consistent with virtue and as are obtained by me without effort. I do not, at the same time, strive for attaining to such objects as are difficult of acquisition.[24] The rigid vow I have adopted is called *Ājagara*.* That vow can secure immortality. It is auspicious and griefless. It is in-

* The word *Ajagara* implies 'after the manner of a big snake that cannot move.' It is believed that such snakes, without moving, lie in the same place in expectation of prey, eating when anything comes near, famishing when there is nothing.—T.

comparable and pure. It is consistent with the counsels of the wise. It is disapproved by persons of foolish understanding who never follow it. With a pure heart I conduct myself according to it.[25] My mind never swerves from this vow. I have not swerved from the practices of my order. I am abstemious in everything. I know the past and the present. Divested of fear and wrath and cupidity and errors of judgment, I follow this vow with a pure heart.[26] There are no restrictions in respect of food and drink and other objects of enjoyment for one practising this vow. As everything is dependent on destiny, there is no observance of the considerations of time and place for one like us. The vow I follow contributes to true happiness of the heart. It is never observed by those that are wicked. I follow it with a pure heart.[27] Induced by cupidity, men pursue different kinds of wealth. If baffled in the pursuit, they become depressed by sorrow. Reflecting properly upon all this by the aid of my intelligence which has penetrated the truths of things, I follow this vow with a pure heart.[28] I have seen persons in distress seeking, for the acquisition of wealth, the shelter of men good and bad. Devoted to tranquillity and with my passions under control, I follow this vow with a pure heart.[29] Beholding, by the aid of truth, that happiness and misery, loss and gain, attachment and renunciation, death and life, are all ordained by destiny, I follow this vow with a pure heart.[30] Divested of fear and attachment and errors of judgment and pride, and endued with wisdom, intelligence, and understanding, and devoted to tranquillity, and hearing that large snakes without moving enjoy the fruit that comes to them of itself, I follow their practice with a pure heart.[31] Without restrictions of any kind in respect of bed and food, endued by my nature with Self-restraint, abstemiousness, pure vows, truth, and purity of conduct, and without any desire to store (for future use) the rewards of action, I follow, with a delighted and pure heart, this vow.[32] All causes of sorrow have fled from me in consequence of my having driven off the object of desire. Having received an accession of light, I follow this vow with a pure heart, for controlling my soul

which is thirsty and unrestrained but which is capable (under proper culture) of depending upon itself (without the necessity of external objects to keep it engaged).[33] Without paying any heed to the concerns towards which my heart, mind, and words would like to lead me, and marking that the happiness which is connected with these is both difficult of acquisition and fleeting in respect of duration, I follow this vow with a pure heart.[34] Learned men possessed of great intelligence, desirous of proclaiming their own feats, have while establishing their own theories and censuring those of others, said this and that on this topic which is incapable of being settled by disputation.[35] Foolish men fail to understand this vow in a proper light. I, however, see it to be destructive of Ignorance. Regarding it also as fraught with immortality and as a remedy against diverse kinds of evil, I wander among men, having subdued all faults and having freed myself from thirst (after worldly goods)!—'[36]

"Bhishma continued,—'That high-souled person who, having freed himself from attachments and divested himself of fear, cupidity, foolishness, and wrath, follows this *Ajagara* vow, or indulges in this sport, as it may be called, certainly succeeds in passing his days in great delight.' "[37]

SECTION CLXXX.

"Yudhishthira said,—'Which of these, O grandsire, *viz.*, kinsmen, or acts, or wealth, or wisdom, should be the refuge of a person? Questioned by me, answer me this!'[1]

"Bhishma said,—'Wisdom is the refuge of creatures. Wisdom is regarded as the highest of acquisitions. Wisdom is the highest felicity in the world. Wisdom is heaven in the estimation of the good and virtuous.[2] It was through wisdom that Vali, Prahrāda, Namuchi, and Manki, when they lost their (earthly) prosperity, succeeded in acquiring felicity. What is there that is superior to wisdom?[3] In this connection is cited the old story of the discourse between Indra and Kāçyapa. Listen to it, O Yudhishthira![4] Once on a time a prosperous Vaiçya, in the enjoyment of prosperity,

and proud of his affluence, threw down, by negligently driving his car, a *Rishi's* son of rigid vows, named Kāçyapa, devoted to penances.[5] Prostrated on the ground, the young man, in exceeding pain, gave way to his wrath; and under the influence of despair resolved, saying,—I shall cast off my life! A poor man has no need of life in this world![6]—While the Brāhmana was lying in that state, silent and agitated, deprived of energy and on the point of death, Indra appeared on the scene in the form of a jackal and addressing him, said,[7]—All (inferior) creatures covet birth in the human race. Among men again, the status of a Brāhmana is much desired.[8] Thou, O Kāçyapa, art a human being! Amongst human beings, thou art again a Brāhmana. Among Brāhmanas, thou art again one that is conversant with the *Vedas*. Having obtained that which is attainable with very great difficulty, it behoveth thee not to give up life from folly![9] All kinds of (worldly) acquisitions are fraught with pride. The declaration of the *Çrutis* in that respect is perfectly true. Thou lookest the picture of contentment. In forming such a resolve (which is so derrogatory of thy own self) about casting off thy life, thou actest from cupidity![10] O, they are crowned with success that have hands! I eagerly wish for the status of those creatures that have hands![11] We covet hands as eagerly as you covet riches. There is no acquisition that is more valuable than the acquisition of hands.[12] Behold, O Brāhmana, I cannot extract this thorn that has entered my body, or crush these insects and worms that are biting and afflicting me greatly![13] They that have bestowed upon them two hands with ten fingers, succeed in throwing away or crushing the worms (by scratching) that bite their limbs.[14] They succeed in constructing shelters for themselves from rain, cold, and heat. They succeed also in enjoying excellent clothes for themselves, good food, comfortable beds, and excellent habitations.[15] Living on this Earth, they that have hands enjoy kine and other animals and cause them to carry burthens or drag their vehicles, and by the aid of diverse means bring those animals under sway (for their own purposes).[16] Those living creatures that are without tongues,

that are helpless, of little strength, and destitute of hands, bear all the several kinds of misery (indicated above). By good luck, O ascetic, thou art not like them.[17] By good luck, thou art not a jackal, nor a worm, nor a mouse, nor a snake, nor a frog, nor an animal of any other miserable order.[18] With this measure of gain (that thou hast won), thou shouldst, O Kāçyapa, be contented ! How happy, again, shouldst thou feel at the thought that amongst living creatures thou art a superior Brāhmana ![19] These worms are biting me ! For want of hands I am unable to drive them off. Behold this my miserable plight ![20] I do not cast off life because to do so is a very sinful act, and lest, indeed, I fall into a more miserable order of existence ![21] This order of existence, *viz.*, that of a jackal, to which I now belong is rather tolerable. Miserable as it is, there are many orders of existence below it that are more miserable still.[22] By birth certain classes of creatures become happier than others who become subject to great woe. But I never see that there is any order of being which can be said to be in the possession of perfect happiness.[23] Human beings, obtaining affluence, next wish for sovereignty. Having achieved sovereignty their next wish is for the status of gods. Having won that status they then wish for the chiefdom of the celestials.[24] If thou becomest affluent, thou wilt never succeed in becoming a king (for thou art a Brāhmana by birth), nor in becoming a god (because, in reality, thy status of Brāhmanahood is equal if not superior to that of a god). If by any means (led away by the alluring prospect of heavenly bliss) thou becomest a god (instead of attaining to a superior position), thou wilt then covet for the chiefdom of the gods. In no condition wilt thou be contented.[25] Contentment does not result from acquisition of desirable objects. Thirst is never slaked although there is profusion of water.* The thirst for acquisition only blazes up with each fresh acquisition like a fire with new faggots thrown into it.[26] In thee there is grief. But joy also dwells in thee. Both happiness and misery dwell in

* The meaning is that even copious drafts do not slake thirst permanently, for after being slaked, it is sure to return.—T.

thee. Why then shouldst thou yield to grief?[27] One should shut up, like birds in a cage, the very springs, *viz.*, the understanding and the senses, of all one's desires and acts.[28] There can be no cutting of a second head, nor of a third hand. That which does not exist can produce no fear.[29] One that is not acquainted with the enjoyment a certain object affords, never feels a desire for that object. Desires arise from the actual experience of the pleasures that touch, or sight, or hearing gives.[30] Thou hast no idea of the taste of the wine called *Vāruni* or of the meat of the birds called *Ladwaka.* There is no drink and no food more delicious than these.[31] Thou hast no idea also, O Kāçyapa, of every other superior kind of drink and food that exists among men, for thou hast never tasted it.[32] Without doubt, therefore, not to taste, not to touch, not to see, should be the vow of a man if he is to win happiness.[33] Creatures that have hands, without doubt, become strong and earn wealth. Men are reduced by men to a state of sevitude,[34] and are repeatedly afflicted (at the hands of their own species) with death, imprisonment, and other tortures. Although such their condition yet even they (without yielding to grief) laugh and sport and indulge in merriment.[35] Others again, though endued with might of arms, and possessed of knowledge and great energy of mind, follow censurable, sinful, and miserable professions.[36] They seek to change such professions for other pursuits (that are more dignified) but then they are bound by their own acts (of a previous life) and by the force of Destiny.[37] The vilest man of the *Pukkasa* or the *Chāndāla* orders never wishes to cast off his life. He is quite contented with the order of his birth. Behold the illusion in this respect![38] Beholding those amongst thy species that are destitute of arms, or struck with palsy, or afflicted with other diseases, thou canst regard thyself as very happy and possessed of valuable accompaniments amongst the members of thy own order.[39] If this thy regenerated body remains safe and sound, and free from disease, and all thy limbs remain perfect, thou art sure of never incurring any reproach amongst men.[40] It would not behove thee, O Brāhmana, to cast off thy life even if any blame,

founded on fact and capable of bringing about thy dismission from caste, attached to thee! Rise, and practise virtue. It is not meet that thou shouldst throw away thy life![41] If, O regenerate one, thou listen to me and place credence on my words, thou wilt then obtain the highest reward of the religion inculcated in the Vedas![42] Do thou set thyself to Vedic studies, and duly maintain thy sacred fire, and observe truth, and self-restraint, and charity. Never compare thyself boastfully with another.[43] They who, by devoting themselves to the study of the Vedas, become competent for performing sacrifices for themselves and others, have no need to indulge in any kind of regrets or fear any kind of evil.[44] They that are born under an auspicious constellation on an auspicious lunation and at an auspicious hour, strive their best for performing sacrifices, practising charity, and procreating children, and desiring to pass their time cheerfully in those acts, at last win very great happiness.*[45] They, on the other hand, that are born under evil constellations, inauspicious lunations, and at evil hours, become destitute of sacrifices and progeny and at last fall into the *Asura* order.†[46] In my former life I had much useless learning. I always sought for reasons and had very little faith. I was a slanderer of the Vedas. I was destitute of the (fourfold) objects of life, and was devoted to that science of argumentation which is based upon ocular or tangible proofs.‡[47] I used to utter words based on (plausible) reasons. Indeed, in assemblies, I always spoke of reasons (and never of faith). I used to speak irreverently of the declarations of the *Çrutis* and address Brāhmanas in domineering tones.[48] I was an unbeliever, sceptical of everything, and though really ignorant, proud of my learning. This status of

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* In the Bengal texts, 44 is made a triplet. The correct reading, however, is to take 44 as a couplet and 45 as a triplet. Nilakantha points out that *Iechantaste* &c., is grammatically connected with 45.—T.

† The auspicious constellations are such as *Pushyā* and others; the inauspicious ones are Mulā, Açleshā, Maghā, &c.; *yajnaprasava* may also mean the *fruits* of sacrifices.—T.

‡ *Anwikshikim* may also mean 'microscopic.'—T.

a jackal that I have obtained in this life is the consequence, O regenerate one, of those sins of mine![49] If even after hundreds of days and nights I that am a jackal can once again obtain the status of humanity,[50] I shall then pass my life in contentment, heedful of the true objects of existence, and engaged in sacrifices and gifts. I shall then know what should be known, and avoid what should be avoided![51]—Thus addressed, the ascetic Kāçyapa, rising up, said,—O, thou art certainly possessed of knowledge and great intelligence! I am really surprised at all this![52]—With eye whose vision was extended by knowledge, the Brāhmana then beheld that being who had addressed him to be Indra the chief of the gods and the lord of Cachi.[53] Kāçyapa then worshipped that god having the best of steeds for the animal that bore him. Receiving afterwards the god's permission, the Brāhmana returned to his abode.' "[54]

SECTION CLXXXI.

"Yudhishthira said,—'Tell me, O grandsire, if gifts, sacrifices, penances, and dutiful services rendered to preceptors, are productive of wisdom and high felicity.'*[1]

"'Bhishma said,—'If the mind becomes affected by desire, wrath, and other evil passions, it then runs towards sin. If one's acts are stained by sin, one is obliged to dwell in painful regions.[2] Sinful men take birth in indigent circumstances and repeatedly suffer the pangs of famine, woe, fear, and death.[3] Those that are virtuous in their acts, and possessed of faith, and that have their senses under control, become born as affluent men and repeatedly sport in festivities and heaven and happiness.[4] Unbelivers, with their arms manacled,

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* The word *dattam*, generally rendered 'gifts' or 'charity,' means and includes protection of suppliants, abstention from injury as regards all creatures, and actual gifts made outside the sacrificial altar. Similarly, the maintenance of the sacred fire, penances, purity of conduct, the study of the Vedas, hospitality to guests, and offer of food to the Viçwedevas, are all included in the word *Ishta* which is ordinarily rendered 'sacrifice.'—T.

are sent to regions rendered inaccesible by carnivorous beasts and elephants and full of terrors in consequence of snakes and robbers. What more need be said of them ?[5] They, on the other hand, who have reverence for gods and guests, who are liberal, who are fond of good and honest men, go, in consequence of their acts of charity, along that happy way which belongs to persons of cleansed souls.[6] They that have no reverence for virtue are as vile among men as seedless grains among corn or the gnat among birds.[7] That which is ordained in consequence of the acts of a past life pursues the actor even if the latter strives his best for leaving it behind.* It sleeps when he sleeps and does whatever else he does.†[8] Like his shadow it rests when he rests, proceeds when he proceeds, and acts when he acts.[9] Whatever acts a man does he has certainly to obtain the fruits thereof.[10] Death is dragging all creatures who are surely destined to fall (into orders of existence they deserve) and who are surely liable to enjoy or suffer that which has been ordained as the consequence of their acts.[11] The acts of a past life develop their consequences in their own proper time even as flowers and fruits, without extraneous efforts of any kind, never fail to appear when their proper time comes.[12] After the consequences, as ordained, of the acts of a past life, have been exhausted (by enjoyment or sufference), honor and disgrace, gain and loss, decay and growth, no longer flow or appear in respect of any one. This happens repeatedly.‡[13] A creature while still in the mother's womb enjoys or suffers the happiness or the misery that has been ordained for him in consequence of his own

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* *I. e.*, even if he seeks to avoid it.—T.

† *I. e.*, becomes his inseparable associate.—T.

‡ What is meant is that if once the consequences of the acts of a past life are exhausted, the creature (with respect to whom such exhaustion takes place) is freed from all vicissitudes of life. Lest, however, such creatures become emancipated, the orthodox view is that a balance is always left of both merit and demerit, so that a new birth must take place, and the consequences of what is thus left as a balance must begin to be enjoyed or suffered. This is not referred to here, but this is the view of all orthodox Hindus.—T.

acts.[14] In childhood or youth or old age, at whatever period of life one does an act good or bad, the consequences thereof are sure to visit him in his next life at precisely the same period.[15] As a calf recognises and approaches its parent in the midst of even a thousand kine, even so the acts of a past life recognise and visit the doer in his new life.[16] Washed in water a (dirty) piece of cloth becomes clean. Similarly, men burning in repentance obtain endless happiness by proper penances.*[17] Those that can take up their residence in the woods and by performing austerities for a long period can wash themselves of their sins, succeed in obtaining the objects on which they set their hearts.[18] As no one can mark the track of birds in the sky or of fishes in the water, similarly the track of persons whose souls have been cleansed by knowledge cannot be marked by any.†[19] There is no need of any more eloquence or any more reference to sinful acts. Suffice it to say that one should, with proper judgment and as befits one best, do what is for one's good. (This is the means by which wisdom and high felicity may be achieved.' "[20]

SECTION CLXXXII.

"Yudhishthira said,—'Whence has this universe, consisting of mobile and immobile creatures, been created? Whom does it go to when destruction sets in? Tell me this, O grandsire![1] Indeed, by whom has this universe with its oceans, its firmament, its mountains, its clouds, its lands, its fire, and its wind, been created![2] How were all objects created?

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* The first word of this verse is diversely read. The reading I adopt is *samunnam*, meaning drenched in water. If it be *samjuktam* it would mean united, with filth, of course. Another reading is *samswinnam*, meaning 'drenched with sweat.' Nilakantha explains *upavāshah* here as equivalent to the renunciation of all earthly possessions. Ordinarily, it means 'fasts.'—T.

† This verse often occurs in the *Cānti Parvan*. It is difficult to understand in what sense it is said that the track of the virtuous cannot be marked. Perhaps, it is intended that such men do not leave any history or record behind them, they having abstained from all kinds of action good or bad.—T.

Whence this division into separate orders of existence? Whence are their purity and impurity, and the ordinances about virtue and vice?[3] Of what kind is the life of living creatures? Where also do they go who die? Tell us everything about this and the other world!'[4]

"Bhishma said,—'In this connection is cited the old narrative of the sacred words that Bhrigu said in reply to the questions of Bharadwāja.[5] Beholding the great *Rishi* Bhrigu blazing with energy and splendour, seated on the Kailāsa summit, Bharadwāja addressed him in the following words:[6]—

"'Bharadwāja said,—By whom was this world with its ocean, its firmament, its mountains, its clouds, its lands, its fire, and its wind, created?[7] How were all creatures first created? Whence this distinction of castes? Whence the purity and the impurity (of behaviour), and whence the ordinances about virtue and vice, for living creatures?[8] Of what kind is the life of living creatures? Where do they go who die? It behoveth thee to tell me everything about this and the other world![9]—Thus addressed about his doubts by Bharadwāja, the illustrious and regenerate *Rishi* Bhrigu who resembled *Brahma* itself, replied unto him, saying these words:[10]—

"'Bhrigu said,—There is a Primeval Being, known to the great *Rishis*, of the name of *Mānasa*. He is without beginning and without end. That Divine Being is incapable of being penetrated by weapons. He is without decay and is Immortal.[11] He is said to be Unmanifest. He is Eternal, Undecaying, and Unchangeable. Through Him are creatures born and through Him they die.[12] He first created a Divine Being known by the name of *Mahat*.*[13] *Mahat* created Consciousness. That Divine Being created Space. That puissant Being is the holder of all created objects.[14] From Space was born Water, and from Water were born Fire and Wind. Through the union of Fire and Wind was born the Earth.[15] Self-born *Mānasa* then created a divine Lotus pregnant with Energy. From that Lotus sprang Brahman,

* *Mānasa* means 'appertaining to the mind,' or, rather, the Will. *Mahat* literally means great.—T.

that Ocean of Veda.*[16] The *Çrutis* say that as soon as born, that divine Being uttered the words—*I am He !*—For this He came to be called by the name of Consciousness. He has all created things for his body and He is their Creator.† These five elements that we see are that Brahman of great energy.[17] The Mountains are his bones. The Earth is his fat and flesh. The Oceans are his blood. Space is his stomach.[18] The Wind is his breath. Fire is his energy. The rivers are his arteries and veins. Agni and *Soma*, otherwise called the Sun and the Moon, are called his eyes.[19] The firmament above is his head. The Earth is his two feet. The cardinal and subsidiary points of the horizon are his arms. Without doubt, He is incapable of being known and His Soul is inconceivable by even persons crowned with ascetic success.[20] That Divine Being, who pervades the whole universe, is also known by the name of *Ananta* (Infinite). He lives in Consciousness, and is incapable of being known by persons of uncleansed souls.[21] Asked by thee I have now told thee of Him who created Consciousness for evoking into existence all created objects, and from whom this universe has sprung !—[22]

" 'Bharadwāja said,—What is the extent of the firmament, of the points of the horizon, of the surface of this Earth, and of the Wind ? By telling me the truth, solve my doubts !—[23]

" 'Bhrigu said,—The sky thou seest above is Infinite. It is the abode of persons crowned with ascetic success and of divine beings. It is delightful, and consists of various regions. Its limits cannot be ascertained.[24] The Sun and the Moon cannot see, above or below, beyond the range of their own rays. There where the rays of the Sun and the Moon cannot reach are luminaries‡ which are self-effulgent and

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* Veda is here used in the sense of Knowledge and Power.—T.

† *Sarvabhutātmakrit* is explained by Nilakantha thus. He who is *Sarvabhutātman* is again *bhutakrit*. On the authority of the *Crutis* the commentator adds,—ya ete pancha ākācādayodhātavo-dhārana-karmānah sa eva Brahmā.—T.

‡ The word *Devāh* here is evidently used in the sense of luminous or shining ones and *not* in that of gods or deities.—T.

which possess splendour like that of the Sun or the fire.[25] Know this, O giver of honors, that possessed of far-famed splendour, even these last do not behold the limits of the firmament in consequence of the inaccessibility and infinity of those limits.[26] This Space which the very gods cannot measure is full of many blazing and self-luminous worlds each above the other.[27] Beyond the limits of land are oceans of water. Beyond water is darkness. Beyond darkness is water again, and beyond the last is fire.[28] Downwards, beyond the nether regions, is water. Beyond water is the region belonging to the great snakes. Beyond that is sky once more, and beyond the sky is water again.[29] Even thus there is water and sky alternately without end. Even such are the limits of the Divinity represented by water. The very gods are unable to ascertain the limits of fire and wind and water.[30] The nature of fire, wind, water, and land, is like that of space. They are distinguished through want of true Knowledge.[31] Sages read in diverse scriptures the limits that have been declared of the three worlds and the ocean.[32] Who is there, however, that would set limits to what cannot be grasped by vision and what is inaccessible (in all its parts)?[33] If even it becomes possible to ascertain the limits of the firmament which is the track of the gods and beings crowned with ascetic success, it can never be possible to set limits to that which is limitless and known by the name of the Infinite, to that which corresponds with the name by which it is known, *viz.*, what has been called the high-souled *Mānasa*?[34] When again His form is sometimes contracted and sometimes expanded, how can any one else except one that is equal to Him, be able to comprehend His limits?[35] From the Lotus (of which I have already spoken) was first created the Omniscient lord Brahman, endued with form, of essence comprised of Righteousness, and the Creator of all mobile and immobile things.—[36]

"'Bharadwāja said,—If Brahman sprang from the Lotus, then it is the Lotus that should be regarded as the First-born and not Brahman. Why, however, is Brahman said to be the first? Do thou remove this doubt of mine!'—[37]

"'Bhrigu said,—The Earth it is that is called that Lotus. It was created for giving a seat unto that form of Mānasa which became Brahman.[38] Reaching up to heaven itself, the Sumeru became the pericarp of that Lotus. Remaining within it, the puissant Lord of the Universe created all the worlds.—' "[39]

SECTION CLXXXIII.

"'Bharadwāja said,—Tell me, O best of Brāhmanas, how the puissant Brahman, residing within Meru, created these diverse kinds of objects !—[1]

"'Bhrigu said,—The great Mānasa (in his form of Brahman) created the diverse kinds of objects by fiat of Will. For the protection then of all creatures, he first created water.[2] Water is the life of life of all creatures, and it is water which aids their growth. If there be no water, all creatures would perish. The whole univere is pervaded by water.[3] Earth, mountains, clouds, and all things which have form, should all be known as transformations of water. They have all been produced by the solidification of that element.—[4]

"'Bharadwāja said,—How did water spring ? How Fire and Wind ? How also was the Earth created ? I have great doubts on these points !—[5]

"'Bhrigu said,—O regenerate one, in very ancient times called the *Brahma-kalpa*, high-souled *Rishis* of the regenerate order, when they assembled together, felt this very doubt about the creation of the universe.[6] Restraining speech, they remained immovable, engaged in (ascetic) contemplation. Having given up all food, they subsisted upon air alone, and remained thus for a thousand celestial years.[7] At the end of that period, certain words as sacred as those of the Vedas simultaneously reached the ears of all. Indeed, this celestial voice was heard in the firmament to say :[8]—Formerly there was only infinite Space, perfectly motionless and immovable. Without sun, moon, stars, and wind, it seemed to be asleep.[9] Then water sprang into existence like something darker within darkness. Then from the pressure of water arose

wind.[10] As an empty vessel without a hole appears at first to be without any sound, but when filled with water, air appears and makes a great noise,[11] even so when infinite Space was filled with water, the wind arose with a great noise, penetrating through the water.*[12] That wind, thus generated by the pressure of the ocean of water, still moveth. Coming into (unobstructed) Space, its motion is never stopped.[13] Then in consequence of the friction of wind and water, fire possessed of great might and blazing energy, sprang into existence, with flames directed upwards. That fire dispelled the darkness that had covered Space.[14] Assisted by the wind, fire drew Space and Water together. Indeed, combining with the wind, fire became solidified.[15] While falling from the sky, the liquid portion of fire solidified again and became what is known as the Earth.[16] The Earth or land, in which everything is born, is the origin of all kinds of taste, of all kinds of scent, of all kinds of liquids, and of all kinds of animals.—' "[17]

SECTION CLXXXIV.

" 'Bharadwāja said,—When the high-souled Brahman has created thousands of creatures, why is it that only these five elements which he created first, which pervade all the universe and which are *great creatures*, have come to have the name of *creatures* applied to them exclusively ?†—[1-2]

" 'Bhrigu said,—All things that belong to the category of the Infihite or the Vast receive the appellation of *Great*. It is for this reason that these five elements have come to be called Great creatures.[3] Activity is wind. The sound that is heard is space. The heat that is within it is fire. The liquid juices occuring in it are water. The solidified matter, *viz.*, flesh and bones, are Earth. The bodies (of living creatures) are thus made of the five (primeval) elements.[4] All mobile

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* The *Rishis* supposed that the pouring of water *created* the air instead only of displacing it.—T.

† All created things are called *Bhutas*, but the five principal elements *viz.*, fire, air, earth, water, and space, are especially called *Bhutas* or *Mahābhutas*.—T.

and immobile objects are made of these five elements. The five senses also of living creatures partake of the five elements. The ear partakes of the properties of space. The nose of earth; the tongue of water; touch of wind; and the eyes of light (or fire).—[5]

"'Bharadwāja said,—If all mobile and immobile objects be composed of these five elements, why is it that in all immobile objects those elements are not visible?[6] Trees do not appear to have any heat. They do not seem to have any motion. They are again made up of dense particles. The five elements are not noticeable in them.[7] Trees do not hear; they do not see; they are not capable of the perceptions of scent or taste. They have not also the perception of touch. How then can they be regarded as composed of the five (primal) elements?[8] It seems to me that in consequence of the absence of any liquid material in them, of any heat, of any earth, of any wind, and of any empty space, trees cannot be regarded as compounds of the five (primal) elements.—[9]

"'Bhrigu said,—Without doubt, though possessed of density, trees have space within them. The putting forth of flowers and fruits is always taking place in them.[10] They have heat within them in consequence of which leaf, bark, fruit, and flower, are seen to droop. They sicken and dry up. That shows they have perception of touch.[11] Through sound of wind and fire and thunder, their fruits and flowers drop down. Sound is perceived through the ear. Trees have, therefore, ears and do hear.[12] A creeper winds round a tree and goes about all its sides. A blind thing cannot find its way. For this reason it is evident that trees have vision.[13] Then again trees recover vigor and put forth flowers in consequence of odors good and bad, of the sacred perfume of diverse kinds of *dhupas*. It is plain that trees have scent.*[14] They drink water by their roots. They catch diseases of diverse kinds. Those diseases again are cured by different operations. From this it is evident that trees have perception of

* This is certainly curious as showing that the ancient Hindus knew how to treat diseased plants and restore them to vigor.—T.

taste.[15] As one can suck up water through a bent lotus-stalk, trees also, with the aid of the wind, drink through their roots.[16] They are susceptible of pleasure and pain, and grow when cut or lopped off. From these circumstances I see that trees have life. They are not inanimate.[17] Fire and wind cause the water thus sucked up to be digested. According, again, to the quantity of the water taken up, the tree advances in growth and becomes humid.[18] In the bodies of all mobile things the five elements occur. In each the proportions are different. It is in consequence of these five elements that mobile objects can move their bodies.[19] Skin, flesh, bones, marrow, and arteries and veins, that exist together in the body are made of earth.[20] Energy, wrath, eyes, internal heat, and that other heat which digests the food that is taken, these five, constitute the fire that occurs in all embodied creatures.*[21] The ears, nostrils, mouth, heart, and stomach, these five, constitute the element of space that occurs in the bodies of living creatures.[22] Phlegm, bile, sweat, fat, blood, are the five kinds of water that occur in mobile bodies.[23] Through the breath called *Prāna* a living creature is enabled to move. Through that called *Vyāna*, they put forth strength for action. That called *Apāna* moves downward. That called *Samāna* resides within the heart.[24] Through that called *Udāna* one eructates and is enabled to speak in consequence of its piercing through (the lungs, the throat, and the mouth). These are the five kinds of wind that cause an embodied creature to live and move.[25] The properties of scent an embodied creature knows through the earth-element in him. From the water-element he perceives taste. From the fire-element represented by the eyes, he perceives forms, and from the wind-element he obtains the perception of touch.[26] Scent, touch, taste, vision, and sound, are regarded as the (general) properties of every mobile and immobile object. I shall first speak of the several kinds of scent.[27] They are agreeable, disagreeable, sweet, pungent, far-going, varied, dry,

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* K. P. Singha wrongly renders this verse. The Burdwan translator is right.—T.

indifferent.[28] Of these nine kinds is scent which is founded upon the earth-element. Light is seen by the eyes, and touch through the wind-element.[29] Sound, touch, vision and taste are the properties of water. I shall speak (in detail) now of the perception of taste. Listen to me.[30] High-souled *Rishis* have spoken of diverse kinds of taste. They are sweet, saltish, bitter, astringent, sour, and pungent.[31] These are the six kinds of taste appertaining to the water-element.[32] Light contributes to the vision of form. Form is of diverse kinds. Short, tall, thick, four-cornered, round,[33] white, black, red, blue, yellow, reddish, hard, bright, smooth, oily, soft, and terrible.[34] These are the sixteen different kinds of form which constitutes the property of light or vision. The property of the wind-element is touch. Touch is of various kinds:[35] warm, cold, agreeable, disagreeable, indifferent, burning, mild, soft, light, and heavy.[36] Both sound and touch are the two properties of the wind-element. These are the eleven properties that appertain to the wind.[37] Space has only one property. It is called sound. I shall now tell thee the different kinds of sound.[38] They are the seven original notes called *Shadaja*, *Rishabha*, *Gāndhāra*, *Madhyama*, *Dhaivata*, *Panchama*, and *Nishāda*.[39] These are the seven kinds of the property that appertains to space. Sound inheres like the Supreme Being in all space though attached especially to drums and other instruments.[40] Whatever sound is heard from drums small and large, and conchs, and clouds, and cars, and animate and inanimate creatures, are all included in these seven kinds of sound already enumerated.[41] Thus sound, which is the property of space, is of various kinds. The learned have said sound to be born of space. When raised by the different kinds of touch, which is the property of the wind, it may be heard. It cannot, however, be heard, when the different kinds of touch are inceptive. The elements, mingling with their counter-parts in the body, increase and grow.[42-43] Water, fire, wind, are always awake in the bodies of living creatures. They are the roots of the body. Pervading the five life-breaths (already mentioned) they reside in the body.—' "[44]

SECTION CLXXXV.

"'Bharadwāja said,—How does bodily fire or heat, entering the body, reside there? How also does the wind, obtaining space for itself, cause the body to move and exert?—[1]

"Bhrigu said,—'I shall, O regenerate one, speak to thee of the course in which the wind moves, and how, O sinless one, that mighty element causes the bodies of living creatures to move and exert![2] Heat resides within the head (brain) and protects the body (from perishing). The wind or breath called *Prāna*, residing within the head and the heat that is there, cause all kinds of exertion.[3] That *Prāna* is the living creature, the universal soul, the eternal Being, and the Mind, Intellect, and Consciousness of all living creatures, as also all the objects of the senses.*[4] Thus the living creature is, in every respect, caused by *Prāna* to move about and exert. Then in consequence of the other breath called *Samāna*, every one of the senses is made to act as it does.[5] The breath called *Apāna*, having recourse to the heat that is in the urethra and the abdomenal intestines, moves, engaged in carrying out urine and fæces.[6] That single breath which operates in these three, is called *Udāna* by those that are conversant with science.[7] That breath which operates, residing in all the joints of men's bodies, is called *Vyāna*.[8] There is heat in the bodies of living creatures which is circulated all over the system by the breath *Samāna*. Residing thus in the body, that breath operates upon the different kinds of watery and other elementary substances and all bad humours.[9] That heat, residing between *Apāna* and *Prāna*, in the region of the navel, operates, with the aid of those two breaths, in digesting all food that is taken by a living creature.[10] There is a duct beginning from the mouth down to the anal canal. Its extremity is called the anus. From this main duct numerous subsidiary ones branch out in the bodies of all living crea-

* Both the Bengal and the Bombay texts read *bhutāni*. The correct reading, however, appears to be *bhutānām*.—T.

tures.*[11] In consequence of the rush of the several breaths named above (through these ducts), those breaths mingle together. The heat (that dwells in *Prāna*) is called *Ushman*. It is this heat that causes digestion in all creatures possessed of bodies.[12] The breath called *Prāna*, the bearer of a current of heat, descends (from the head) downwards to the extremity of the anal canal and thence is sent upwards once more. Coming back to its seat in the head, it once more sends down the heat it bears.[13] Below the navel is the region of digested matter. Above it is that for the food which is taken. In the navel are all the forces of life that sustain the body.[14] Urged by the ten kinds of breaths having *Prāna* for their first, the ducts (already mentioned), branching out from the heart, convey the liquid juices that food yields, upwards, downwards, and in transverse directions.†[15] The main duct leading from the mouth to the anus is the path by which *Yogins*, vanquishers of fatigue, of perfect equanimity in joy and sorrow, and possessed of great patience, succeed in attaining to *Brahma* by holding the soul within the brain.‡[16] Even thus is heat planted in the breaths called *Prāna* and *Apāna* and others, of all embodied creatures. That heat is always burning there like a fire placed in any (visible) vessel.—' "[17]

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* The word rendered duct is *Crotās*. It may also be rendered 'channel.' Very likely the principal artery or aorta is meant.—T.

† Notwithstanding much that is crude anatomy and crude physiology in these sections, it is evident, however, that certain glimpses of truth were perceived by the *Rishis* of ancient times. Verse 15 shows that the great discovery of Harvey in modern times was known in ancient India.—T.

‡ In works on *yoga* it is laid down that the main duct should be brought under the control of the will. The soul may then, by an act of volition, be withdrawn from the whole physical system into the convolutions of the brain in the head. The brain, in the language of *yogins*, is a lotus of a thousand leaves. If the soul be withdrawn into it, the living creature will then be liberated from the necessity of food and sleep, &c., and will live on from age to age, absorbed in contemplation of divinity and in perfect beatitude.—T.

SECTION CLXXXVI.

"'Bharadwāja said,—If it is the wind that keeps us alive, if it is the wind that causes us to move and exert, if it is the wind that causes us to breathe and to speak, then it seems that life is worth little.[1] If the animal heat (that digests all food) be of the nature of fire, and if it is that fire which assists at digestion by dissolving the food we take, then life is worth little.[2] When an animal dies, that which is called its life is never seen leaving it. Only the breath leaves it, and the internal heat becomes extinguished.[3] If life were nothing else than wind, or if life depended only on the wind, then it could have been seen like the external sea of air, and when passing out it would have mingled with that air.[4] If life depended upon air, and if it ended with the escape of that air from the body, it would then mingle with another portion of air (that exists externally) like a portion of water escaping into the great ocean and thereby only changing the place of its residence.[5] If a quantity of water be thrown into a well, or if the flame of a lamp be thrown into a blazing fire, either of them, entering a homogeneous element, loses its independent or separate existence. If life were air, it also, when the animal died, would mingle with the great ocean of air outside.[6] How can we say that there is life in this animal body which is made up of the five (primal) elements? If one of those elements disappear, the union of the other four becomes dissolved.[7] The element of water drieth up if food be not taken. The element of air disappears if the breath be restrained. The element of space disappears if the excretions cease. So also the element of fire becomes extinguished if food does not go in.[8] The element of earth breaks into pieces in consequence of disease, wounds, and other sufferings. If only one of the five becomes afflicted, the union, being dissolved, the five go away into five different directions.[9] When the body which is a union of the five elements, becomes separated into five ingredients, whither doth life go? What doth it then know?

What doth it then hear? What doth it then say?[10] This cow (that is given away to a holy Brāhmana), it is said, will rescue me in the other world. The animal, however, that is given away, itself dies. Whom then will this cow rescue?[11] The taker of the cow (in gift) and the giver are both equal (in being both subject to death). Both of them meet with extinction in this world. How then will they meet again?[12] How will the person that has been eaten up by birds, or that has been broken into pieces by a fall from a mountain summit, or that has been consumed by fire, regain life?[13] The root of a tree that has been cut down does not grow up again. Only the seeds put forth sprouts. Where is the person who having died comes back (to some sort of new existence)?[14] Only seeds were originally created. All this universe is the result of seeds in succession. They that die, die to perish. Seeds result from seeds.—' "[15]

SECTION CLXXXVII.

" 'Bhrigu said,—There is no destruction of the living creature, or of what is given, or of our other acts. The creature that dies only goes into another form. The body alone dissolves away.[1] The living creature, though depending upon the body, does not meet with destruction when the body is destroyed. It is not seen after the destruction of the physical frame just as fire is not seen after the consumption of the fuel with which it was ignited.—[2]

" 'Bharadwāja said,—If there is no destruction of the living creature like that of fire, I submit, fire itself is not seen after consumption of the fuel (that ignited it).[3] When the supply of fuel is stopped, the fire becomes extinguished, and, as far as I know, becomes annihilated. That should surely be regarded to have met with destruction which has no longer any action, which furnishes no proof of its existence, and which no longer occupies any space!—[4]

" 'Bhrigu said,—It is true that upon the consumption of fuel fire is no longer seen. It mingles with space because there is no longer any visible object in which to inhere, and

hence it becomes incapable of perception by us.[5] Similarly, upon leaving the body, the creature lives in space, and can not be seen in consequence of its extreme subtility as is doubtless the case with fire.[6] It is fire or heat that sustains the breaths called *Prana* and the others. Know that that heat (thus existing) is called life or the living agent. That heat which is the sustainer of the breaths, becomes extinguished in consequence of the suppression of breath.[7] Upon that heat in the physical frame being extinguished, the frame itself loses animation. Falling down, it is transformed into earth, for that is its ultimate destination.[8] The breath that is in all mobile and immobile objects mingles with space, and the heat that is in them follows that breath.[9] These three (*viz.*, space, air, and fire) mingle together. The other two, (*viz.*, water and earth), exist together in the form of earth.[10] There is wind where space is, and there is fire where wind is. They are formless, it should be known, and become endued with form only in respect of embodied creatures.—[11]

"'Bharadwāja said,—If in the physical frames of all living creatures there are heat and wind and earth and space and water, what then are the indications of the living agent? Tell me these, O sinless one![12] I desire to know the nature of the life that is in the bodies of living beings,—bodies made up of the five primal elements, engaged in the five acts, endued with the five senses and possessed of animation.[13] Upon the dissolution of the body which is a union of flesh and blood, and a mass of fat and sinews and bones, that which is the living agent cannot be seen.[14] If this body, composed of the five elements, be destitute of what is called life, who or what then is that which feels misery upon the appearance of either bodily or mental pain?[15] The living agent hears what is said, with the aid of the ears. It, however, happens again, O great *Rishi*, that the same agent hears not when the *Mind* is otherwise engaged. It seems, therefore, that that which is called the living agent serves no purpose.[16] The whole scene that the living agent sees with eyes acting in concert with the mind, the eye beholds not, even when lying before it, if the mind be otherwise engaged.[17]

Then again, when it is under the influence of sleep, that agent neither sees nor smells, nor hears, nor speaks, nor experiences the perceptions of touch and taste.[18] Who or what then is that which feels joy, becomes angry, gives way to sorrow, and experiences tribulation? What is that which wishes, thinks, feels aversion, and utters words?—[19]

"'Bhrigu said,—The mind also is made of the five elements in common with the body. For this reason it is of no consequence with respect to the acts mentioned by thee. Only the one internal Soul sustaineth the body. It is he that perceives smell and taste and sound and touch and form and other properties (that exist in external nature).[20] That Soul, pervading all the limbs, is the witness (of the acts) of the mind endued with five attributes and residing within the body composed of the five elements. It is he who feels pleasure and pain, and when separated from him the body no longer experiences them.[21] When there is no longer any perception of form or of touch, when there is no heat in the fire that resides within the body,—indeed, when that animal heat becomes extinguished,—the body, in consequence of its abandonment by the Soul, meets with destruction.[22] This whole universe is composed of water. Water is the form of all embodied creatures. In that water is the Soul which is displayed in the mind. That Soul is the Creator Brahman who exists in all things.[23] When the Soul becomes endued with vulgar attributes, it comes to be called *Kshetrajna*. When freed from those attributes, it comes to be called *Paramātman* or Supreme Soul.[24] Know that Soul. He is inspired with universal benevolence. He resides in the body like a drop of water in a lotus.[25] Know well that which is called *Kshetrajna* and which has universal benevolence. Darkness, Passion, and Goodness are the three attributes of the living agent.[26] The learned say that the Soul has Consciousness and exists with the attributes of life. The Soul exerts and causes everything to exert. Persons that have a knowledge of the Soul say that the Soul is different from life. It is the Supreme Soul that has created the seven worlds and sets them agoing.[27] There is no destruc-

tion of the living agent when the dissolution of the body takes place. Men destitute of intelligence say that it dies. That is certainly untrue. All that the living agent does is to go from one unto another body. That which is called death is only the dissolution of the body.[28] It is thus that the Soul, wrapped in diverse forms, migrates from form to form, unseen and unnoticed by others. Persons possessed of true Knowledge behold the Soul by their keen and subtile intelligence.[29] The man of wisdom, living on frugal fare, and with heart cleansed of all sins, devoting himself to *yoga* meditation, succeeds every night, before sleep and after sleep, in beholding his Soul by the aid of his Soul.*[30] In consequence of a contented heart, and by abandoning all acts good and bad, one can obtain infinite happiness by depending upon one's own Soul.[31] The king, of fiery effulgence, residing within the mind is called the living agent. It is from that Lord of everything that this creation has sprung. Even this is the conclusion to be arrived at in the enquiry into the origin of creatures and the soul.—' "[32]

SECTION CLXXXVIII.

" 'Bhrigu said,—Brahman first created a few Brāhmanas who came to be called *Prajāpatis* (lords of creation). Possessed of splendour equal to that of the fire or the Sun, they were created out of the energy of that First-born Being.[1] The puissant Lord then created Truth, Duty, Penance, the eternal Vedas, all kinds of pious acts, and Purity, for enabling creatures to attain to heaven (by practising them).[2] After this, the Deities and the Dānavas, the Gandharvas, the Daityas, the Asuras, the great-snakes, the Yakshas, the Rākshasas, the Serpents, the Piçāchas, and human beings[3]

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* It is often said that in an advanced stage of *yoga*, one is enabled to behold one's Soul, or, a sort of double existence is realised in consequence of which the Soul becomes an object of internal survey to the Soul itself. Very probably, writers on *yoga* employ this language in a figurative sense.—T.

with their four divisions, *viz.*, Brāhmanas, Kshatriyas, Vaiçyas, and Cudras, O best of regenerate ones, and all the other orders of creatures that exist, were created.[4] The complexion the Brāhmanas obtained was white; that which the Kshatriyas obtained was red; that which the Vaiçyas got was yellow; and that which was given to the Cudras was black.*[5]—

"'Bharadwāja said,—If the distinction between the four orders (of human beings) be made by means only of color (attribute), then it seems that all the four orders have been mingled together.[6] Lust, wrath, fear, cupidity, grief, anxiety hunger, toil, possess and prevail over all men. How can men be distinguished by the possession of attributes?[7] The bodies of all men emit sweat, urine, fæces, phlegm, bile, and blood. How then can men be distributed into classes?[8] Of mobile objects the number is infinite; the species also of immobile objects is innumerable. How then can objects of such very great diversity be distributed into classes?—[9]

"'Bhrigu said,—There is really no distinction between the different orders. The whole world at first consisted of Brāhmanas. Created (equal) by Brahman, men have, in consequence of their acts, become distributed into different orders.[10] They that became fond of indulging desires and enjoying pleasures, possessed of the attributes of severity and wrath, endued with courage, and unmindful of the duties of piety and worship,—those Brāhmanas possessing the attribute of Passion,—became Kshatriyas.[11] Those Brāhmanas again who, without attending to the duties laid down for them, became possessed of both the attributes of Goodness and Passion, and took to the professions of cattle-rearing and agriculture, became Vaiçyas.[12] Those Brāhmanas again that became fond of untruth and injuring other creatures, possessed of cupidity,—

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* The commentator explains that the words expressive of hue or color really mean attributes. What is intended to be said is that the Brāhmanas had the attribute of Goodness (*Satwa*); the second order had the attribute of Passion (*Rajas*); the third got a mixture of the two, *i. e.*, both goodness and passion (*Satwa* and *Rajas*); while the lowest order got the remaining attribute, *viz.*, Darkness (*Tamas*).—T.

engaged in all kinds of acts for a living, and fallen away from purity of behaviour, and thus wedded to the attribute of Darkness, become Cudras.[13] Separated by these occupations, Brāhmanas, falling away from their own order, become members of the other three orders. All the four orders, therefore, have always the right to the performance of all pious duties and of sacrifices.[14] Even thus were the four orders at first created equal by Brahman who ordained for all of them (the observances disclosed in) the words of *Brahma* (in the Vedas). Through cupidity alone, many fell away, and become possessed by ignorance.[15] The Brāhmanas are always devoted to the scriptures on *Brahma*; and mindful of vows and restraints, are capable of grasping the conception of *Brahma*. Their penances, therefore, never go for nothing.[16] They amongst them are not Brāhmanas that are incapable of understanding that every created thing is Supreme *Brahma*. These, falling away, become members of diverse (inferior) orders.[17] Losing the light of knowledge, and betaking themselves to an unrestrained course of conduct, they take birth as Piçāchas and Rākshasas and Pretas and as individuals of diverse *Mleccha* species.[18] The great *Rishis* who at the beginning sprang into life (through Brahman's Will) subsequently created, by means of their penances, men devoted to the duties ordained for them and attached to the rites laid down in the Eternal Vedas.[19] That other Creation, however, which is eternal and undecaying, which is based upon *Brahma* and has sprung from the Primeval God, and which has its refuge upon *yoga*, is a mental one.*—"[20]

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* The distinction here laid down seems to be this: the eternal creation is due to the *yoga* or mental action of the Primeval Deity. That creation which *we* behold is the result of the penances of those sages who were *first* created. Perhaps, what is intended to be said is that the principle of life, of life proceeding from life, and primal matter with space, &c., are all due to the fiat of God; while all visible and tangible objects, resulting from the action of those principles and from primal matter and space, are attributable to the ancient sages.—T.

SECTION CLXXXIX.

"'Bharadwāja said,—By what acts does one become a Brāhmana? By what, a Kshatriya? O best of regenerate ones, by what acts again does one become a Vaiçya or a Cudra? Tell me this, O foremost of speakers!—[1]

"'Bhrigu said,—That person is called a Brāhmana who has been sanctified by such rites as those called *jāta* and others; who is pure in behaviour; who is engaged in studying the Vedas; who is devoted to the six well-known acts (of ablutions every morning and evening, silent recitation of *mantras*, pouring libations on the sacrificial fire, worshipping the deities, doing the duties of hospitality to guests, and offering food to the *Viçwedevas*;)[2] who is properly observant of all pious acts; who never takes food without having offered it duly to gods and guests; who is filled with reverence for his preceptor; and who is always devoted to vows and truth.[3] He is called a Brāhmana in whom are truth, gifts, abstention from injury to others, compassion, shame, benevolence,* and penance.[4] He who is engaged in the profession of battle, who studies the Vedas, who makes gifts (to Brāhmanas) and takes wealth (from those he protects), is called a Kshatriya.[5] He who earns fame from keep of cattle, who is employed in agriculture and the means of acquiring wealth, who is pure in behaviour and attends to the study of the Vedas, is called a Vaiçya.†[6] He who takes a pleasure in eating every kind of food, who is engaged in doing every kind of work, who is impure in behaviour, who does not study the Vedas, and whose conduct is unclean, is said to be a Cudra.[7] If these characteristics be observable in a Cudra, and

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* The word *Ghrinā* may also mean aversion. Of course, here it would mean, if used in that sense, aversion for all unrighteous acts.—T.

† The first half of the first line of 6 is differently read in the Bombay edition. Both readings are noticed by Nilakantha. I have adhered to the Bengal reading, though the Bombay reading is clearer in sense. *Viçati* is a transitive verb having *pratisthā* or some such noun for its object. The literal meaning is 'He who acquires fame &c.'—T.

if they be not found in a Brāhmana, then such a Cudra is no Cudra, and such a Brāhmana is no Brāhmana.[8] By every means should cupidity and wrath be restrained. This, as also self-restraint, are the highest results of Knowledge.[9] Those two passions (*viz.*, cupidity and wrath), should, with one's whole heart, be resisted. They make their appearance for destroying one's highest good.[10] One should always protect one's prosperity from one's wrath, one's penances from pride; one's knowledge from honor and disgrace; and one's soul from error.[11] That intelligent person, O regenerate one, who does all acts without desire of fruit, whose whole wealth exists for charity, and who performs the daily *Homa*, is a real Renouncer.* One should conduct oneself as a friend to all creatures, abstaining from all acts of injury.[12] Rejecting the acceptance of all gifts, one should, by the aid of one's own intelligence, be a complete master of one's passions. One should live in one's soul where there can be no grief. One would then have no fear here and attain to a fearless region hereafter.[13] One should live always devoted to penances, and with all passions completely restrained; observing the vow of taciturnity, and with soul concentrated on itself; desirous of conquering the unconquered senses, and unattached in the midst of attachments.[14] All things that can be perceived by the senses are called Manifest. All, however, that is Unmanifest, that is beyond the ken of the senses, that can be ascertained only by the subtile senses, should be sought to be known.†[15] If there be no faith, one will never

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* Here the speaker describes the character of *Karma-sannyāsa* (renunciation of acts). *Samārambha* generally means all kinds of acts. Here, however, only sacrifices and other scriptural rites are intended. I follow Nilakantha in rendering the second line, although the plain meaning would seem to be "who poureth everything in gift."—T.

† The gross world is perceivable by the ordinary senses. Behind the gross world is a subtile one which the subtile senses, i. e., the senses when sharpened by *yoga*, can perceive. With death, the gross body alone is dissolved. The subtile body or form, called the *Linga-carira*, and made up of what is called the *Tanmātrā* of the primal elements, remains. Even that retains all the characteristics of the

succeed in attaining to that subtile sense. Therefore, one should hold oneself in faith. The mind should be united with *Prāna*, and *Prāna* should then be held within *Brahma*.[16] By dissociating oneself from all attachments, one may obtain absorption into *Brahma*. There is no need of attending to any other thing. A Brāhmana can easily attain to *Brahma* by the path of Renunciation.[17] The indications of a Brāhmana are purity, good behaviour, and compassion unto all creatures.—' "[18]

SECTION CLXC.

"'Bhrigu said,—Truth is *Brahma*; Truth is Penance; it is Truth that creates all creatures. It is by Truth that the whole universe is upheld; and it is with the aid of Truth that one goes to heaven.[1] Untruth is only another form of Darkness. It is Darkness that leads downwards. Those who are afflicted by Darkness and covered by it fail to behold the lighted regions of heaven.[2] It has been said that Heaven is Light and that Hell is Darkness. The creatures that dwell in the universe may obtain both heaven and hell.[3] In this world also, truth and untruth lead to opposite courses of conduct and opposite indications, such as Righteousness and Unrighteousness, light and darkness, pleasure and pain.[4] Amongst these, that which is Truth is Righteousness; that which is Righteousness is Light; and that which is Light is Happiness. Similarly, that which is Untruth is Unrighteousness; that which is Unrighteousness is Darkness; and that which is Darkness is Sorrow or Misery.[5] In this respect it is said that they that are possessed of wisdom, beholding that the world of life is overwhelmed with sorrow both bodily and mental, and with happiness that is sure to end in misery, never suffer themselves to be stupified.[6] He that is wise will strive to rescue himself from sorrow. The happiness of

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world in an incipient form. The *Linga-carira* also must be destroyed before absorption into *Brahma* can take place.—T.

living creatures is unstable both here and hereafter.*[7] The happiness of creatures that are overwhelmed by Darkness disappears like the splendour of the Moon when afflicted by Rāhu.†[3] Happiness is said to be of two kinds, *viz.*, bodily and mental. Both in this and the other world, the visible and the invisible fruits (of action) are specified (in the Vedas) for the sake of happiness.‡ There is nothing more important than happiness among the fruits or consequences of the triple aggregate. Happiness is desirable. It is an attribute of the Soul. Both Virtue and Profit are sought for its sake. Virtue is its root. This, indeed, is its origin. All acts have for their end the attainment of happiness.—[9]

"'Bharadwāja said,—You have said that happiness is the highest object. I do not comprehend this. This attribute of the soul that (you say) is so desirable is not sought by the *Rishis* who are regarded to be engaged in something promising a higher reward. It is heard that the Creator of the three worlds, *viz.*, the puissant Brahman, lives alone, observant of the vow of *Brahmacharyya*. He never devotes himself to the happiness obtainable from the gratification of desire. Also, the divine Master of the universe, the lord of Umā, reduced *Kāma* (the deity of desire) to extinction. For this reason we say that happiness is not acceptable to high-souled people. Nor does it appear to be a high attribute of the Soul. I cannot put faith in what thy divine self has said, *viz.*, that there is nothing higher than happiness. That there are two kinds of consequences in respect of our acts, *viz.*, the springing of happiness from good acts and of sorrow from sinful acts, is only a saying that is current in the world.[10]

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* The felicity that is obtained in heaven is not everlasting, being limited in point of duration by the degree or measure of merit that is achieved here.—T.

† The Paurānic theory of both the solar and the lunar eclipse is that the Sun and the Moon are sought to be devoured by the *Daitya* Rāhu.—T.

‡ The sense seems to be that the Vedas declare those fruits in order that men may strive for them when they lead to happiness.—T.

" 'Bhrigu said,—On this it is said as follows: from Untruth springs Darkness. They that are overwhelmed by Darkness pursue only Unrighteousness and not Righteousness, being overmastered by wrath, covetousness, malice, falsehood, and similar evils. They never obtain happiness either here or hereafter. On the other hand, they are afflicted by various kinds of disease and pain and trouble. They are also tortured by Death, imprisonment, and diverse other griefs of that kind, and by the sorrows attending on hunger and thirst and toil. They are also pained by the numerous bodily griefs that arise from rain and wind and burning heat and exceeding cold. They are also overwhelmed by numerous mental griefs caused by loss of wealth and separation from friends, as also by griefs caused by decrepitude and death.[11] They that are not touched by these diverse kinds of physical and mental afflictions, know what happiness is.[12] These evils are never found in heaven. There delicious breezes blow. In heaven there is also perpetual fragrance. In heaven there is no hunger, no thirst, no decrepitude, no sin.[13] In heaven there is perpetual happiness. In this world there is both happiness and misery. In hell there is only misery. Therefore, happiness is the highest object of acquisition.[14] The Earth is the progenitrix of all creatures. Females partake of her nature. The male animal is like Prajāpati himself. The vital seed, it should be known, is the creative energy.[15] In this way did Brahman ordain in days of old that the creation should go on. Each, affected by his own acts, obtains happiness or misery.*—' "[16]

SECTION CLXCI.

" 'Bharadwāja said,—What has been said to be the consequence of gift? What of Righteousness? What of conduct? What of Penances well-performed? What of the study and recitation of the Vedas? And what of pouring libations upon the fire?—[1]

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* Nearly the whole of this section is in prose.—T.

" 'Bhrigu said,—By pouring libations on the sacred fire, sin is burnt. By study of the Vedas one obtains blessed tranquillity. By gift one obtains pleasures and articles of enjoyment. By Penances, one acquires blessed heaven.[2] Gift is said to be of two kinds: gifts for the other world, and those for this. Whatever is given to the good attends the giver in the other world.[3] Whatever is given to those that are not good produces consequences enjoyable here. The consequences of gifts are commensurate with the gifts themselves.—[4]

" 'Bharadwāja said,—What course of duties should be performed by whom? What also are the characteristics of duty? How many kinds of duty are there? It behoveth thee to tell me these!*[5]

" 'Bhrigu said,—Those wise men who are engaged in practising the duties laid down for them succeed in obtaining heaven as their reward. By doing otherwise people become guilty of folly.—[6]

" 'Bharadwāja said,—It behoveth thee to tell me about the four modes of life that were formerly laid down by Brahman, and the practices ordained for each of them.—[7]

" 'Bhrigu said,—In days of yore, the divine Brahman, for benefiting the world, and for the protection of righteousness, indicated four modes of life.† Amongst them, residence in the abode of the preceptor is mentioned as the first (in order of time). He who is in this mode of life should have his soul cleansed by purity of conduct, by Vedic rites, and by restraints and vows and humility. He should worship the morning and evening twilights, the Sun, his own sacred fire, and the deities. He should cast off procrastination and idleness. He should cleanse his soul by saluting his preceptor, by studying the Vedas, and by listening to his preceptor's instructions. He should perform his ablutions thrice, (*viz.*,

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* It is difficult to understand in what senses the word *Dharma* is used in the three successive questions here.—T.

† In the first line the correct reading is *Brahmanā* and not *Brahmarshi*. The answer attributed to Bhrigu settles this.—T.

morning, noon, and evening).[8] He should lead a celebate existence ; attend to his sacred fire ; dutifully serve his preceptor ; daily go out on a round of mendicancy (for supporting himself) ; and give ungrudginly unto his preceptor the whole of what is obtained in alms. Willingly accomplishing everything that the commands of his preceptor may indicate, he should be ready to receive such Vedic instruction as his preceptor may give him as a favour.* On this subject is a verse : That Brāhmana who obtains his Veda by attending with reverence upon his preceptor, succeeds in attaining to heaven and obtains the fruition of all his desires.[9] The Domestic mode of life is called the second (in point of time). We shall explain to you all the pious acts and indications of that mode. Those who having completed their residence in the preceptor's abode return home, who are of pious conduct, who desire the fruits of a virtuous course of behaviour with spouses in their company, have this mode of life ordained for them. In it Virtue, Wealth, and Pleasure, may all be obtained. It is (thus) suited to the cultivation of the triple aggregate. Acquiring wealth by irreproachable acts, or with wealth of high efficacy which is obtained from recitation of the Vedas, or living upon such means as are utilised by the regenerate *Rishis*,† or with the produce of mountains and mines, or with

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* A pupil should never *solicit* his preceptor for instruction. He should attend only when the preceptor calls him. To this day, the rule is rigidly observed in all *Tolas* throughout India. It should be added to the credit of those engaged in teaching that they very seldom neglect their pupils. The story is authentic of the grandfather of the great Bāneswar Vidyālankār of Nuddea, himself as great a professor as Bāneswar, of continuing to teach his pupils in the outer apartments even after receiving intelligence of his son's death within the inner apartments of the family dwelling. The fact is, he was utterly obsorbed in his work, that when his good lady, moved by his apparent heartlessness, came out to tax him he answered her, in thorough absence of mind, saying,—Well, do not be disturbed. If I do not weep for my son, I will do so for that grand child in your arms.—The pupils at last recalled him to the realities of the hour.—T.

† *I. e.*, by picking up fallen grains from the field after the crop has been cut away and removed by the owner.—T.

the wealth represented by the offerings made in sacrifices and on the termination of vows and other observances, and those made unto deities, the house-holder should lead this mode of life. That mode of life is regarded as the root of all the others. They who are residents in the abodes of preceptors, they who lead lives of mendicancy, and others who live in the observance of vows and restraints to which they are pledged, derive from this mode the means they live upon, the offerings they make unto the *Pitris* and the deities, and, in short, their entire support.[10] The third mode of life is called the Forest-life. For those that lead it, there is no storing of wealth and articles.* Generally, these pious and good men, subsisting upon good food, and engaged in studying the Vedas, roam over the Earth for sojourning to *tirthas* and visiting diverse realms. Standing up, advancing forward, sweet speeches uttered in sincerity, gifts according to the measure of the giver's competence, offer of seats and beds of the best kind, and presents of excellent food, are some of the means for showing them regard.[11] On this subject there is a verse: If a guest turns away from a house with expectations unfulfilled, he is supposed to take away the merits of the householder and leave the latter all his misdeeds.[12] Then again in the domestic mode of life the deities are gratified by sacrifices and other religious rites; the *Pitris* by the performance of obsequial rites; the *Rishis* by cultivation of (Vedic) knowledge, by listening to the instructions of preceptors, and by committing to memory the scriptures; and lastly the Creator by begetting children.†[13] On this subject there are two verses: One in the observance of this mode of life should speak unto all creatures words breathing affection and agreeable to the ears. To give pain, to inflict mortifications,

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* *Upashkāra* means renunciation.—T.

† It is generally said that by procreating offspring, one gratifies the *Pitris* or pays off the debt one owes to one's deceased ancestors. Here Bhrigu says that by that act one gratifies the Creator. The idea is the same that forms the root of the command laid on the Jews,—Go and multiply!—T.

and harsh words, are all censurable.[14] Insult, arrogance, and deceit, also should be avoided. Abstention from injury, truth, and absence of wrath, produce the merit of penances in all the (four) modes of life.[15] In the domestic mode of life these are allowed, *viz.*, the use and enjoyment of floral garlands, ornaments, robes, perfumed oils and unguents; enjoyment of pleasures derived from dancing and music both vocal and instrumental and all sights and scenes that are agreeable to the sight; the enjoyment of various kinds of viands and drinks belonging to the principal orders of edibles, *viz.*, those that are swallowed, those that are lapped, those that are quaffed, and those that are sucked; and the enjoyment of pleasures derivable from sports and every kind of amusement and the gratification of desires.[16] That man who in the observance of this mode of life seeks the acquisition of the triple aggregate (*viz.*, Religion, Wealth, and Pleasure) with that of the great end of the three attributes of Goodness and Passion and Darkness,* enjoys great happiness here and at last attains to the end that is reserved for persons that are virtuous and good.†[17] Even that house-holder who observes the duties of his mode of life by following the practice of picking up fallen grains of corn from the cracks of fields and who abandons sensual pleasure and attachment to action, does not find it difficult to obtain heaven.—' "[18]

SECTION CLXCII.

" 'Bhrigu said,—Forest recluses seeking the acquisition of virtue sojourn to sacred waters and rivers and springs, and undergo penances in lone and secluded woods abounding with deer and buffaloes and boars and tigers and wild elephants. They forsake all kinds of robes and food and enjoyments for which people living in society have a taste. They subsist abstemiously upon wild herbs and fruits and roots and leaves

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* The end of these attributes is *Moksha* or Emancipation.—T.

† *Cishta* is explained by Nilakantha as one who has been properly instructed by wise preceptors.—T.

of diverse kinds. The bare ground is their seat. They lie down on the bare earth or rocks or pebbles or gravel or sand or ashes. They cover their limbs with grass and animal skins and barks of trees. They never shave their heads and beards or pare their nails. They perform their ablutions at regular intervals. They pour libations on the ground, as also on the sacred fire at the proper time without fail. They never enjoy any rest till completion of their daily gathering of the sacred fuel (for their *homa* fires) and sacred grass and flowers (for sacrifice and worship) and till they have swept and rubbed clean (their sacrificial altars). They bear without the least regard cold and heat and rain and wind, and, therefore, the skin of their bodies is cracked all over; and in consequence of observing and laying down for themselves various kinds of rites and vows and acts, their flesh and blood and skin and bones become emaciated.* Endued with great patience and fortitude, they live, always practising the quality of Goodness.[1] That person who, with restrained soul, observes such a course of duties originally ordained by regenerate *Rishis*, burns all his sins like fire and obtains regions of felicity difficult of attainment.[2]

"'I shall now describe the conduct of those called *Parivrājakas*. That is as follows: freeing themselves from attachment to the sacred fire, wealth, spouse and children, and robes, seats, beds, and such other objects of enjoyment, and breaking the bonds of affection, they roam about, regarding with an equal eye a clump of earth or rock and gold. They never set their hearts on the acquisition or enjoyment of the triple aggregate. They cast an equal eye on foes and friends and neutrals or strangers. They never injure, in thought, word, or deed, immobile things or creatures that are viviparous, or oviparous or born of filth, or called vegetables. They have no homes. They roam over hills and mountains, upon shores of rivers or seas, under shades of

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* *Niyama* is explained by the commentator as a rite; *upayoga* as a vow about food; *charyyā* as an act like sojourning to sacred waters; *vihita* is *vidhāna*.—T.

trees, and among temples of deities. They may go to towns or villages for residence. In a town, however, they should not live for more than five nights, while in a village their residence should never exceed one night. Entering a town or a village, they should, for the support of life, repair to the abodes of only Brāhmanas of liberal deeds.* They should never ask for any alms but accept what is thrown into the (wooden) bowls they carry. They should free themselves from lust, wrath, pride, cupidity, delusion, miserliness, deceit, slander, vanity, and injury to living creatures.[3] On this subject there are some verses: that person who, observing the vow of taciturnity, roveth without giving any creature cause of fear, is never inspired with any fear himself by any creature.[4] That learned person who performs the *Agnihotra* (not by kindling an external fire but) with the aid of the fire that is in his own body,—indeed, who poureth libations into his own mouth and upon the fire that exists in his own body,—succeeds in attaining to numerous regions of felicity in consequence of that fire being fed with such libations obtained by a life of eleemosynation.[5] That person of regenerate birth who observes in the aforesaid way this mode of life having Emancipation for its end, with a pure heart and with an understanding freed from resolution, attains to *Brahma* after the manner of a tranquil ray of light that is not fed by any blazing fuel.—[6]

"'Bharadwāja said,—Beyond this region (that we inhabit) there is a region that we have heard but never seen. I desire to know all about it. It behoveth thee to describe it to me!—[7]

"'Bhrigu said,—Towards the north, on the other side of Himavat, which is sacred and possessed of every merit, there is a region that is sacred, blessed, and highly desirable. That

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* The Hindus had no poor laws. The injunctions of their scriptures have always sufficed to maintain their poor, particularly their religious mendicants. The mendicants themselves are restrained from disturbing the house-holders often. None again save the well-to-do were to be visited by the mendicants, so that men of scanty means might not be compelled to support the recluses.—T.

is called the other world.*[8] The men that inhabit that region are righteous in act, pious, of pure hearts, freed from cupidity and errors of judgment, and not subject to afflictions of any kind.[9] That region is, indeed, equal to heaven, possessed as it is of such excellent attributes. Death comes there at the proper season. Diseases never touch the inhabitants.†[10] Nobody cherishes any desire for the wives of other people. Every one is devoted to his own wife. These people do not afflict or kill one another, or covet one another's things. There no sin occurs, no doubt arises.‡[11] There the fruits of all (religious) acts are visible. There some enjoy seats and drinks and viands of the best kind, and live within palaces and mansions.[12] There some, adorned with ornaments of gold, surround themselves with every article of enjoyment. There are, again, some that eat very abstemiously, for only keeping body and soul together.[13] There some, with great toil, seek to hold the life-breaths.$ Here, (in this region that is inhabited by us), some men are devoted to righteousness and some to deceit. Some are happy and some miserable; some are poor and some rich.[14] Here toil, and fear, and delusion, and painful hunger make their appearance. Here cupidity for wealth is also seen, a passion that stupifies even those that are learned amongst men.[15] Here diverse opinions prevail, broached by those that do deeds which are righteous or

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* The words used by Bharadwāja in the question are capable of being construed as an enquiry after the next world. Bhrigu also, in his answer, uses the word *Paro-lokah.* The reference to Himavat, therefore, is explained by the commentator as metaphorical. The whole answer of Bhrigu, however, leaves little room for doubt that the sage speaks of a region on Earth and not in the invisible world after death.—T.

† Nilakantha would read *amritya* for *mritya.* It is a forced correction for keeping up the metaphorical sense.—T.

‡ All knowledge there is certain.—T.

$ *I. e.* to practise *yoga.* The Bengal reading is *dhāranām.* The commentator goes on explaining all the verses as metaphorical. Considerable ingenuity is displayed by him, and he even cites the *Crutis* in support.—T.

sinful. That man possessed of wisdom who knows all those opinions which may be divided into two kinds, is never stained by sin.[16] Deceit with fraud, theft, slander, malice, oppression, injury, treachery, and untruth,[17] are vices that detract from the merit of his penances who practises them. He, on the other hand, possessed of learning, who avoids them, finds the merit of his penances increased.[18] Here there is much reflection about acts that are righteous and those that are unrighteous. This region that we inhabit is the field of action. Having done good and evil here, one obtains good for his good acts and evil for acts that are evil.*[19] Here the very Creator in days of yore, and all the gods with the *Rishis*, having performed proper penances, became cleansed and attained to *Brahma*.†[20] The northern portion of the Earth is highly auspicious and sacred. Those belonging to this region (that we inhabit) that are doers of righteous deeds or that show regard for *yoga*, become born in that region. Others (that are of a different disposition) take their births in the intermediate species. Some again, when their allotted periods run out, become lost on Earth.‡[21-22] Employed in feeding upon one another and stained by cupidity and delusion, these men return to this very region without being able to go (after death) to that northern region.[23] Those men of wisdom who with vows and observant of

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* This at least is a verse that evidently refers to the other or the next world, and, therefore, lends color to the supposition that through out the whole passage, it is the next world and no fictitious region north of the Himālayas that is described. Some western scholars, think that a verbal translation is all that is neccessary. Such passages, however, are incapable of being so rendered. The translator must make his choice of either taking the verses in a plain or a metaphorical sense. If he inclines towards the latter, he cannot possibly give a verbal version. The genius of the two tongues are quite different.—T.

† Pushkara in Rajputanah is supposed to be the spot where Brahman underwent his penances.—T.

‡ The Burdwan translator makes a mess of this verse. 21 runs into 22 as explained by the commentator. K. P. Sing avoids the blunder, although in rendering the last line of 22 he becomes rather inaccurate.-T.

Brahmacharyya listen with veneration to the instructions of preceptors, succeed in knowing the ends reserved for all classes of men.[24] I have now told thee in brief the course of duties ordained by Brahman. He, indeed, is said to be possessed of intelligence who knows what is righteousness and what its reverse in this world !—'[25]

"Bhishma continued,—'Thus, O king, did Bhrigu speak unto Bharadwāja of great energy. Of soul highly virtuous, the latter became filled with wonder and worshipped the great sage with veneration.[26] Thus, O monarch, the origin of the universe has been narrated to thee in detail. What, O thou of great wisdom, dost thou wish to hear after this ?' "[27]

SECTION CLXCIII.

"Yudhisthira said,—'I think, O grandsire, that thou art acquainted with everything. O thou that are conversant with duties, I desire to hear thee discourse to me, O sinless one, of the ordinances about conduct !'[1]

"Bhishma said,—'They that are of bad conduct, of bad acts, of wicked understanding, and exceeding rashness, are called evil or wicked men. They, however, that are called good are distinguished by purity of conduct and practices.[2] They are good men who never answer calls of nature on the high roads, in cowpens, or in fields overgrown with paddy.[3] Having finished the necessary acts one should perform his ablutions in river-water and gratify the deities with oblations of water. This is said to be the duty of all men.[4] Surya should be always worshipped. One should not sleep after sunrise. Morning and evening the prayers (ordained in the scriptures) should be said, sitting with face turned towards the East and towards the West respectively.[5] Washing the five limbs,* one should eat silently with face turned towards the East. One should never disparage the food which one is to eat. One should eat food that is good to the taste.[6]

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* The five limbs which should be washed before eating are the two feet, the two hands, and the face.—T.

After eating one should wash one's hands and rise.* One should never go to sleep at night with wet feet. The celestial *Rishi* Nārada said that these are indications of good conduct.[7] One should every day circumambulate a sacred spot, a bull, a sacred image, a cowpen, a place where four roads meet, a pious Brāhmana, and a sacred tree.[8] One should not make distinctions between one's guests and attendants and kinsmen in matters of food. Equality (in this respect) with servants is applauded.[9] Eating (twice a day) morning and evening is an ordinance of the gods. It is not laid down that one should eat (once more) at any intermediate period. He who eats according to this rule acquires the merit of a fast.†[10] At the hours ordained for *Homa* one should pour libations on the sacred fire. Without seeking the companionship of other people's wives, the man of wisdom who seeks his own wife in her season acquires the merit of *Brahmacharyya*.[11] The remnants of a Brāhmana's dish are like ambrosia. They are like the lacteal sustentation that is yeilded by the mother's breast. People highly prize those remnants. The good, by eating them, attain to Brahma.[12] He who pounds turf to clay (for making sacrificial altars), or he who cuts grass (for making sacrificial fuel), or he who uses his nails only (and not weapons of any kind) for eating (sanctified meat), or he who always subsists on the remnants of Brāhmanas' dishes, or he who acts, induced by desire for reward, has not to live long in the world.‡[13] One who has abstained from meat (under any vow) should not take meat

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* This may be a general direction for washing one's hand after eating; or, it may refer to the final *Gandusha*, *i. e.*, the act of taking a little water in the right hand, raising it to the lips, and throwing it down, repeating a short formula.—T.

† The Burdwan translator has misunderstood this verse completely.

‡ It is difficult to understand what this verse means. Nilakantha proposes two different kinds of interpretation. What then is *Sankusuka* or *Canku-cuka*? The above version is offered tentatively. The commentator imagines that the true sense of the verse is that it declares such men to be unable to attain to *Mahadāyu* which is *Brahma* and not long life.—T.

even if it be sanctified with *mantras* from the *Yajurveda.* One should also avoid the flesh about the vertebral column (of any animal) and the flesh of animals not slain in sacrifices.*[14] Whether at one's own place or in a strange land, one should never cause one's guest to fast. Having obtained alms and other fruits of optional acts, one should offer them to one's seniors.[15] One should offer seats to one's seniors and salute them with respect. By worshipping one's seniors, one obtains long life, fame, and prosperity.[16] One should never behold the Sun at the moment of rising, nor should one turn one's gaze towards a naked woman that is another man's spouse. Congress with one's wife (in her season) is not sinful but it is an act that should always be done in privacy.[17] The heart of all sacred spots and shrines is the Preceptor. The heart of all pure and cleansing things is Fire. All acts done by a good and pious person are good and laudable, including even the touching of the hair of a cow's tail.[18] Every time one meets with another, one should make polite enquiries. The saluting of Brāhmanas every morning and evening is ordained.[19] In temples of gods, amid cows, in performing the rites of religion laid down for Brāhmanas, in reading the Vedas, and in eating, the right hand should be raised.†[20] The worship of Brāhmanas, morning and evening, according to due rites, produces great merit. In consequence of such worship abundant become the stock-in-trade of the marchant, and the produce of the agriculturist. Great also becomes the yield of all kinds of corn and copious becomes the supply of all articles that the senses can enjoy.[21] When giving edibles to another (seated at his dish), one should say—*Is it sufficient?*—When presenting drink, one should ask—*Will it gratify?*—and when giving sweetened milk and rice, or sugared

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* *Prishtāmāngsa* is explained by the commentator as 'the meat forming the remnant of a *Crāddha* offering.' I do not see the necessity of discarding the obvious meaning.—T.

† In the sense of being moved or used. The commentator adds that the sacred thread also should be wound round the thumb, as the *Grihya-sutras* declare.—T.

gruel of barley, or milk with sesame or pease, one should ask—*Has it fallen ?**[22]—After shaving, after spitting, after bathing, and after eating, people should worship Brāhmanas with reverence. Such worship is sure to bestow longevity on sickly men.[23] One should not pass urine with face turned towards the Sun, nor should one see one's own excreta. One should not lie on the same bed with a woman nor eat with her.[24] In addressing seniors one should never apply the pronoun *you* to them, or take their names. Thouing or the taking of names is not censurable in addressing inferiors or equals in age.†[25] The hearts of sinful men betray the sins committed by them. Those sinful men that conceal their conscious sins from good men meet with destruction.[26] Only ignorant fools seek to conceal the sins which they commit consciously. It is true that human beings do not see those sins, but the gods see them.[27] A sin concealed by another sin leads to fresh sins. An act of merit, again, if concealed by an act of merit, increases the merit. The acts of a virtuous man always follow in the wake of Virtue.[28] A man destitute of understanding never thinks of the sins committed by him. Those sins, however, overtake the doer that has fallen away from the scriptures. As Rāhu comes to Chandra (at his proper time), those sinful acts come to the foolish man.‡[29] The objects that are stored with expectation are scarcely enjoyed. Such storing is never applauded by the wise, for death waits for no one (but snatches his prey whether the latter be ready or unready).[30] The wise have said that the righteousness of all creatures is

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* In every instance, the person who receives should say—*All-sufficient, Gratify to the fill,* and *Has fallen copiously,* or words to that effect. *Krisara* or *Kricara* is food made of rice and pease, or rice and sesame; probably what is now called *Khichree.*—T.

† The polite form of address is *Bhavān.* It is in the third person singular. The second person is avoided, being too direct.—T.

‡ It is not plain in what way the sinful acts come to the sinner. The Hindu idea, of course, is that the consequences of those deeds visit the doer without fail. This verse, however, seems to say that the recollection of those sins forces itself upon the sinner and makes him miserable in spite of himself.—T.

an attribute of the mind. For this reason, one should, in one's mind, do good to all.*[31] One should practise virtue singly. In the practise of virtue one has no need for the help of others. If one obtains only the ordinances of the scriptures, what can an associate do?†[32] Righteousness is the origin of mankind. Righteousness is the ambrosia of the gods. After death, men enjoy, through Righteousness, eternal happiness.' "[33]

SECTION CLCXIV.

"Yudhishthira said,—'Tell me, O grandsire, what and of what nature is that which is called by the name of *Adhyātma* and which is laid down for every person.‡[1] O thou that are acquainted with *Brahma*, whence has this universe, consisting of mobile and immobile things, been created? When universal destruction sets in, to whom does it go? It behoveth thee to discourse to me upon this topic!§[2]

"Bhishma said,—'This *Adhyātma*, O son of Prithā, that thou askest me about, I will presently discourse upon. It is, O sire, highly agreeable and productive of great felicity.[3] Great teachers have (before this) shown the truths about

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* The Hindu moralist, in this verse, declares the same high morality that Christ himself preached. Merit or sin, according to him, does not depend on the overt act alone. Both depend on the mind. Hence the injunction against even mentally harming others.—T.

† The sense seems to be that if one succeeds in ascertaining the ordinances about virtue or piety, but if the mind be sinful, no associate can be of any help. The mind alone is the cause of virtue and piety.—T.

‡ *Adhyātma* is anything that depends on the mind. Here it is, as explained by the commentator, used for *yoga-dharma* as depending upon or as an attribute of the mind. Generally speaking, all speculations on the character of the mind and its relations with external objects are included in the word *Adhyātma*.—T.

§ After Bhrigu's discourse to Bharadwāja this question may seem to be a repetition. The commentator explains that it arises from the declaration of Bhishma that Righteousness is a property of the mind, and is, besides, the root of everything. (V. 31, sec. 193, *ante*). Hence the enquiry about *Adhyātma* as also about the origin of all things.—T.

the Creation and the Destruction (of the universe). Knowing those truths, a person may obtain, even in this world, great satisfaction and felicity. Such knowledge may lead also to the acquisition of great fruits, and it is highly beneficial to all creatures.[4] Earth, air, space, water, and light numbered as the fifth, are regarded as Great Creatures. These constitute both the origin and the destruction of all created objects.[5] Unto Him from whom these great primal elements take their origin, they return repeatedly, severing themselves from all creatures (into whose compositions they enter), even like the waves of the ocean (subsiding into that from which they seem to take their rise).[6] As the tortoise stretches its limbs and withdraws them again, even so the Supreme Soul creates all objects and again withdraws them into Himself.[7] The Creator places the five primal elements in all created objects in different proportions. The living creature, however, does not see it (through ignorance).[8] Sound, the organs of hearing, and all holes,—these three,—spring from Space as their progenitor. Touch, action, and skin are the triple attributes of the Wind.[9] Form, eye, and digestion are the triple attributes of Fire or Energy. Taste, all liquid secretions, and the tongue represent the three attributes of Water.[10] Scents, the nose, and the body are the triple properties of Earth. The great (primal) elements are five. The mind is the sixth.[11] The senses and the mind, O Bhārata, are (the sources of all) the perceptions of a living creature.* The seventh is called the understanding; and the eigth is the Soul.†[12] The senses are for perceiving; the

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* The word rendered 'perceptions' is *Vijnānāni.* 'Cognitions' would, perhaps, be better.—T.

† Generally, in Hindu philosophy, particularly of the Vedānta school, a distinction is conceived between the mind, the understanding, and the soul. The mind is the seat or source of all feelings and emotions as also all our perceptions, or those which are called cognitions in the Kantian school, including Comparison which (in the Kantian school) is called the Vernuft or Reason. This last is called the Understanding or *buddhi.* The soul is regarded as something distinct from both the body and the mind. It is the Being to whom the body and the mind be-

mind (unable to deal with those perceptions) produces uncertainty. The understanding reduces all knowledge to certainty. The Soul exists as a witness (without acting).[13] All that is above the two feet, all that is behind, and all that is above, are seen by the Soul. Know that the Soul pervades the entire being without any space being left unoccupied.[14] All men should know the senses, the mind, and the understanding fully. The three states or qualities called Darkness, Passion, and Goodness, exist, dependent on the senses, the mind, and the understanding.*[15] Man, by apprehending with the aid of his intelligence, the manner in which creatures come and leave the world, is sure to gradually attain to steadfast tranquillity.[16] The three qualities (already mentioned, *viz.*, Darkness, Passion, and Goodness), lead the understanding (to worldly attachments). In this respect, the Understanding (or Intelligence) is identical with the Senses and the Mind. The Understanding, therefore, is identical with the six (the five senses and the mind), and also with the objects comprehended by it. When, however, the Understanding is destroyed, the three qualities (of Darkness, Passion, and Goodness) are incapable of leading to action.†[17] This universe of immobile and mobile things consists of that Intelligence. It is from that Intelligence that everything arises and it is into it that everything subsides. For

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long. It is represented as inactive, and as the all-seeing witness within the physical frame. It is a portion of the Supreme Soul.—T.

* Goodness includes all the higher moral qualities of man. Passion means love, affection, and other emotions that appertain to worldly objects. Darkness means anger, lust, and such other mischievous propensities.—T.

† I follow Nilakantha in his grammatical exposition of this verse. The meaning, however, is scarcely clear. The identity of the Understanding or intelligence with the senses and the mind may be allowed so far as the action of the three qualities in leading all of them to worldly attachments is concerned. But what is meant by the identity of the Understanding with all the objects it comprehends ? Does Bhishma preach Idealism here ? If nothing exists except as it exists in the Understanding, then, of course, with the extinction of the Understanding, all things would come to an end.—T.

this reason the scriptures indicate that everything is a manifestation of Intelligence.[18] That by which one hears is the ear. That by which one smells is called the organ of scent, and that by which one distinguishes the tastes is called the tongue.[19] By the coat that covers the body one acquires perception of touch. That which is called the Intelligence undergoes modifications.* When the Intelligence desires anything it comes to be called Mind.[20] The foundations upon which the Intelligence rests are five in number, each serving a different purpose. They are called the senses. The invisible principle, *viz.*, Intelligence, rests on them.[21] The Intelligence that exists in a living creature concerns itself with the three states (called Darkness, Passion, and Goodness). Sometimes it obtains joy and sometimes misery.[22] Sometimes it becomes divested of both joy and misery. Even thus the Intelligence exists in the minds of all men.[23] Sometimes the Intelligence, which is made up of the triple states (already mentioned, transcends those three states (by *yoga*), like the lord of rivers, *viz.*, the Ocean, with his surges, transgressing his high continents.†[24] That Intelligence which transcends the three qualities exist in the mind in a pure state of (unmodified) existence alone. The quality of Darkness, however, that impels to action, soon pursues it.[25] At that time the Intelligence sets all the senses to action. The properties of the three are even thus: joy dwells in Goodness; sorrow in Passion; delusion in Darkness.[26] All the states that exist (of the mind) are included in the three (that have

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* Brown and other followers of Reid, whether they understood Reid or not, regarded all the perceptions as only particular modifications of the mind. They denied the objective existence of the world.—T.

† The commentator explains this verse thus, although as regards the second line he stretches it a little. If Nilakantha be right, K. P. Singha must be wrong. Generally, however, it is the known incapacity of the ocean to transgress its continents that supplies poets with illustrations. Here, however, possibly, the rarity of the phenomenon, *viz.*, the ocean's transgressing its continents, is used to illustrate the rare fact of the Intelligence, succeeding by *yoga* power, in transcending the attributes of *Rajas*, *Tamas*, and *Satwa*.—T.

been named). I have now, O Bhārata, told thee about the course of the Understanding.[27] An intelligent man should subdue all his senses. The three qualities of Goodness, Passion, and Darkness, are always attached to living creatures.[28] Three kinds of intelligence also are noticeable in every creature, *viz.*, that which depends upon Goodness, that upon Passion, and that upon Darkness, O Bhārata.[29] The quality of Goodness brings happiness; the quality of Passion produces sorrow; and if these two combine with the quality of Darkness, then neither happiness nor sorrow is produced (but, instead, only delusion or error).[30] Every state of happiness that appears in the body or the mind is said to be due to the quality of Goodness.[31] A state of sorrow, disagreeable to oneself, that comes, is due to nothing but the quality of Passion. One should never think of it with fear.*[32] That state, again, which is allied with delusion and error, and in consequence of which one knows not what to do, which is unascertainable and unknown, should be regarded as belonging to the quality of Darkness.†[33] Gladness, satisfaction, delight, happiness, tranquillity of heart, these are the properties of the state of Goodness. Man sometimes obtains a measure of them.[34] Discontent, heart-burning, grief, cupidity, vindictiveness, are all indications of the state of Passion. They are seen with or without adequate causes for producing them.[35] Disgrace, delusion, error, sleep and stupifaction, that overtake one through excess of ill-luck, are the various properties of the state of Darkness.‡[36] That person whose mind is far-reaching, capable of extending in all directions, mistrustful in respect of winning the objects it desires, and well-restrained, is happy both here and hereafter.$[37] Mark the distinction between those two subtile

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* On the other hand, directing one's thoughts boldly to it, one should ascertain its cause and dispel that cause, which, as stated here, is Passion.—T.

† The first two words of the second line are those of verse 5 of Sec. I, Manu.—T.

‡ *Kathanchit* is explained by Nilakantha as 'due to great ill-luck.'—T.

$ I do not follow Nilakantha in rendering this verse.—T.

things, *viz.*, Intelligence and the Soul. One of these (*viz.*, Intelligence), puts forth the qualities. The other (*viz.*, the Soul), does nothing of the kind.[38] A gnat and a fig may be seen to be united with each other. Though united, each however is distinct from the other.[39] Similarly, Intelligence and Soul, though distinguished from each other, by their respective natures, yet they may always be seen to exist in a state of union. A fish and water exist in a state of union. Each, however, is different from the other. The same is the case with Intelligence and Soul.[40] The qualities do not know the Soul, but the Soul knows them all. The Soul is the spectator of the qualities and regards them all as proceeding from itself.[41] The Soul, acting through the senses, the mind, and the understanding numbering as the seventh, all of which are inactive and have no self-consciousness, discovers the objects (amid which it exists) like a (covered) lamp showing all objects around it by shedding its rays through an apperture in the covering.[42] The understanding or Intelligence creates all the qualities. The Soul only beholds them (as a witness). Even such is certainly the connection between the Intelligence and the Soul.*[43] There is no refuge on which either Intelligence or Soul depends. The Understanding creates the mind, but never the qualities.[44] When the Soul, by means of the mind, sufficiently restrains the rays that emanate from the senses, it is then that it

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* The Soul is said to be only a witness or spectator and not an actor. The *Rishis* understood by the soul the being to whom the mind, the senses, &c., all belong. Could the idea of the inactive and unsinning Soul have arisen from observation of the moral principle or Conscience which discriminates between right and wrong, and acts, therefore, as an impartial judge, or watches everything like an uninterested spectator? European moralists generally attribute two other functions to the Conscience, *viz.*, impelling us to do the right and avoid the wrong, and approving when right is done and wrong avoided. But these functions may easily be attributed to some other principle. At any rate, when the question is one of nomenclature only, the last two functions may be taken away and the word Soul applied to indicate the Conscience as the faculty of discrimination only.—T.

becomes manifest (to the Understanding) like a lamp burning within a vessel that covers it.[45] That person who renounces all ordinary acts, practises penances, devotes himself to study the Soul, taking a delight therein, and regards himself as the Soul of all creatures, acquires a high end.[46] As an acquatic fowl, while moving over the waters, is never drenched in that element, even thus does a person of wisdom move (in the world) among creatures.[47] By the aid of one's intelligence one should act in the world after this fashion, without grief, without joy, with an equal eye for all, and destitute of malice and envy.[48] One living in this way succeeds in creating the qualities (instead of being oneself affected by them), like a spider creating threads.* The qualities should, indeed, be regarded as the threads of the spider.[49] Some say that the qualities in respect of such men are not lost. Some say that they are all lost. Those who say that they are not lost rely upon the revealed scriptures (*viz.*, the *Çrutis*), which do not contain any declaration to the contrary. They, on the other hand, who say that the qualities are all lost rely on the *Smritis*. Reflecting upon both these opinions, one should judge oneself as to which of them is right.[50-51] One should thus get over this hard and knotty question which is capable of disturbing the understanding by doubt, and thereby win happiness. When that doubt will be removed, one will no longer have to indulge in sorrow of any kind.[52] Men of filthy hearts may by knowledge obtain success like persons plunging in a well-filled stream purifying themselves of all filth.[53] One who has to cross a large river does not feel happy at only seeing the other shore. If the case were otherwise, (*i. e.*, if by only beholding the other shore one could reach it by a boat), then might one become happy. The matter is otherwise with one acquainted with Truth. The mere knowledge of Truth

* The qualities here referred to are those of *Satwa* (goodness), *Rajas* (passion), and *Tamas* (darkness). What is meant by this verse is that such a person transcends the qualities instead of the qualities transcending him and his acts.—T.

will bring him happiness. As soon as such knowledge begins to bear fruits, the person may be regarded to have reached the other shore. They who thus know the Soul as freed from all wordly objects and is but the One, are said to obtain high and excellent knowledge.*[54] A person by knowing the origin and the end of all creatures, which is even such, and by reflecting upon the matter, gradually obtains infinite happiness.[55] He that has understood the triple aggregate (*viz.*, that it is liable to destruction instead of being eternal), and reflecting upon it, casts it away, succeeds by *yoga* to behold the Truth and obtain perfect felicity.[56] The Soul is incapable of being seen unless the senses, which are employed on diverse objects and are difficult of being controlled, be all duly restrained.[57] He that knows this is really wise. What other indication is there of a wise man? Acquiring this knowledge, men possessed of intelligence regard themselves to be crowned with success.[58] That which inspires the Ignorant with fear can never inspire fear in persons of Knowledge. There is no higher end for anybody (than Emancipation). In consequence, however, of the excess or otherwise of good qualities, the sages say that differences are observable in respect of the degree of Emancipation.[59] A person by acting without expectation of fruits succeeds (by those acts) in annihilating his sinful acts of a former period. To one possessed of wisdom, the acts of a former period (thus washed off) and those of this life also (which are accomplished without expectation of fruit), do not become productive of any disagreeable consequence (such as immurement in hell). But how can acts, if he continues to be engaged in accomplishing acts, bring about what is agreeable (*viz.*, Emancipation)?†[60]

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* Nilakantha takes the third line as elliptical and is for supplying *te labhante*.—T.

† I follow the commentator in his exposition of this verse. *Anavisandhipurvakam* is explained as *nishkamam*. *Ubhayam* is *prāchinamaihikam cha karmam*. *Apriyam* is equivalent to *vadham*. The substance of *priyam &c.*, is thus given : *Moksham prati tu karmanah kāranatwam duranirastam*.—T.

People censure a person that is afflicted (with lust, envy, and other evil passions). Those vices hurl the person in his next life into diverse kinds of inferior orders.*[61] Mark with close attention the vicious in this world who grieve exceedingly for the loss of their possessions (such as sons and wives, &c.) Behold also those that are gifted with judgment and who never grieve when thrown into similar circumstances! Those that are conversant with both, (*i. e.*, with gradual Emancipation and immediate Emancipation) deserve to be called truly wise.†' "[62]

SECTION CXCV.

"Bhishma said,—'I shall now, O son of Prithā, discourse to thee upon the four kinds of *yoga* medidation. The great *Rishis*, obtaining a knowledge of the same, attain to eternal success even here.[1] Great *Rishis*, gratified with knowledge, with hearts set upon Emancipation, and conversant with *yoga*, act in such a way that their *yoga* meditation may get on properly.[2] These, O son of Prithā, being freed from the faults of the world, never come back (for rebirth). Liberated from liability to rebirth, they live in their original Soul-

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* Aturam is explained as pierced by lust, wrath, *&c.* *Asuyate* is equivalent to *dhikkaroti.* *Janah* is explained by the commentator as *parikshakah*, but it would be better to take it as standing for people generally. *Tasya* is an instance of the genetive for the accusative. *Tat* refers to *nindyam karma*; *sarvatah* means *sarvāshu yonishu.* *Janayati-Janena dadāti.* The object of the verse is to show that sinful acts produce fear both here and hereafter.—T.

† *Loka* is in the locative case, the final vowel indicating the locative having been dropped for *sandhi.* *Nirāvisham* is an adverb, equivalent to *samyak-abhiniveçam kurvan.* *Tattadeva* means "those and those," *i. e.*, possessions, such as *putradārādikam.* *Kuçalān* is *sārāsaraviveka-nipunān.* *Ubhayam* is explained as *krama-mukhin* and *sadyomuktim.* Bhishma here points out the superiority of the latter kind of Emancipation over the former; hence, Vedic acts or rites must yeild to that *yoga* which drills the mind and the understanding and enables them to transcend all earthly influences.—T.

state.*[3] Freed from the influence of all pairs of opposites (such as heat and cold, joy and sorrow, &c.), ever existing in their own (original) state, liberated (from attachments), never accepting anything (in gift), they live in places free from the companionship of wives and children, without others with whom disputes may arise, and favorable to perfect tranquillity of heart.[4] There such a person, restraining speech, sits like a piece of wood, crushing all the senses, and with mind undividedly united by the aid of meditation (with the Supreme Soul).[5] He has no perception of sound through the ear; no perception of touch through the skin; no perception of form through the eye; no perception of taste through the tongue.[6] He has no perception also of scents through the organ of smell. Immersed in *yoga*, he would abandon all things, rapt in meditation.[7] Possessed of great energy of mind, he has no desire for anything that excites the five senses. The wise man, withdrawing his five senses into the mind, should then fix the unstable mind with the five senses (into the Intellect).[8] Possessed of patience, the *yogin* should fix his mind which always wanders (among worldly objects), so that his five gates (under the influence of training) may be made stable in respect of things that are themselves unstable. He should, in the firmament of the heart, fix his mind into the path of meditation, making it independent of the body or any other refuge.[9] I have spoken of the path of meditation as the first, since the *yogin* has first to crush his senses and the mind (and direct them to that path).[10] The mind, which constitutes the sixth, when thus restrained, seeks to flash out like the capricious and flighty lightning moving in frolic among the clouds.[11] As a drop of water on a (lotus) leaf is unstable and moves about in all directions, even so becomes the *yogin's* mind when first fixed on the path of meditation.[12] When fixed, for a while the mind stays in that path. When, however, it strays again into the path

* The soul-state is the state of purity. One falls away from it in consequence of worldly attachments. One may recover it by *yoga* which aids one in liberating oneself from those attachments.—T.

of the wind, it becomes as flighty as the wind.[13] The person conversant with the ways of *yoga*-meditation, undiscouraged by this, never regarding the loss of the toil undergone, casting aside idleness and malice, should again direct his mind to meditation.[14] Observing the vow of silence, when one begins to set his mind on *yoga*, then discrimination, knowledge, and power to avoid evil, are gained by him.*[15] Though feeling annoyed in consequence of the flightiness of his mind, he should fix it (in meditation). The *yogin* should never despair, but seek his own good.[16] As a heap of dust or ashes or of burnt cow-dung, when drenched with water, does not seem to be soaked,[17] indeed, as it continues dry if drenched partially, and requires incessant drenching before it becomes thoroughly soaked,[18] even thus should the *yogin* gradually control all his senses. He should gradually withdraw them (from all objects). The man that acts in this way succeeds in controlling them.[19] One, O Bhārata, by oneself directing one's mind and senses to the path of meditation, succeeds in bringing them under perfect control by steadfast *yoga*.[20] The felicity that he feels who has succeeded in controlling his mind and senses is such that its like can never be obtained through Exertion or Destiny.†[21] United with such felicity, he continues to take a pleasure in the act of meditation. Even in this way *yogins* attain to *Nirvāna* which is highly blessed.' "[22]

SECTION CXCVI.

"Yudhishthira said,—'Thou hast discoursed on the four modes of life and their duties. Thou hast also spoken of

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* The three words used here are *vichāra*, *viveka*, and *vitarka*. They are technical terms implying different stages of progress in *yoga*. The commentator explains them at length.—T.

† Everything that man has is the product of either exertion or destiny; of exertion, that is, as put forth in overt acts, and destiny as dependent on the acts of a past life or the will of the gods or pure chance. *Yoga* felicity is unattainable through either of these two means.—T.

the duties of kings. Thou hast recited many histories of diverse kinds and connected with diverse topics.[1] I have also heard from thee, O thou of great intelligence, many discourses connected with morality. I have, however, one doubt. It behoveth thee to resolve it![2] I wish, O Bhārata, to hear of the fruits that silent Reciters of sacred *mantras* acquire (by their practice). What are the fruits that have been indicated for such men? What is that region to which they go after death?[3] It behoveth thee also, O sinless one, to tell me all the rules that have been laid down in respect of such silent recitation? When the word Reciter is uttered, what shall I understand by it? Is such a man to be regarded as following the ordinances of *Sānkhya* or *yoga* or *work*?*[4] Or, is such a man to be regarded as observing the ordinances about (mental) sacrifices? How is the path of the Reciters to be called? Thou art, as I think, of universal knowledge. Tell me all this!'—[5]

"Bhishma said,—'In this connection is cited the old history of what transpired between Yama, Time, and a certain Brāhmana.[6] Sages conversant with the means of attaining to Emancipation have spoken of two methods, *viz.*, the *Sānkhya* and the *yoga*. Amongst these, in the former, which is otherwise called the *Vedānta*, Renunciation has been preached with respect to silent recitation. The declarations of the Vedas preach Abstention (from rites), are fraught with tranquillity, and are concerned with *Brahma*.†[7] Indeed, the two paths spoken of by sages bent on achieving what is for their good, viz., *Sānkhya* and *yoga*, are such that they are both con-

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* Sānkhya is understood by the commentator as implying Vedānta-vichāra.—T.

† This verse is a triplet. The commentator explains that *Vedānta* in the second line means *Sānkhya*. I think this is said because of the agreement between the *Vedānta* and the *Sānkhya* in this respect notwithstanding their difference in other respects. The object of the verse is to say that according to the *Sānkhya*, there is no necessity for silent recitation of *mantras*. Mental meditation, without the utterance of particular words, may lead to *Brahma*.—T.

cerned and again unconcerned (with silent recitations).*[8] The manner in which silent recitation is connected (with each of the two paths) and the cause I shall now explain. In both, as in the case of silent recitation, are needed the subduing of the senses and the fixing of the mind (after withdrawal from external objects);[9] as also Truth, keeping up of the (sacred) fire, residence in solitude, meditation, penance, self-restraint, forgiveness, benevolence, abstemiousness in respect of food,[10] withdrawal from worldly attachments, the absence of talkativeness, and tranquillity. These constitute a Sacrifice in acts (leading to the fruition of desire about heaven or felicity in next life).† Listen now to the course that consists of abstention (from acts).[11] The manner in which the acts of the Reciter observing the vow of *Brahmacharyya* may cease, I will presently declare. Such a person should conduct himself in every way according to what has been (already) said by me.‡[12] Betaking himself to the path of abstention, he should seek to existinguish his dependence on both the External and the Internal.[13] Sitting on *kuça* grass, with *kuça* in hand, and binding his coronal locks with *kuça*, he should surround himself with *kuça* and have *kuça* for robes.[14] Bowing unto all earthly concerns, he should take leave of them and never think of them. Assuming equability by the aid of his mind, he should fix his mind on the mind itself.[15] Reciting the highly beneficial composition (*viz.*, the *Gāyatri*), he meditates with the aid of his intellect on *Brahma* alone. Afterwards he leaves

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* Both declare, as the commentator explains, that as long as one does not succeed in beholding one's Soul, one may silently recite the *Pranava* or the original word *Om*. When, however, one succeeds in beholding one's Soul, then may one give up such recitation.—T

† There are two paths which one in this world may follow. One is called *Pravirtti dharma* and the other *Nivirtti dharma*. The first is a course of actions ; the second of abstention from action. The attributes indicated in 10 and 11 belong to the first course or path. They are, therefore, called *Pravarttaka yajna* or Sacrifice having its origin in *Pravirtti* or action.—T.

‡ *I. e.*, he should first cleanse his heart by observing the virtues above enumerated.—T.

off even that, being then absorbed in concentred contemplation.*[16] In consequence of his dependance on the strength of the *Gāyatri* which he recites, this concentered contemplation will come of itself. By penances he attains to purity of soul, and self-restraint, and cessation of aversion and desire.[17] Freed from attachment and delusion, above the influence of all pairs of opposites (such as heat and cold, joy and sorrow, &c.), he never grieves and never suffers himself to be drawn towards worldly objects. He does not regard himself as the actor nor as the enjoyer or sufferer of the consequences of his acts.[18] He never, through selfishness, fixes his mind on anything. Without being employed in the acquisition of wealth, he abstains also from disregarding or insulting others, but not from work.[19] The work in which he is employed is that of meditation; he is devoted to meditation, and seeks meditation unalterably. By meditation he succeeds in bringing about concentred contemplation, and then gradually leaves off meditation itself.[20] In that state he enjoys the felicity which attaches to the abandonment of all things. Having thoroughly mastered the principle of desire, he casts off his life-breaths and then enters into the *Brahmic* body.[21] Or, if he does not desire to enter into the *Brahmic* body, he at once goes upwards into the region of *Brahma* and has never to undergo rebirth.[22] Having become tranquillity's self, and being freed from all kinds of calamity, such a person, by depending upon his own intelligence, succeeds in attaining to that Soul which is pure and immortal and which is without a stain.' "[23]

SECTION CXCVII.

"Yudhishthira said,—'Thou hast said that as regards Reciters, they obtain this very high end.† I beg to enquire

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* *Samādhi* is that meditation in which the senses having been all withdrawn into the mind, the mind, as explained previously, is made to dwell on *Brahma* alone.—T.

† The end declared by Bhishma in the previous section is the success of *yoga*, or freedom from decrepitude and death, or death at will,

whether this is their only end or there is any other to which they attain.'[1]

"Bhishma said,—'Listen with concentrated attention, O puissant monarch, to the end that silent Reciters attain, and to the diverse kinds of hell into which they sink, O bull among men![2] That Reciter who does not at first conduct himself according to the method that has been laid down, and who connot complete the ritual or course of discipline laid down, has to go to hell.*[3] That Reciter who goes on without faith, who is not contented with his work, and who takes no pleasure in it, goes to hell, without doubt.[4] They who follow the ritual with pride in their hearts, all go to hell. That Reciter who insults and disregards others has to go to hell.[5] That man who betakes himself to silent recitation under the influence of stupifaction and from desire of fruit, obtains all those things upon which his heart becomes set.†[6] That Reciter whose heart becomes set upon the attributes that go by the name of divinity, has to incur hell and never becomes freed from it.‡[7] That Reciter who betakes himself to recitation under the influence of attachments (to Earthly objects such as wealth, wives, &c.), obtain those objects upon which their hearts are set.[8] That Reciter of wicked understanding and uncleansed soul who sets himself to his work with an unstable mind, obtains an unstable end or goes into hell.[9] That Reciter who is not endued with wisdom and

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or absorption into *Brahma*, or independent existence in a beatific condition.—T.

* It should be noted that 'hell,' as here used, means the opposite of Emancipation. A Reciter may attain to the joys of heaven, but compared to Emancipation, they are hell, there being the obligation of re-birth attached to them.—T.

† Even this is a kind of hell, for there is re-birth attached to it.—T.

‡ *Aiçwaryya* or the attributes of godhead are certain extraordinary powers attained by *yogins* and Reciters. They are the power to become minute or huge in shape, or go whithersoever at will, &c. These are likened to hell, because of the obligation of re-birth that attaches to them. Nothing less than Emancipation or the absorption into the Supreme Soul is the end that should be striven for.—T.

who is foolish, becomes stupified or deluded; and in consequence of such delusion has to go to hell where he is obliged to indulge in regrets.*[10] If a person of even firm heart, resolving to complete the discipline, betakes to recitation, but fails to attain to completion in consequence of his having freed himself from attachments by a violent stretch without genuine conviction of their inutility or harmful character, he also has to go to hell.'†[11]

"Yudhishthira said,—When the Reciter attains to the essence of that which exists in its own nature (without being anything like created or born objects), which is Supreme, which is indescribable and inconceivable, and which dwells in the syllable *om* forming the subject of both recitation and meditation, (indeed, when Reciters attain to a state of *Brahma*), why is it that they have again to take birth in embodied forms?'[12]

"Bhishma said,—'In consequence of the absence of true knowledge and wisdom, Reciters obtain diverse descriptions of hell. The discipline followed by Reciters is certainly very superior. These, however, that I have spoken of are the faults that appertain to it.' "[13]

SECTION CXCVIII.

"Yudhishthira said,—'Tell me what description of hell is obtained by a Reciter? I feel, O king, a curiosity to know this. It behoveth thee to discourse to me on the subject!'[1]

"Bhishma said,—'Thou hast sprung from a portion of the god of righteousness. Thou art by nature observant of righteousness. Listen, O sinless one, with undivided attention, to these words resting on righteousness as their basis.[2] Those regions that are owned by the high-souled gods, that

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* In the Bengal texts there is a vicious line beginning with *Prajnā* &c. The Bombay text omits it, making both 10 and 11 couplets, instead of taking 11 as a triplet.—T.

† *Na samyuktah* is explained by the commentator as *aviraktopi hathena tyaktabhogah*.—T.

are of diverse aspects and colors, of diverse descriptions and productive of diverse fruits,[3] and that are of great excellence, those cars again that move at the will of the riders, those beautiful mansions and hells, those various pleasure-gardens embellished with golden lotuses,[4] those regions that belong to the four Regents and Cukra and Vrihaspati and the Maruts and Viçwedevas and Sāddhyas and the Açwins,[5] and the Rudras and the Ādityas and the Vasus, and other denizens of heaven, are, O sire, spoken of as hells, when compared with the region of the Supreme Soul.[6] The region last spoken of is without any fear (of change for the worse), increate (and therefore, in its true nature), without pain of any kind (such as ignorance and delusion), without any agreeable or disagreeable element, beyond the reach of the three attributes (of *Satwa*, *Rajas*, and *Tamas*), freed from the eight incidents (*viz.*, the five primal elements, the senses, the mind, and the intellect), without the three (distinctions between the knower, the known, and act of knowing);[7] freed also from the four attributes (seeing, hearing, thinking, and knowing),* without the fourfold causes (of knowledge), without joy and delight and sorrow and disease.[8] Time (in his forms of past, present, and future) arises there for use. Time is not the ruler there. That supreme region is the ruler of Time as also of Heaven.[9] That Reciter who becomes identified with his Soul (by withdrawing everything into it) goes thither. He has, after this, never to feel any sorrow. This region is called Supreme. The other regions (of which I have first spoken) are hell.[10] I have not told thee of all those regions that are called hell. Indeed, in comparison with that foremost of regions all the others are called hell.' "[11]

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* For there no forms exist to become the objects of such functions. All is pure knowledge there, independent of those ordinary operations that help created beings to acquire knowledge.—T.

Section CXCIX.

"Yudhishthira said,—'Thou hadst referred to the dispute between Time, Mrityu, Yama, Ikshāku, and a Brāhmana. It behoveth thee to narrate the story in full.'[1]

"Bhishma said,—'In connection with this subject that I am discoursing upon, is cited the old history of what transpired between Surya's son Ikshāku and a certain Brāhmana,[2] and Time and Mirtyu. Listen to me as to what occurred, and what was the conversation that took place between them, and the place where it happened.[3] There was a certain Brahmana of great fame and pious behaviour. He was a Reciter. Possessed of great wisdom, he was conversant with the six *Angas* (of the Vedas). He was of the Kuçika race and son of Pippalāda.*[4] He acquired (by his austerities) spiritual insight into the *Angas*.† Residing at the foot of Himavat, he was devoted to the Vedas.[5] Silently reciting the *Gayatri* composition, he practised severe austerities for attaining to *Brahma*. A thousand years passed over his head while he was engaged in the observance of vows and fasts.[6] The goddess (of *Gāyatri* or Sāvitri) showed herself to him and said,—I am gratified with thee!—Continuing to recite the sacred *mantra*, the Brāhmana remained silent and spoke not a word to the goddess.[7] The goddess felt compassion for him and became highly gratified. Then that progenitrix of the Vedas applauded that recitation in which the Brāhmana had been engaged.[8] After finishing his recitation (for that day) the Brāhmana stood up and, bending his head, prostrated himself before the goddess's feet. The righteous-souled Reciter, addressing the goddess, said,[9]—By good luck, O goddess, thou hast been gratified with me and shown thyself

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* The six *Angas* are *Cikshā*, *Kalpa*, *Vyākarana*, *Nirukta*, *Cchanda*, and *Jyotish*.—T.

† *I. e.*, an insight not obtained in the ordinary way but by intuition.—T.

to me! If, indeed, thou art gratified with me, the boon I ask is that my heart may take pleasure in the act of recitation!—[10]

"'Sāvitri said,—What dost thou ask, O regenerate *Rishi*? What wish of thine shall I accomplish? Tell me, O foremost of Reciters, everything will be as thou wishest![11]—Thus addressed by the goddess, the Brāhmana, conversant with duties, replied, saying,—Let my wish about continuing my recitations go on increasing every moment![12] Let also, O auspicious goddess, the absorption of my mind into *Samādhi* be more complete!—The goddess sweetly said,—Let it be as thou wishest![13]—Desiring to do good to the Brāhmana, the goddess once again addressed him, saying,—Thou shalt not have to go to hell, *i. e.*, thither where great Brāhmanas go![14] Thou shalt go into the region of *Brahma* which is increate and free from every fault. I go hence, but that which thou hast asked me shall happen![*15] Go on reciting with restrained soul and rapt attention! The god Dharma will in person come to thee! Time, Mrityu, and Yama also will all approach thy presence. There will be a dispute here between them and thee on a question of morality!'—[16]

"Bhishma continued,—'Having said these words the goddess went back to her own abode. The Brāhmana continued engaged in recitation for a thousand celestial years. Restraining wrath, and always controlling self, he passed his time, firmly devoting himself to truth and freed from malice.[17] Upon the completion of his observance by the intelligent Brāhmana, Dharma, gratified with him, showed his person unto that regenerate individual.[18]

"'Dharma said,—O regenerate one, behold me who am Dharma! I have come here for seeing thee! Thou hast won the reward of this recitation in which thou hadst been engaged. Listen to me as to what that reward is![19] Thou hast won all the regions of felicity which appertain to either gods or men. O good man, thou shalt ascend above all the

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* K. P. Singha mistranslates the word *sādhaye*. It means 'I go,' and not 'I will strive &c.' The Burdwan translator is correct.—T.

abodes of the deities![20] O ascetic, cast off thy vital breaths then, and go unto whatever regions thou pleasest! By casting off thy body thou wilt win many regions of felicity!—[21]

"'The Brāhmana said,—What business have I with those regions of felicity of which thou speakest? O Dharma, go whithersoever thou pleasest! I will not, O puissant lord, cast off this body which is subject to much happiness and misery!—[22]

"'Dharma said,—Thy body, O foremost of ascetics, should certainly be cast off. Do thou ascend to heaven, O Brāhmana! Or, tell us what else would please thee, O sinless one!—[23]

"'The Brāhmana said,—I do not, O puissant lord, wish to reside in heaven itself without this body of mine! Leave me, O Dharma! I have no desire to go to heaven itself without my own body!—[24]

"'Dharma said,—Without (thus) setting thy heart on thy body, cast it off and be happy! Go into regions that are free from the attribute of Passion. Indeed, going thither, thou shalt never have to feel any misery!—[25]

"'The Brāhmana said,—O highly-blessed one, I take great pleasure in recitation. What need have I for those eternal regions of which thou speakest? Indeed, O puissant lord, I do not desire to go to heaven with even this body of mine!—[26]

"'Dharma said,—If thou dost not wish to cast off thy body, behold, O regenerate one, there is Time, and there is Mrityu, and there is Yama, who are all approaching thee!'—[27]

"Bhishma continued,—'After Dharma had said this, Vivaswat's son (Yama), Time, and Mrityu,—the trio (who snatch away all creatures from the Earth), approached that Brāhmana, O blessed king, and addressed him thus.[28]

"'Yama said,—I am Yama. I say unto thee that a high reward awaits thee for these well-performed penances of thine, and for this pious conduct that thou hast observed!—[29]

"'Time said,—Thou hast won a high reward which is, indeed, commensurate with this course of recitation that thou hast finished! The time is come for thee to ascend to heaven. I am Time and I have come to thee!—[30]

" 'Mrityu said,—O thou that art conversant with righteousness, know me for Mrityu herself in her own proper form! I have come to thee in person, urged by Time, for bearing thee hence, O Brāhmana!—[31]

" 'The Brāhmana said,—Welcome to Surya's son, to Time possessed of high soul, to Mrityu, and to Dharma! What shall I accomplish for you all!—'[32]

"Bhishma continued,—'In that meeting, the Brāhmana gave them water to wash their feet, and the usual articles of the *Arghya*. Highly gratified, he then addressed them, saying,—What shall I do for you all by exerting my own might?[33]—Just at that time, O monarch, (king) Ikshāku, who had set out on a sojourn to holy waters and shrines, came to that spot where those deities had been assembled together.[34] The royal sage Ikshāku bowed his head and worshipped them all. That best of kings then enquired after the welfare of all of them.[35] The Brāhmana gave the king a seat, as also water to wash his feet, and the usual *Arghya*. Having next made the usual enquiries of courtesy, he said,[36]—Thou art welcome, O great monarch! Tell me all thy wishes! Let thy noble self tell me what I shall have to accomplish for thee by putting forth my might!—[37]

" 'The king said,—I am a king. Thou art a Brāhmana in the observance of the six well-known duties. (I cannot ask), I will give thee some wealth. That is well-known. Tell me how much I shall give thee!—[38]

" 'The Brāhmana said,—There are two kinds of Brāhmanas, O monarch! Morality or righteousness also is of two kinds: addiction to work, and abstention from work. As regards myself, I have abstained from acceptance of gifts.[39] Give presents unto them, O king, that are addicted to the duty of work and acceptance. I shall not, therefore, accept anything in gift. On the other hand, I ask thee, what is for thy good? What, indeed, shall I give thee? Tell me, O foremost of kings, and I shall accomplish it with the aid of my penances!—[40]

" 'The king said,—I am a Kshatriya. I do not know how to say the word—*Give*. The only thing, O best of regenerate

persons, that we can say (by way of asking) is—*Give (us) battle!*—[41]

" 'The Brāhmana said,—Thou art content with the observance of the duties of thy order. Similarly I am content with the duties of mine, O king! There is, therefore, little difference between us. Do thou as thou pleasest!—[42]

" 'The king said,—Thou saidst these words first, *viz.,—I shall give thee according to my might!*—I, therefore, solicit thee, O regenerate one,—Give me the fruits of this recitation (which thou hast gone through)!—[43]

" 'The Brāhmana said,—Thou wert boasting that thy utterances always solicit battle. Why then dost thou not solicit battle with me?—[44]

" 'The king said,—It has been said that Brāhmanas are armed with the thunder of speech, and that Kshatriyas have might of arms. Hence, O learned Brāhmana, this wordy warfare has set in between thee and me!—[45]

" 'The Brāhmana said,—As regards myself, even that is my resolution today! What shall I give thee according to my might? Tell me, O king of kings, and I shall give thee, having wealth of my own. Do not tarry!—[46]

" 'The king said,—If, indeed, thou desirest to give me anything, then give me the fruits thou hast earned by practising recitation for these thousand years!—[47]

" 'The Brāhmana said,—Take the highest fruit of the recitations I have gone through. Indeed, take half, without any scruple, of that fruit![48] Or, O king, if thou wishest, take without any scruple the entire fruits of my recitations!—[49]

" 'The king said,—Blessed be thou, I have no need for the fruits of thy recitations which I have solicited. Blessings on thy head! I am about to leave thee. Tell me, however, what those fruits are (of thy recitations)!—[50]

" 'The Brāhmana said,—I have no knowledge of the fruits I have won. I have, however, given thee those fruits that I have acquired by recitation. These, *viz.*, Dharma and Time, and Yama, and Mrityu, are witnesses (of the act of gift).—[51]

" 'The king said,—What will the fruits, that are unknown, of these thy observances, do for me? If thou dost not tell

me what the fruits are of thy recitations, let those fruits be thine, for without doubt I do not wish for them !—[52]

" 'The Brāhmana said,—I will not accept any other utterance (from thee). I have given thee the fruits of my recitations. Let, O royal sage, both thy words and mine become true ![53] As regards my recitations, I never cherished any specific desire to accomplish. How then, O tiger among kings, should I have any knowledge of what the fruits are of those recitations ?[54] Thou saidst,—Give !—I said—I give ! —I shall not falsify these words. Keep the truth. Be calm ![55] If thou refusest to keep my word, O king, great will be thy sin due to falsehood ![56] O chastiser of foes, it does not become thee to utter what is untrue. Similarly, I dare not falsify what I have uttered.[57] I have, before this, unhesitatingly said,—*I give !*—If, therefore, thou art firm in truth, accept my gift.[58] Coming here, O king, thou didst solicit of me the fruits of my recitations. Therefore, take what I have given away, if, indeed, thou art firm in truth ![59] He who is addicted to falsehood hath neither this world nor the next. Such a person fails to rescue his (deceased) ancestors. How again shall he succeed in doing good to his (unborn) progeny ?[60] The rewards of sacrifices and gifts, as also of fasts and religious observances, are not so efficacious in rescuing (a person from evil and hell) as Truth, O bull among men, in both this and the next world ![61] All the penances that have been undergone by thee and all those that thou wilt undergo in the future for hundreds and thousands of years do not possess efficacy greater than that of Truth.[62] Truth is the one undeteriorating *Brahma.* Truth is the one undeteriorating Penance. Truth is the one undeteriorating Sacrifice. Truth is the one undeteriorating Veda.[63] Truth is awake in the Vedas. The fruits attached to Truth have been said to be the highest. From Truth arise Righteousness and Self-restraint. Everything rests on Truth.[64] Truth is the Vedas and their branches. Truth is Knowledge. Truth is the Ordinance. Truth is the observance of vows and fasts. Truth is the Primeval Word *Om.*[65] Truth is the origin of creatures. Truth is their progeny. It is by Truth that the Wind moves.

It is by Truth that the Sun gives heat.[66] It is by Truth that Fire burns. It is on Truth that Heaven rests. Truth is Sacrifice, Penance, Vedas, the utterance of *Sāmans*, *Mantras*, and Saraswati.[67] It hath been heard by us that once on a time Truth and all religious observances were placed on a pair of scales. When both were weighed, that scale on which Truth was, was seen to be heavier.[68] There is Truth where Righteousness is. Everything increaseth through Truth. Why, O king, dost thou wish to do an act that is stained with falsehood ?[69] Be firm in Truth. Do not act falsely, O monarch ! Why wouldst thou falsify the words—*Give (me)!* —which thou hast uttered ?[70] If thou refusest, O monarch, to accept the fruits that I have given thee of my recitations, thou shalt then have to wander over the world, fallen away from Righteousness ![71] That person who does not give after having promised, and he also that does not accept after having solicited, are both stained with falsehood. It behoveth thee, therefore, not to falsify thy own words !—[72]

" 'The king said,—To fight and to protect (subjects) are the duties of Kshatriyas. It is said that Kshatriyas are givers (of presents). How then shall I take anything from thee (in gift) ?[73]

" 'The Brāhmana said,—I never insisted on thee, O king, (for accepting anything from me in the first instance). I did not seek thy house. Thyself, coming here, didst solicit me. Why then dost thou not take ?—[74]

" 'Dharma said,—Know ye both that I am Dharma himself ! Let there be no dispute between you ! Let the Brāhmana become endued with the reward attaching to gift, and let the monarch also obtain the merit of Truth !—[75]

" 'Heaven said,—Know, O great king, that I am Heaven's self in my embodied form, come hither in person. Let this dispute between you cease. You are both equal in respect of the merit or rewards that you have earned !—[76]

" 'The king said,—I have no use with Heaven. Go, O Heaven, to the place you have come from ! If this learned Brāhmana desires to repair to thee, let him take the rewards that I have won (by my acts in life) !—[77]

"'The Brāhmana said,—In my younger days I had, through Ignorance, stretched my hand (for acceptance of gifts). At present, however, I recite the *Gāyatri*, observing the duty of abstention.*[78] Why dost thou, O king, tempt me thus, *me* who have for a long time observed the duty of abstention? I shall myself do what my duty is. I do not wish to have any share of the rewards won by thee, O monarch! I am devoted to penances and to study of the Vedas, and I have abstained from acceptance!—[79]

"'The king said,—If, O Brāhmana, thou art really to give me the excellent reward of thy recitation, then let half that reward be mine, thyself taking at the same time half the reward that I myself have won by my acts![80] Brāhmanas are engaged in the duty of acceptance. Persons born in the royal order are engaged in the duty of giving. If thou art not unaware of the duties (laid down for both the orders), let our fruits be equal (according to the suggestion I have made).[81] Or, if thou dost not wish to be my equal in respect of our rewards, take then the whole of the rewards that I may have won! Do take the merit I have won if thou wishest to show me grace!—'[82]

"Bhishma continued,—'At this time two individuals of very ungainly aspect came there. Each had his arm upon the other's shoulder; both were ill-dressed. They said these words:[83]—Thou owest me nothing!—I really owe thee!—If we dispute in this way, here is the king who ruleth individuals![84]—I say truly, thou owest me nothing!—Thou speakest falsely. I do owe thee a debt![85]—Both of them, waxing very hot in dispute, then addressed the king, saying,—See, O monarch, that none of us may become stained with sin!—'[86]

"'Virupa said,—I owe my companion Vikrita, O monarch, the merits of the gift of a cow. I am willing to pay off that debt. This Vikrita, however, refuses to take repayment!†—'[87]

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* Work and Abstention from work are the two courses of duty prescribed or followed.—T.

† It seems that Vikrita had given away a cow. He had then made a gift to Virupa of the merit he had won by that righteous act.—T.

" 'Vikrita said,—This Virupa, O monarch, oweth me nothing. He speaks a falsehood with the appearance of truth, O king !—[88]

" 'The king said,—Tell me, O Virupa, what is that which thou owest thy friend here. It is my resolution to first hear thee and then do what is proper !—[89]

" 'Virupa said,—Hear attentively, O king, all the circumstances in detail about how I owe my companion, *viz.*, this Vikrita, O ruler of men ![90] This Vikrita had, in bygone days, for the sake of winning merit, O sinless one, given away an auspicious cow, O royal sage, unto a Brāhmana devoted to penances and the study of the Vedas.[91] Going unto him, O king, I begged of him the reward of that act. With a pure heart, Vikrita made a gift to me of that reward.[92] I then, for my purification, did some good acts. I also purchased two *kapilā* cows with calves, both of which used to yield large quantities of milk.[93] I then made a present, according to due rites and with proper devotion, of those two cows unto a poor Brāhmana living by the *Unccha** method. Having formerly accepted the gift from my companion, I desire, O lord, even here, to give him in return twice the reward !† The circumstances being such, O tiger among men, who amongst us two shall be innocent and who guilty (according to your judgment) ?[94-95] Disputing with each other about this, we have both come to thee, O monarch ! Whether thou judgest rightly or wrongly, establish both of us in peace.[96] If this my companion does not wish to take from me in return a gift equal to what he gave me, thou shalt have to judge patiently and set us both on the right track !—[97]

" 'The king said,—Why do you not accept payment that is sought to be made of the debt that is owing to thee ? Do not delay, but accept payment of what thou knowest is thy due !—[98]

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* Picking solitary grains from the crevices in the fields after the crops have been gathered and taken away.—T.

† He gave me the merit he won by giving away one cow. I wish to give him in return the merit I have won by giving away two cows.—T.

" 'Vikrita said,—This one says that he owes me. I say unto him that what I gave I give away. He doth not, therefore, owe me anything. Let him go whithersoever he wishes.—[99]

" 'The king said,—He is ready to give thee. Thou, however, art unwilling to take. This does not seem proper to me! I think that thou deservest punishment for this. There is little doubt in this!—[100]

" 'Vikrita said,—I made a gift to him, O royal sage! How can I take it back? If I am guilty in this, do thou pronounce the punishment, O puissant one!—[101]

" 'Virupa said,—If thou refusest to take when I am ready to give, this king will certainly punish thee, for he is an upholder of justice.—[102]

" 'Vikrita said,—Solicited by him I gave him what was my own. How shall I now retake that? Thou mayst go away. Thou hast my leave!—[103]

" 'The Brāhmana said,—Thou hast heard, O king, the words of these two. Do thou take without scruple that which I have pledged myself to give thee!—[104]

" 'The king said,—This matter is, indeed, as deep (in importance) as an unfathomable pit. How will the pertinacity of this Reciter end?[105] If I do not accept what has been given by this Brāhmana, how shall I avoid being stained with a great sin?[106]—The royal sage then said unto the two disputants,—Go ye both, having won your respective objects. I should see that kingly duties, vested in me, may not become futile.[107] It is settled that kings should observe the duties laid down for them. To my misfortune, however, the course of duties prescribed for Brāhmanas has possessed my wretched self!*—[108]

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* Verses 107 and 108 are rather obscure. What the king says in 107 seems to be that you two have referred your dispute to me who am a king. I cannot shirk my duty, but am bound to judge fairly between you. I should see that kingly duties should not, so far as I am concerned, become futile. In 108 he says, being a king I should discharge the duties of a king, *i. e.*, I should judge disputes, and *Give*, if need be, but never *take*. Unfortunately, the situation is such that I am obliged to act as a Brāhmana by *taking* what this particular Brāhmana is desirous of offering.—T.

"'The Brāhmana said,—Accept, O king! I owe thee! Thou didst solicit it, and I also have become pledged (to give thee)! If, however, thou refuse to take, O monarch, I shall without doubt curse thee!—[109]

"'The king said,—Fie on kingly duties, the settled conclusion about the operation of which is even such! I should, however, take what thou givest, for only this reason, *viz.*, rendering the two courses of duty exactly equal.*[110] This my hand, that was never before (stretched forth for acceptance of gifts) is now stretched forth (for acceptance as also) for giving away. Give me what thou owest me!—[111]

"'The Brāhmana said,—If I have won any fruits by reciting the *Gayatri*, accept them all!—[112]

"'The king said,—These drops of water, behold, O foremost of Brāhmanas, have fallen upon my hand. I also desire to give thee. Accept my gift. Let there be equality between us (through thy accepting my gift as I have accepted thine)![113]

"'Virupa said,—Know, O king, that we two are Desire and Wrath. It hath been by us that thou hast been induced to act in this way! Thou hast made a gift in return to the Brāhmana. Let there be equality between thee and this regenerate person in respect of regions of felicity in the next world.[114] This Vikrita really does not owe me anything. We appealed to thee for thy own sake. Time, Dharma, Mrityu, and we two,[115] have examined everything about thee, here in thy very presence, by producing this friction between thee and that Brāhmana. Go now, as thou choosest, to those regions of felicity which thou hast won by means of thy deeds!—[116]

"Bhishma continued,—'I have now told thee how Reciters obtain the fruits (of their recitation) and what, indeed, is

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* This verse also seems to be very obscure. The king's natural inclination, it seems, prompts him to oblige the Brāhmana by accepting his gift. The ordinances about kingly duties restrain him. Hence his condemnation of those duties. In the second line, he seems to say that he is morally bound to accept the gift, and intends to make a gift of his own merits in return. The result of this act, he thinks, will be to make both courses of duty (*viz.*, the Kshatriya and the Brāhmana's) produce the same kind of rewards in the next world.—T.

their end, what the spot, and what the regions, that a Reciter may win.[117] A Reciter of *Gāyatri* goes to the supreme god Brahman, or repairs to Agni or enters the region of Surya.[118] If he sports there in his (new) energetic form, then stupified by such attachment, he catches the attributes of those particular regions.*[119] The same becomes the case with him if he goes to Soma, or Vāyu, or Earth, or Space. The fact is, he dwells in all these, with attachment, and displays the attributes peculiar to those regions.[120] If, however, he goes to those regions after having freed himself from attachments, and feels a mistrust (respecting the felicity he enjoys) and wishes for That Which is Supreme and Immutable, he then enters even That.[121] In that case he attains to the ambrosia of ambrosia, to a state free from desire and destitute of separate consciousness. He becomes *Brahma's* self, freed from the influence of opposites, happy, tranquil, and without pain.†[122] Indeed, he attains to that condition which is free from pain, which is tranquillity's self, which is called *Brahma*, whence there is no return, and which is styled the One and Immutable.[123] He becomes freed from the four means of apprehension,‡ the six conditions, and also the other six and ten attributes.$ Transcending the Creator (Brahman), he attains to absorption into the One Supreme Soul.[124] Or, if under the influence of attachments, he wishes not for such absorption, but desires to have a separate existence as dependent on that Supreme Cause of everything, then he obtains the fruition of everything for which he cherishes a wish.[125] Or, if he looks (with aversion) upon all regions of felicity, which have been (as previously stated) called hells, he then, driving off desire and freed from everything, enjoys

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* This is not Emancipation, but merely terminable felicity.—T.

† Attains to Emancipation or Absorption into the essence of *Brahma*.—T.

‡ These are Direct knowledge (through the senses), Revelation, Inference, and Intuition.—T.

$ The first six are Hunger, Thirst, Grief, Delusion, Disease, and Death. The other sixteen are the five breaths, the ten senses, and the mind.—T.

supreme felicity even in those very regions.*[126] Thus, O monarch, I have discoursed to thee about the end attained by Reciters. I have told thee everything. What else wishest thou to hear?' "[127]

SECTION CC.

"Yudhishthira said,—'Tell me, O grandsire, what reply was given by either the Brāhmana or the monarch to Virupa after the conclusion of the latter's speech.[1] What kind of end was it, amongst those described by thee, that they obtained? What, indeed, was the discourse that happened between them, and what did they do there?'[2]

"Bhishma said,—'The Brāhmana, saying,—Let it be as thou hast said,—worshipped Dharma and Yama and Time and Mrityu and Heaven, all of whom were worthy of worship.[3] He also worshipped all those foremost of Brāhmanas that had come there by bending his head unto them. Addressing the monarch then, he said,[4]—Endued with the reward of my recitations, O royal sage, attain thou to a position of eminence! With thy leave I shall set myself to my recitations again.[5] O thou of great might, the goddess Sāvitri gave me a boon, saying,—Let thy devotion to recitation be continuous!—[6]

" 'The king said,—If thy success (in recitation) has become fruitless (in consequence of thy having given away those fruits unto me), and if thy heart be set upon practising again, go, O learned Brāhmana, half and half with me, and let the reward of thy recitations themselves be thine!†—[7]

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* I think K. P. Singha misunderstands this verse. Three different ends are spoken off. One is absorption into *Brahma*; the other is enjoyment of ordinary felicity, which, of course, is terminable, and the last is the enjoyment of that felicity which is due to a freedom from desire and attachments. 126 speaks of this last kind of felicity.—T.

† In the second line *sārddham* is *not* an indeclinable; or, if it be taken as such, the sense may still remain unaltered. What the monarch does is to call upon the Brāhmana to share with the monarch the rewards that the monarch had won.—T.

"'The Brāhmana said,—Thou hast made strenuous efforts before all these persons (for making me a sharer of the rewards in store for thee as the consequences of thy own acts). Let us then become equal in respect of our rewards (in next life), and let us go to receive that end which is ours.[8]—Knowing the resolve to which they came there, the chief of the gods came to that spot, accompanied by the deities and the Regents of the world.[9] The *Sāddyas*, the *Viçwas*, the *Mantras*, diverse kinds of loud and sweet music, the Rivers, the Mountains, the Seas, the Sacred Waters,[10] the Penances, the Ordinances about *yoga*, the Vedas, the Sounds that accompany the singing of the *Sāmans*, Saraswati, Nārada, Parvata, Viçwāvasu, the Hāhās, the Huhus,[11] the *Gandharva* Chitrasena with all the members of his family, the Nāgas, the *Siddhas*, the *Munis*, the god of gods, *viz.*, Prajāpati,[12] and the inconceivable and thousand-headed Vishnu himself, came there. Drums and trumpets were beat and blown in the firmament.[13] Celestial flowers were rained down upon those high-souled beings. Bands of *Apsaras* danced all around.[14] Heaven, in his embodied form, came there. Addressing the Brāhmana, he said,—Thou hast attained to success! Thou art highly blessed!—Next addressing the monarch, he said,—Thou also, O king, hast attained to success![15] —Those two persons then, O monarch, (*viz.*, the Brāhmana and the king), having done good to each other, withdrew their senses from the objects of the world.[16] Fixing the vital breaths *Prāna* and *Apāna* and *Samāna* and *Udāna* and *Vyāna* in the heart, they concentred the mind in *Prāna* and *Apāna* united together.[17] They then placed the two united breaths in the abdomen, and directed their gaze to the tip of the nose and then immediately below the two eyebrows. They next held the two breaths, with the aid of the mind, in the spot that intervenes between the two eye-brows, bringing them there very gradually.[18] With bodies perfectly inactive, they were absorbed with fixed gaze. Having control over their souls, they then placed the soul within the brain.[19] Then piercing the crown of the high-souled Brāhmana a fiery flame of great splendour ascended to heaven.[20]

Loud exclamations of woe, uttered by all creatures, were then heard on all sides. Its praises hymned by all, that splendour then entered Brahman's self.[21] The Great grandsire, advancing forward, addressed that splendour which had assumed a form of the tallness of a span saying,—Welcome![22] And once more he uttered these sweet words:—Verily, Reciters attain to the same end with the *yogins*.[23] The attainment by the *yogin* of his end is an object of direct vision unto all these (here assembled). As regards Reciters, there is this distinction, that the honor is ordained for them of Brahman's advancing forward to receive them (after their departure from Earth).*[24] Dwell thou in me!—Thus spoke Brahman and once more imparted consciousness into that splendour. Indeed, the Brāhmana then, freed from all anxieties, entered the mouth of the Creator.[25] The monarch (Ikshāku) also, after the same manner, entered the divine Grandsire like that foremost of Brāhmanas.[26] The (assembled) deities saluted the Self-born and said,—A very superior end is, indeed, ordained for Reciters![27] This exertion (that we have seen thee put forth) is for Reciters. As regards ourselves, we came hither for beholding it! Thou hast made these two equal, rendered them equal honor, and bestowed upon them an equal end![28] The high end that is reserved for both *yogins* and Reciters has been seen by us today! Transcending all regions (of felicity), these two are capable of going whithersoever they wish!—[29]

"'Brahman said,—He also that would read the great *Smriti* (*viz.*, the Vedas,) and he too who would read the other auspicious *Smritis* that follow the former, (*viz.*, Manu's and the rest), would, in this way, attain to the same region with me.[30] He also who is devoted to *yoga* will, without doubt, acquire in this manner, after death, the regions that are mine.[31] I go hence. Go ye all to your respective places for the accomplishment of your ends.—'[32]

"Bhishma continued,—'Having said these words, that

* The sense seems to be that *yogins* attain to *Brahma* even here; whereas Reciters attain to him after death.—T.

foremost of gods disappeared there and then. The assembled deities, having previously taken his leave, returned to their respective abodes.[33] All those high-souled beings, having honored Dharma, proceeded with well-pleased hearts, O monarch, walking behind that great deity.[34] These are the rewards of reciters and this their end. I have described them to thee as I myself had heard of them. What else, O monarch, dost thou wish to hear of?' "[35]

SECTION CCI.

"Yudhishthira said,—'What are the fruits of the *yoga* represented by Knowledge, of all the Vedas, and of the (various) observances and vows? How also may the creature-soul be known? Tell me this, O grandsire!'[1]

"Bhishma said,—'In this connection is cited the old narrative of the discourse between that lord of creatures, *viz.*, Manu, and the great *Rishi* Vrihaspati.[2] In days of old the foremost of celestial *Rishis*, *viz.*, Vrihaspati, who was a disciple of Manu, bowed to his preceptor and addressing that lord and first of all creatures, said,[3]—What is the cause (of the universe)? Whence have the ordinances (about sacrifices and other pious observances) flowed? What are those fruits which the learned say are attached to Knowledge? Tell me also truly, O illustrious one, what is that which the very Vedas have not been able to reveal?[4] What are those fruits which are adored by eminent personages conversant with the science of *Artha*, with the Vedas, and with the *Mantras*, through sacrifices and plentiful gifts of kine? Whence do those fruits arise? Where are they to be found?[5] Tell me also this old history, *viz.*, whence have the Earth, all earthly objects, wind, sky, acquatic creatures, water, heaven, and the denizens of heaven, all sprung?[6] Man's inclinations tend towards that object about which he seeks knowledge. I have no knowledge of that Ancient and Supreme one. How shall I rescue myself from a false display of inclinations towards Him?*[7] The *Riks*,

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* The fact is, I do not know anything of Him, but still I profess to

all the *Sāmans*, all the *Yajuses*, the *Chchhandas*, Astronomy, *Nirukta*, Grammar, *Sankalpa*, and *Çikshā*, I have studied. But I have no knowledge of the nature of the great creatures (the five primal elements) that enter into the composition of everything.*[8] Tell me all I have asked thee, by using only simple assertions and distinguishing adjectives or attributives. Tell me what the fruits are of Knowledge and what those fruits that are attached to sacrifices and other religious rites. Explain to me how also an embodied being departs from his body and how he attains to another body !—[9]

" 'Manu said,—That which is agreeable to one is said to constitute one's happiness. Similarly that which is disagreeable to one is said to constitute one's misery.—By this I shall obtain happiness and keep off misery—from a sentiment like this flow all religious acts.[10] The efforts for the acquisition of Knowledge, however, arise from a sentiment for avoiding both happiness and misery.†[11] The ordinances about sacrifices and other observances, that occur in the Vedas, are all connected wish desire. He, however, who liberates himself from desire, succeeds in attaining to *Brahma*. That man who, from desire of winning happiness, walks in the path of acts which are of diverse kinds, has to go to hell.—‡[12]

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worship him. This is false behaviour. How shall I be rescued from such falsehood ? This is what Vrihaspati says.—T.

* The *Chcchandas* are the rules of Prosody as applicable to the Vedic hymns. The course of the stars or *yotish* is astronomy. It forms an *Anga* of the Vedas. *Nirukta* furnishes rules for interpreting obscure passages of the Vedas, and also gives the meanings of technical or obscure words used therein. *Sankalpa* is the description of religious rites. *Cikshā* is the science of Pronunciation as applied to the Vedic hymns and *mantras*.—T.

† They who believe that happiness is not eternal and that, therefore, they should not pursue it, withdraw themselves from pious acts which lead to that happiness. They seek Knowledge as the best means for avoiding all that is transitory and changeful. They seek *moksha* or complete Emancipation which has been described in the previous sections.—T.

‡ The meaning of 'hell' as applied in such passages has been explained before.—T.

"Vrihaspati said,—'Men's aspirations are concerned with the acquisition of the agreeable which ends in happiness, and the avoidance of the disagreeable which brings misery. Such acquisition and such avoidance again are accomplished by acts.—*[13]

" 'Manu said,—It is by liberating oneself from acts that one succeeds in entering into *Brahma*. The ordinances about acts have flowed for that very end.† The ordinances about acts tempt only those whose hearts are not free from desire. By liberating oneself from acts (as already said) one acquires the highest state.[14] One desirous of felicity (Emancipation), betaking oneself to religious rites, becomes purified (from attachments) by acts having for their object the purification of the soul, and at last wins great splendour. By liberating oneself from acts, one acquires the highest end, *viz.*, *Brahma*, which is very much above the reward that acts give.[15] Creatures have all been created by Mind and Act. These again are the two best paths adored by all. Outward acts produce fruits that are transitory as also eternal. For acquiring the latter there is no other means than abandonment of fruits by the mind.‡[16] As the eye, when night passes away and the veil of darkness is removed from it, leads its possessor by its own power, so the Understanding, when it becomes

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* This is a highly aphoristic line. I give the sense by expanding the words. By 'acts' here is meant 'sacrifices and other religious observances.' The intention of Vrihaspati is to enforce the propriety of acts, for without acts, the ends of life cannot, he maintains, be secured.

† The sense is that one should devote oneself to acts as a sort of preparation. Afterwards one should abandon them for obtaining the higher end. Acts, therefore, have their use, and help one, though mediately, in the acquisition of *Brahma*.—T.

‡ *The Mind and Acts have created all things.* This has been explained in the last verse of section 190 *ante*. *Both are good paths*, for by both, good end may be attained, *viz.*, the highest, by drilling the mind, as also (mediately) by acts (as explained in verse 14 above). The fruits of actions must be mentally abandoned if the highest end is to be attained; *i. e.*, acts may be gone through, but their fruits should never be coveted.—T.

endued with Knowledge, succeeds in beholding all evils that are worthy of avoidance.*[17] Snakes, sharp-pointed *kuça* blades, and pits, men avoid when they perceive them lie on their way. If some tread upon or fall into them, they do so through ignorance. Behold the superiority of the fruits of knowledge (over those of ignorance)![18] *Mantras* applied duly, sacrifices, the presents called *Dakshinā*, gift of food, and concentration of the mind (for divine contemplation),—these are the five acts that are said to be productive of fruits, there being none else.[19] Acts have (the three) attributes (of *Satwa*, *Rajas*, and *Tamas*) for their soul. The Vedas say this. (The Vedas consist of *Mantras*). The *Mantras*, therefore, have the same three attributes, since it is with *Mantras* that acts are to be accomplished. The ritual also must be liable to the same three attributes. The fruits of action depend upon the mind. It is the embodied creature that enjoys those fruits.†[20] All excellent kinds of sound, form, taste, touch, and scent, are the fruits of acts, being attainable in the region of acts (*i. e.*, heaven). As regards, however, the fruits of knowledge, man acquires them even here before death.‡[21] Whatever acts are accomplished by

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* Nilakantha explains the grammar of the first line differently. His view is *yathā chakshurupah pranetā nāyako &c.* A better construction would be *yathī chakshu pranetah* (*bhavati*) &c.—T.

† This verse may be said to furnish the key of the doctrine of *karma* or acts and why acts are to be avoided by persons desirous of *Moksha* or Emancipation. *Acts have three attributes*: for some are *Sātwika* (good), as sacrifices undertaken for heaven, &c.; some are *Rājasika* (of the quality of Passion), as penances and rites accomplished from desire of superiority and victory; and some are *Tāmasika* (of the quality of Darkness), as those undertaken for injuring others, notably the *Attharvan* rites of *Mārana*, *Uchātana*, &c.; this being the case, the *Mantras*, without which acts cannot be accomplished, are necessarily subject to the same three attributes. The same is the case with the rituals prescribed. It follows, therefore, that the mind is the chief cause of the kind of fruits won, *i. e.*, it is the motive that determines the fruit, *viz.*, of what kind it is to be. The enjoyer of the fruit, of course, is the embodied creature.—T.

‡ There can be no doubt that Nilakantha explains this verse

means of the body, one enjoys the fruits thereof in a state of physical existence. The body is, indeed, the frame-work to which happiness inheres, as also the frame-work to which misery inheres.*[22] Whatever acts are accomplished by means of words, their fruits are to be enjoyed in a state in which words can be spoken. Similarly, whatever acts are accomplished by the mind, their fruits are enjoyed in a state in which one is not freed from the mind.†[23] Devoted to the fruits of acts, whatever kind of acts (*Sātwika* or *Rājasika* or *Tāmasika*) a person covetous of fruits accomplishes, the fruits, good or bad, that he actually enjoys partake of their character.[24] Like fishes going against a current of water, the acts of a past life come to the actor. The embodied creature experiences happiness for his good acts, and misery for his evil ones.[25] Him from whom this universe hath sprung, Him by knowing whom persons of cleansed souls transgress this world, Him who has not been expressed by Vedic *mantras* and words, I will now indicate. Listen to me as I speak of that highest of the high.[26] Himself liberated from the several kinds of taste and scent, and sound and touch and form, He is incapable of being grasped by the senses, unmanifest, without color, the One, and He has created the five kinds of objects‡ for His creatures.[27] He is neither female, nor

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correctly. It is really a cruce. The words *Naro na samsthānagatah prabhuh syāt* must be taken as unconnected and independent. *Na samsthānagatah* is before death. *Prabhuh* is *adhikāri (jnānphale* being understood). K. P. Singha gives the sense correctly, but the Burdwan translator makes nonsense of the words.—T.

* The object of this verse, as explained by the commentator, is to inculcate the truth that the result of all acts accomplished by the body is heaven where one in a physical state (however subtile) enjoys those fruits. If Emancipation is to be sought, it must be attained through the mind.—T.

† The sense depends upon the word *acts*. If *acts* are accomplished by the mind, their fruits must be enjoyed by the person in a state in which he will have a mind. Emancipation cannot be achieved by either recitation *(Japa)* or *Dhyāna* (meditation), for both these are *acts*. Perfect liberation from *acts* is necessary for that great end.—T.

‡ *viz.*, Taste, &c.,—T.

male, nor of the neuter sex. He is neither existent, nor non-existent, nor existent-nonexistent.* Only those that are acquainted with *Brahma* behold Him. He knoweth no detioration.—' "[23]

SECTION CCII.

"'Manu said,—From that eternal and undeteriorating One first sprung Space; from space came Wind; from wind came Light; from light came Water. From water sprung the Universe; and from the universe, all things that occur in it.[1] The bodies of all (earthly) things, (after dissolution), first enter into water, thence to light or heat, thence to the wind, and thence to space. They that seek Emancipation have not to return from space. On the other hand, they attain to *Brahma*.[2] The refuge of Emancipation, *viz.*, *Brahma*, is neither hot, nor cold, neither mild nor fierce, neither sour nor astringent, neither sweet nor bitter. He is not endued with sound, or scent, or form. He transcends all these and everything, and is without dimensions.*[3] The skin perceives touch; the tongue, taste; the nose, scent; the ears, sounds; and the eye, forms. Men not conversant with *Adhyātma* succeed not in beholding what is above these.[4] Having withdrawn the tongue from tastes, the nose from scents, the ears from touch, and the eye from forms, one succeeds in beholding one's own self (as independent of the senses and the mind and, therefore, of attributes.†[5] It hath been said that that which is the Cause of the actor, the act, the material with which the act is done, the place and the time of the act, and the inclinations and propensities in respect of happiness and misery, is called the Self (or Soul).[6] That which pervades everything, which does everything (assuming

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* *Existent*, like atoms; *non-existent*, like space; *existent-nonexistent*, like *Māyā* or illusion.—T.

† *Aswabhāvam* is explained by the commentator as *Pramātri-twādi vihinam*.—T.

‡ *I. e.*, one sees one's own soul.—T.

the forms of living creatures), that which exists in the universe even as the *mantras* declare,* that which is the cause of all, that which is the highest of the high, and that which is One without a second and does all things, is the Cause. Everything else is effect.[7] It is seen that a person, in consequence of the acts performed by him, obtains results both good and evil, which (though apparently incompatible with each other, still) dwell together in harmony. Indeed, as the good and evil fruits born of their own acts dwell together in the bodies of creatures which are their refuge, even so Knowledge dwells in the body.†[8] As a lighted lamp, while burning, discovers other objects before it, even so the five senses which are like lamps set on high trees, find out their respective objects when lighted by Knowledge.‡[9] As the various ministers of a king, uniting together, give him counsel, even so the five senses that are in the body are all subservient to Knowledge. The latter is superior to all of them.[10] As the flames of fire, the current of the wind, the rays of the sun, and the waters of rivers, go and come repeatedly, even so the bodies of embodied creatures are going and coming repeatedly.¶[11] As a person by taking up an axe cannot, by cutting open a piece of wood, find either smoke or fire in

* *I. e.*, which, though one, divides itself into a thousand forms like the image of the moon in a piece of agitated water.—T.

† The analogy consists in this: good and evil fruits, though incompatible, dwell together; similarly, knowledge, though not material, resides in the material body. Of course, knowledge is used here in the sense of the mind or the understanding.—T.

‡ It is difficult to understand why the idea of lamps set on trees is introduced here.—T.

¶ The analogy is thus explained. Fire, when fed, bursts into flames. When not fed, it dies out, but is not destroyed, for with new fuel the flames may be brought back. The current of the wind ceases, but does not suffer extinction; for if it did, there would be no current again. The same is the case with the rays of the Sun. They die in the night, to reappear in the morning. The rivers are dried up in summer and refilled during the rains. The body, once dissolved, appears in another form. It will be seen that the weakness of the reasoning is due only to incorrect notions about the objects referred to.—T.

it, even so one cannot, by cutting open the arms and feet and stomach of a person, cannot see the principle of knowledge, which, of course, has nothing in common with the stomach, the arms, and the feet.[12] As again one beholds both smoke and fire in wood by rubbing it against another piece, so a person of well-directed intelligence and wisdom, by uniting (by means of *yoga*) the senses and the soul, may view the Supreme Soul which, of course, exists in its own nature.*[13] As in the midst of a dream one beholds one's own body lying on the ground as something distinct from one's own self, even so a person, endued with the five senses, the mind, and the understanding, beholds (after death) his own body and then goes from one into another form.†[14] The Soul is not subject to birth, growth, decay, and destruction. In consequence of the acts of life being endued with effects, the Soul, clothed in body, passes from this body (when deprived of animation) into another, unseen by others.‡[15] No one can behold with the eye the form of the Soul. The Soul cannot, again, form the subject of any one's touch. With those (*i. e.*, the senses), the Soul accomplishes no act. The senses do not approach the Soul. The Soul, however, apprehends them all.[16] As anything, placed in a blazing fire before a spectator, assumes a certain color in consequence of the light and heat that operates upon it, without taking any other hue

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* *Exists in its own nature, i. e.*, inaffected by attributes and qualities and accidents.—T.

† Some of the Bengal texts read *sumahān* and *subuddhih* in the second line. Of course, this is incorrect. The true reading is *samānah* and *sabuddhih*, meaning 'with mind and with understanding.' In the Bombay edition occurs a misprint, *viz.*, *sumanāh* for *samanāh*. Nilakantha cites the correct readings.—T.

‡ The Burdwan translator misunderstands the word *Linga* as used in both 14 and 15. K. P. Singha also wrongly renders that word as it occurs in 15. The commentator rightly explains that *Linga* has no reference to *Linga-çarira* or the invisible body composed of the *tanmātra* of the primal elements, but simply means the gross body. In 14, he says, *Lingat sthuladehāt, Lingam tadeva dehāntaram.* In 15, *anena Lingena Cavibhutena. Adristhah* means *alakshitah.* A little care would have removed such blunders.—T.

or attribute, even so the Soul's form is seen to take its color from the body.[17] After the same manner, man, casting off one body, enters another, unseen by all. Indeed, casting off his body to the (five) great primal elements, he assumes a form that is similarly made of the same (five) elements.[18] The embodied creature (upon the destruction of his body) enters space, wind, fire, water, and earth in such a way that each particular element in his body mingles with the particular element (out of his body) with whose nature it is consonant. The senses also, which are engaged in diverse occupations and dependent on the five elements (for the exercise of their functions), enter these five elements that call forth their functions.[19] The ear derives its capacity from space; and the sense of scent from the earth. Form, which is the property of the eye, is the consequence of light or fire. Fire or heat has been said to be the dependent cause of water. The tongue which has for its property taste becomes merged into water. The skin which has touch for its property becomes lost in the wind whose nature it partakes.[20] The fivefold attributes, (*viz.*, sound, &c.) dwell in the (five) great creatures (*viz.*, the five primal elements). Those fivefold objects of the senses (*viz.*, space, &c.) dwell in the (five) senses. All these again (*viz.*, the fivefold attributes, the fivefold elements, and the five senses) follow the lead of the mind. The mind follows the lead of the Understanding, and the Understanding follows the lead of That which exists in its true and undefiled nature (*viz.*, the Supreme Soul).*[21] The doer in his new body receives all the good and bad acts done by him as also all acts done by him in his past existence. All these acts done in this life and the next ones to come follow the mind even as acquatic animals pass along a genial current.[22] As a quickly-moving and restless thing becomes an object of sight, as a minute object appears to be possessed of large dimensions (when seen through spectacles), as a mirror shows a person his own face (which cannot otherwise

* The commentator cites the *Gitā* which furnishes a parallel passage, viz., *Indriyāni parāṇyāhurindriyebhyaḥ paraṃ manaḥ*, &c.—T.

be seen), even so the Soul (though subtile and invisible) becomes an object of the Understanding's apprehension.—' "*[23]

SECTION CCIII.

" 'Manu said,—The mind united with the senses, recollects after a long time the impressions of objects received in the past. When the senses are all suspended (in respect of their functions),† the Supreme (the Soul), in the form of the Understanding, exists in its own true nature.[1] When the Soul (at such a time) does not in the least regard all those objects of the senses in respect of their simultaniety or the reverse in point of time but mustering them from all directions holds them before it together, it necessarily happens that he wanders among all things that are incongruous. He is, therefore, the (silent) Witness. Hence the Soul encased in body is something having a distinct and independent existence.‡[2] There is *Rajas*, there is *Tamas*, and there is *Satwa* the third. There are again three states of the understanding, *viz.*, waking, dreaming, and sound sleep. The Soul has knowledge of the pleasures and pains, which are all contradictory, of those states, and which partake of the nature of the threefold attributes first mentioned.$ The Soul enters the

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* This verse seems to show that the *Rishis* had knowledge of spectacles, and probably also, of microscopes. The instrument that shewed minute objects must have been very well known, otherwise some mention would have been made of it by name. The commentator calls it *upanetra*.—T.

† By death on sleep.—T.

‡ *Yugapat* means simultaneous; *atulyakālam* means differing in point of time in respect of occurrence; *kritsnam* qualifies *indriyārthān*; *Vidwān* means *Sākshi*; and *ekah*, independent and distinct. What is intended to be said here is that when the soul, in a dream, musters together the occurrences and objects of different times and places, when, in fact, congruity in respect of both time and place does not apply to it, it must be regarded to have an existence that is distinct and independent of the senses and the body.—T.

$ The object of this is to show that the Soul has only knowledge of the pleasures and pains arising in consequence of *Satwa* and *Rajas* and

senses like the wind entering the fire in a piece of wood.*[3] One cannot behold the form of the Soul by one's eye, nor can the sense of touch, amongst the senses, apprehend it. The Soul is not, again, an object of apprehension by the ear. It may, however, be seen by the aid of the *Çrutis* and the instructions of the wise. As regards the senses, that particular sense which apprehends it loses upon such apprehension its existence as a sense.†[4] The senses cannot themselves apprehend their respective forms by themselves. The Soul is omniscient (inasmuch as it apprehends both the knower and the known). It beholds all things. Being omniscient, it is the Soul that beholds the senses (without, as already said, the senses being able to apprehend it).[5] Nobody has seen the other side of the Himavat mountains, nor the reverse of the moon's disc. Yet it cannot be said that these do not exist.[6] Similarly, though never apprehended by the senses, yet nobody can say that the Soul, which dwells in all creatures, which is subtile, and which has knowledge for its essence, does not exist.[7] People see the world reflected on the moon's disc in the form of spots. Though seeing, they do not know that it is the world that is so reflected there. Even such is the knowledge of the Soul. That knowledge must come of itself. The Soul depends upon the Soul itself.[8] Men of wisdom, reflecting on the formlessness of visible objects before birth and after destruction, behold by the aid of intelligence, the formlessness of objects that have apparent

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Tamas and in connection with the three states of the understanding due to the same three attributes. The Soul, however, though knowing them, does not enjoy or suffer them. He is only the silent and inactive Witness of everything.—T.

* The object of the simile is to show that as wind is a separate entity although existing *with* the fire in a piece of wood, so the Soul, though existing *with* the senses is distinct from them.—T.

† The Bengal texts read *indriyanām* which I adopt. The Bombay edition reads *indriyendriyam*, meaning the sense of the senses, in the same way as the *Crutis* declare that it is the *Prāna* of *Prāna*, the eye of the eye, the ear of the ear, &c. *Cravanena darçanam tathā kritam* is, "apprehended by the ear" *i. e.*, as rendered above, "apprehended through the aid of the *Crutis*".—T.

forms. So also although the Sun's motion cannot be seen, yet persons, by watching its rising and setting, conclude that the sun has motion.*[9] Similarly, those who are endued with wisdom and learning behold the Soul by the aid of the lamp of intelligence, though it is at a great distance from them, and seek to merge the fivefold elements, which are near, into *Brahma*.†[10] Verily, an object cannot be accomplished without the application of means. Fishermen catch fish by means of nets made of strings.[11] Animals are captured by employing animals as the means. Birds are caught by employing birds as the means. Elephants are taken by employing elephants. In this way the Soul may be apprehended by the principle of knowledge.[12] We have heard that only a snake can see a snake's legs. After the same manner one beholds, through Knowledge, the Soul encased in subtile form and dwelling within the gross body.[13] People cannot, through their senses, know the senses. Similarly mere Intelligence at its highest cannot behold the Soul which is supreme.[14] The moon, on the fifteenth day of the dark fortnight cannot be seen in consequence of its form being hid. It cannot be said, however, that destruction overtakes it. Even such is the case with the Soul dwelling in the body.[15] On the fifteenth day of the dark fortnight, the gross body

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* The commentator uses the illustration of a tree. Before birth the tree was not; and after destruction, it is not; only in the interim, it is. Its formlessness or nothingness is manifest from these two states, for it has been said that that which did not exist in the past and will not exist in the future cannot be regarded as existing in the present. *Tadgatāh* is explained by the commentator as *udayāstamanagatāh* or *taddarçinah*.—T.

† Both the vernacular translators render the second line incorrectly. The first line is elliptical, and would be complete by supplying *āsannam paçyanti*. The paraphrase of the second line is *Pratyāsannam Jneyam Jnānābhisamhitam (prati) ninisante*. *Jneyam* is explained by the commentator as *prapancham*. *Jnānābhisamhitam* means that which is known by the name of Knowledge, *i. e.*, *Brahma*, which has many similar names some of which the commentator quotes such as Satyam (truth), *Jnānam* (knowledge), Anantam (infinite), Vijnānam (true knowledge), Anandam (joy or happiness).—T.

of the moon becomes invisible. After the same manner the Soul, when liberated from the body, cannot be apprehended.[16] As the moon, gaining another point in the firmament begins to shine once more, similarly the Soul, obtaining a new body, begins to manifest itself once more.[17] The birth, growth, and disappearance of the moon can all be directly apprehended by the eye. These phenomena, however, appertain to the gross form of that luminary. The like are not the attributes of the Soul.[18] The moon, when it shows itself after its disappearance on the fifteenth day of the dark fortnight, is regarded as the same luminary that had become invisible. After the same manner, notwithstanding the changes represented by birth, growth, and age, a person is regarded as the same individual without any doubt of his identity.[19] It cannot be distinctly seen how Rāhu approaches and leaves the moon. After the same manner the Soul cannot be seen how it leaves one body and enters another.*[20] Rāhu becomes visible only when it exists with the sun or the moon. Similarly the Soul becomes an object of apprehension only when it exists with the body.[21] When liberated from the sun or the moon, Rāhu can no longer be seen. Similarly, the Soul, liberated from the body, can no longer be seen.[22] Then again, as the moon, even when it disappears on the fifteenth day of the dark fortnight, is not deserted by the constellations and the stars, the Soul also, even though separated from the body, is not deserted by the fruits of the acts it has achieved in that body.—' "[23]

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* *Tamas* is another name for Rāhu. The first line, therefore, refers to the manner in which an eclipse occurs. There is no absolute necessity, however, for taking it as an allusion to the eclipse. The meaning may be more general. Every day, during the lighted fortnight, the moon gains in appearance, as, indeed, every day, during the dark fortnight, it loses in appearance. It may, therefore, be said that darkness approaches it or leaves it for eating it away or discovering it more and more. The actual process of covering and discovering cannot be noticed. This circumstance may be taken as furnishing the simile. In verse 21. similarly, *tamas* is capable of a wider meaning. In 22, the word *Rahu* is used. It should be explained, however, that Rāhu is no imaginary

SECTION CCIV.

"'Manu said—As in a dream this manifest (body) lies (inactive) and the enlivening spirit in its subtile form, detaching itself from the former, walks forth, after the same manner, in the state called deep slumber (or death), the subtile form with all the senses becomes inactive, and the Understanding, detached from it, remains awake. The same is the case with Existence and Non-Existence.*[1] As when a piece of water is clear, images reflected in it can be seen by the eye, after the same manner, if the senses be unperturbed, the Soul is capable of being viewed by the understanding.[2] If, however, the piece of water gets stirred, the person standing by it can no longer see those images. Similarly, if the senses become perturbed, the Soul can no longer be seen by the understanding.[3] Ignorance begets Delusion. Delusion affects the mind. When the mind becomes vitiated, the five senses which have

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monster as the Purānas describe but the descending node of the moon, *i. e.*, a portion of space in and about the lunar orbit.—T.

* This is a very difficult verse and the distictions involved in it are difficult to catch. Of course, I follow the commentator in rendering it. What is said here is that in a dream, *Vyakta* (manifest body) lies inactive, while the *Chetanam* (the subtile form) walks forth. In the state called *Sushupti* (deep slumber which is like death), the *indriyasamyuktam* (the subtile form) is abandoned, and *Jnānam* (the Understanding), detached from the former, remains. After this manner, *abhava* (non-existence, *i. e*, Emancipation) results from the destruction of *bhavah* or existence as subject to its known conditions of dependence on time, manner of apprehension, *&c.*, for Emancipation is absorption into the Supreme Soul which is independent of all the said conditions. The commentator explains that these observations become necessary to show that Emancipation is possible. In the previous section the speaker drew repeated illustrations for showing that the soul, to be manifest, depended on the body. The hearer is, therefore, cautioned against the impression that the soul's dependence on the body is of such an indissoluble kind that it is incapable of detachment from the body, which of course, is necessary for Emancipation or absorption into the Supreme Soul.—T.

the mind for their refuge become vitiated also.[4] Surcharged with Ignorance, and sunk in the mire of worldly objects, one cannot enjoy the sweets of contentment or tranquillity. The Soul (thus circumstanced), undetatched from its good and evil acts, returns repeatedly unto the objects of the world.[5] In consequence of sin one's thirst is never slaked. One's thirst is then slaked when one's sin is destroyed.[6] In consequence of attachment to worldly objects, which has a tendency to perpetuate itself, one wishes for things other than those for which one should wish, and accordingly fails to attain to the Supreme.*[7] From the destruction of all sinful deeds, knowledge arises in men. Upon the appearance of Knowledge, one beholds one's Soul in one's understanding even as one sees one's own reflection in a polished mirror.[8] One obtains misery in consequence of one's senses being unrestrained. One obtains happiness in consequence of one's senses being restrained. Therefore, one should restrain one's mind by self-effort from objects apprehended by the senses.†[9] Above the senses is the mind; above the mind is the understanding; above the understanding is the Soul; above the Soul is the Supreme or Great.[10] From the Unmanifest hath sprung the Soul; from the Soul hath sprung the understanding; from the understanding hath sprung the mind. When the mind becomes associated with the senses, then it apprehends sound and the other objects of the senses.[11] He who casts off those objects, as also all that are manifest, he who liberates himself from all things that arise from primordial matter, being so freed, enjoys immortality.‡[12] The Sun rising diffuses his rays. When he sets, he withdraws unto himself those very rays that were diffused by him.[13] After the same manner, the Soul, entering the body, obtains the fivefold

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* *Cāçwatasya* is an instance of *Bhāvapradhānonirdeça*, *i. e.*, of a reference to the principal attribute connected by it.—T.

† *Indriaih rupyante* or *nirupyante*, hence *Indriyarupāni*.—T.

‡ The objects to be abandoned are those which the senses apprehend and those which belong to primordial matter. Those last, as distinguished from the former, are, of course, all the *linga* or subtile forms or existents which are made up of the *tanmātrā* of the grosser elements.—T.

objects of the senses by diffusing over them his rays represented by the senses. When, however, he turns back, he is said to set by withdrawing those rays unto himself.*[14] Repeatedly led along the path that is created by acts, he obtains the fruits of his acts in consequence of his having followed the practice of acts.†[15] Desire for the objects of the senses keeps away from a person who does not indulge in such desire. The very principle of desire, however, leaves him who has behold his soul, which, of course, is entirely free from desire‡.[16] When the Understanding, freed from attachment to the objects of the senses, becomes fixed in the mind, then does one succeed in attaining to *Brahma*, for it is there that the mind with the understanding withdrawn into it can possibly be extinguished.[17] *Brahma* is not an object of touch, or of hearing, or of taste, or of sight, or of smell, or of any deductive inference from the Known. Only the Understanding (when withdrawn from everything else) can attain to it.[18] All objects that the mind apprehends through the senses are capable of being withdrawn into the mind; the mind can be withdrawn into the understanding; the Understanding can be withdrawn into the Soul, and the Soul into the Supreme.¶[19] The senses cannot contribute to the success of the mind. The mind cannot apprehend the Understanding. The Understanding cannot apprehend the mani-

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* Or, regains his real nature.—T.

† I adopt the Bombay reading *áptavān* instead of the Bengal reading *ātmavit*. *Pravittam Dharmam*, as explained previously, is that *Dharma* or practice in which there is *pravitti* and not *nivirtti* or abstention.—T.

‡ The sense is this: by abstaining from the objects of the senses one may conquer one's desire for them. But one does not succeed by that method in totally freeing oneself from the very principle of desire. It is not till one succeeds in beholding one's soul that one's principle of desire itself becomes suppressed.—T.

¶ The separate existence of an objective world is denied in the first clause here. All objects of the senses are said here to have only a subjective existence; hence the possibility of their being withdrawn into the mind. The latest definition of matter, in European philosophy, is that it is a permanent possibility of sensations.—T.

fested Soul. The Soul, however, which is subtile, beholds these all.—' "[20]

SECTION CCV.

" 'Manu said,—Upon the appearance of physical and mental sorrow, one does not become able to practise *yoga*. It is advisable, therefore, for one not to brood over such sorrow.[1] The medicine for sorrow is abstention from brooding over it. When sorrow is brooded over, it comes aggressively and increases in violence.[2] One should relieve mental sorrow by wisdom, while physical sorrow should be cured by medicaments. Wisdom teaches this. One should not, while under sorrow, behave like a child.[3] The man of wisdom should never cherish a desire for youth, beauty, length of life, accumulation of wealth, health, and the companionship of those that are dear, all of which are transitory.[4] One should not grieve singly for a sorrow that affects a whole community. Without grieving, one should, if one sees an opportunity, seek to apply a remedy.[5] Without doubt, the measure of sorrow is much greater than that of happiness in life. To one who is content with the objects of the senses, death that is disagreeable comes in consequence of his stupifaction.[6] That man who avoids both sorrow and happiness succeeds verily in attaining to *Brahma*. Such persons, who are possessed of wisdom, have never to grieve.*[7] Worldly possessions bring about sorrow. In protecting them thou canst not have any happiness. They are again earned with misery. One should not, therefore, regard their loss.†[8] Pure Knowledge (or *Brahma*) is regarded (by ignorance) as existing in the diverse forms that are) objects of Knowledge. Know that mind is only an attribute of Knowledge. When the mind becomes united with the faculties of knowledge, then the Understand-

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* *Te* is explained by the commentator as *Brahmābhigatāh*. K. P. Singha wrongly renders the last foot of the second line. The Burdwan version is correct.—T.

† *Te* in the first line is equal to *tava*.—T.

ing (which bodies forth the forms of things) sets in.*[9] When the Understanding, freed from the attributes of action, becomes directed towards the mind (after being withdrawn from outward objects), then does it succeed in knowing *Brahma* by meditation or *yoga* ending in complete absorption (*samādhi*).[10] The Understanding, flowing from Ignorance, and possessed of the senses and attributes, runs towards external objects, like a river issuing from a mountain summit and flowing towards other regions.[11] When the Understanding, withdrawn into the mind, succeeds in absorbing itself into contemplation that is free from attributes, it attains to a knowledge of *Brahma* like the touch of gold on a touchstone.[12] The mind is the apprehender of the objects of the senses. It must first be extinguished (before *Brahma* can be attained). Dependent upon the attributes of objects that are before it, the mind can never show that which is without attributes.[13] Shutting up all the doors constituted by the senses, the Understanding should be withdrawn into the mind. In this state, when absorbed in contemplation, it attains to the knowledge of *Brahma*.[14] As the fivefold great creatures (in their gross form) upon the destruction of the attributes by which they are known, become withdrawn (into their subtile form called *Tanmātrā*), after the same manner the Understanding may dwell in the mind alone, with the senses all withdrawn from their objects.[15] When the Understanding, though possessed of the attribute of certainty, dwells in the mind, busied with the internal, even then it is nothing but the mind (without being anything superior to it).[16] When the mind or consciousness, which attains to excellence through contemplation, succeeds in identifying attributes with what are considered as their possessors, then can it cast off all attributes and attain to *Brahma* which is without attributes.†[17] There is no indication that is fit enough

* I follow the commentator in so far as he is intelligible. It is evident that the words *Jnanam* and *Jneyam* are used in the original not consistently throughout.—T.

† The meaning seems to be this: ordinary men regard all external

for yielding a knowledge of what is Unmanifest (*viz.*, *Brahma*). That which cannot form the subject of language, cannot be acquired by any one.[18] With cleansed soul, one should seek to approach the Supreme *Brahma*, through the aid afforded by penances, by inferences, by self-restraint, by the practices and observances as laid down for one's own order, and by the Vedas.[19] Persons of clear vision (besides seeing the Supreme within themselves) seek him in even external forms by freeing themselves from attributes. The Supreme, which is called by the name of *Jneya* (*viz.*, that which should be known), in consequence of the absence of all attributes or of its own nature, can never be apprehended by argument.[20] When the Understanding becomes freed from attributes then only can it attain to *Brahma*. When unemancipated from attributes, it falls back from the Supreme. Indeed, such is the nature of the understanding that it rushes towards attributes and moves among them like fire among fuel.[21] As in the state called *Sushupti* (deep and dreamless slumber) the five senses exist freed from their respective functions, after the same manner the Supreme *Brahma* exists high above *Prakriti*, freed from all its attributes.[22] Embodied creatures thus betake themselves to action in consequence of attributes. When they abstain therefrom, they attain to Emancipation. Some again (by action) go to heaven.[23] The living creature, primordial nature, the understanding, the objects of the senses, the senses, consciousness, conviction of personal identity, are called creatures (for they are subject to destruction).[24] The original creation of all these flowed from the Supreme. Their second or succeeding creation is due to the action of couples or pairs (of opposite sexes) and is confined to all things save the primal five,

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objects as possessing an independent existence, and their attributes also as things different from the substances which own them. The first step to attain to is the conviction that attributes and substances are the same, or that the attributes are the substances. This accords with European *Idealism*. The next stage, of course, is to annihilate the attributes themselves by contemplation. The result of this is the attainment of *Brahma*.—T.

and is restrained by laws in consequence of which the same species produce the same species.[25] From righteousness (living) creatures obtain a high end, and from sinfulness they earn an end that is low. He who is unemancipated from attachments, encounters rebirth; while he who is emancipated therefrom, attains to Knowledge (or *Brahma*).—' "[26]

SECTION CCVI.

" 'Manu said,—When the fivefold attributes are united with the five senses and the mind, then is *Brahma* seen by the individual like a thread passing through a gem.[1] As a thread, again, may lie within gold or a pearl or a coral or any object made of earth,[2] even so one's soul, in consequence of one's own acts, may live within a cow, a horse, a man, an elephant, or any other animal, or within a worm or an insect.[3] The good deeds an individual performs in a particular body produce rewards that the individual enjoys in that particular body.[4] A soil, apparently drenched with one particular kind of liquid, supplies to each different kind of herb or plant that grows on it the sort of juice it requires for itself. After the same manner, the Understanding, whose course is witnessed by the Soul, is obliged to follow the path marked out by the acts of previous lives.*[5] From knowledge springs desire. From desire springs resolution. From resolution flows action. From action proceed fruits (*i. e.*, consequences good and bad).[6] Fruits, therefore, are dependent on actions as their cause. Actions have the understanding for their cause. The understanding has knowledge for its cause; and knowledge has the Soul for its cause.[7] That excellent result which is achieved in consequence of the destruction of knowledge, of fruits, of the understanding, and of acts, is called Knowledge of *Brahma*.†[8] Great and high is that self-

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* *Antarâtmânudarçini* is explained by the commentator as "that which has the *Antarâtman* for its *anudarçin* or witness. The Burdwan translator is incorrect in rendering the second line.—T.

† The first 'knowledge' refers to the perception of the true connec-

existent Essence which yogins behold. They that are devoid of wisdom, and whose understandings are devoted to worldly possessions never behold that which exists in the Soul itself.[9] Water is superior to the Earth in extension ; Light is superior to Water ; Wind is superior to Light ;[10] Space is superior to Wind ; Mind is superior to Space ; Understanding is superior to Mind ; Time is superior to Understanding.[11] The divine Vishnu, whose is this universe, is superior to Time. That god is without beginning, middle, and end.[12] In consequence of his being without beginning, middle, and end, he is Unchangeable. He transcends all sorrow, for sorrow has limits.*[13] That Vishnu hath been called the Supreme *Brahma.* He is the refuge or object of what is called the Highest. Knowing Him, they that are wise, freed from everything that owns the power of Time, attain to what is called Emancipation.[14] All these (that we percieve) are displayed in attributes. That which is called *Brahma,* being without attributes, is superior to these.† Abstention from acts is the highest religion. That religion is sure to lead to deathlessness (Emancipation).[15] The *Richs,* the *Yajuses,* and the *Sāmans,* have for their refuge the body. They flow from the end of the tongue. They cannot be acquired without effort and are subject to destruction.[16] *Brahma,* however, cannot be acquired in this way, for (without depending upon the body) it depends upon that (*viz.,* the knower or Soul) which has the body for its refuge. Without beginning, middle, or end, *Brahma* cannot be acquired by exertion (like to what is

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tion between the Soul and the not-Soul. 'Fruits' mean the physical forms that are gained in new births. The destruction of the understanding takes place when the senses and the mind are withdrawn into it and all of them, united together, are directed towards the Soul. *Jneyapratishthitam Jnànam* means, of course, knowledge of *Brahma.*—T.

* The commentator explains that sorrow arises from the relation of the knower and the known. All things that depend upon that relation are transitory. They can form no part of what is eternal and what transcends that relation.—T.

† I take the obvious meaning, instead of the learned explanation offered by Nilakantha.—T.

necessary for the acquirement of the Vedas).[17] The *Richs*, the *Sāmans*, the *Yajuses*, have each a beginning. Those that have a beginning have also an end. But *Brahma* is said to be without beginning.[18] And because *Brahma* hath neither beginning nor end, it is said to be infinite and unchangeable. In consequence of unchangeableness, *Brahma* transcends all sorrow as also all pairs of opposites.[19] Through unfavorable destiny, through inability to find out the proper means, and through the impediments offered by acts, mortals succeed not in beholding the path by which *Brahma* may be reached.[20] In consequence of attachment to worldly possessions, of a vision of the joys of the highest heaven, and of coveting something other than *Brahma*, men do not attain to the Supreme.*[21] Others beholding worldly objects covet their possession. Desirous of such objects, they have no longing for *Brahma* in consequence of its transcending all attributes.†[22] How shall he that is attached to attributes which are inferior, arrive at a knowledge of Him that is possessed of attributes that are superior? It is by inference that one can arrive at a knowledge of Him that transcends all things in attributes and form.[23] By subtile intelligence alone can we know Him. We cannot describe Him in words. The mind is seizable by the mind, the eye by the eye‡.[24] By knowledge the understanding can be purified of its dross. The understanding may be employed for purifying the mind. By the mind should the senses be controlled. Achieving all this, one may attain to the Unchangeable.[25] One who has, by contemplation, become freed from attachments, and who has been enriched by the possession of a discerning mind, succeeds in attaining to *Brahma* which is without desire and

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* The very *Yogins*, if led away by the desire of acquiring extraordinary powers and the beatitude of the highest heaven, do not behold the Supreme.—T.

† *Gunin*, literally, attributes; hence objects possessed of attributes.—T.

‡ That which is called the external world has no objective existence. It is purely subjective. Hence, it is the mind that sees and hears and touches the mind itself.—T.

above all attributes. As the wind keeps away from the fire that is embedded within a piece of wood, even so persons that are agitated (by desire for worldly possessions) keep away from that which is Supreme.[26] Upon the destruction of all earthly objects, the mind always attains to That which is higher than the Understanding ; while upon their separation the mind always acquires that which is below the Understanding. That person, therefore, who, in conformity with the method already described, becomes engaged in destroying earthly objects, attains to absorption into the body of *Brahma.**[27] Though the Soul is unmanifest, yet when clothed with qualities, its acts become manifest. When dissolution (of the body) comes, it once more becomes unmanifest. The Soul is really inactive. It exists, united with the senses that are productive of either happiness or sorrow.[28] United with all the senses and endued with body, it takes refuge in the five primal elements. Through want of power, however, it fails to act when deprived of force by the Supreme and Unchangeable.[29] No man sees the end of this Earth, but know this, *viz.*, that the Earth's end will surely come.† Man, agitated here (by at-

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* This verse is a cruce. There can be no doubt that Nilakantha's explanation is correct. Only, as regards *budhyavara* I am dispossed to differ from him very slightly. The grammar of the first line is thus: 'Gunādāne manah sadā budhiparāya ; viprayoge cha teshām budhyavarāya.' Now 'Gunādāna' means the 'ādāna' (destruction) of 'guna.' (The root dā means to cut). What is meant by the destruction of 'guna' or attributes or earthly objects is merging them in the *budhi* by *yoga* ; in other words, a withdrawal of the senses into the mind, and the senses and the mind into the understanding. "Viprayoge cha teshām" means 'in their separation,' *i. e.*, when these objects are believed to be real and as existing independently of the mind. The result of this would be the acquisition of 'budhyavara,' implying the acquisition of those very objects. In the case of yogins, whose minds may be in such a frame, the powers called 'aiçwaryya' are acquired. There is no especial necessity, however, for taking the case of yogins.—T.

† What is said here is that Happiness and Sorrow have an end, though it may not be seen, and the Soul will surely come to its final resting place. This accords with the doctrine of infinite spiritual improvement.—T.

tachments), is surely led to his last refuge like the wind leading a vessel tossed on the sea to a safe harbour at last.[20] The Sun, spreading his rays, becomes the possessor of an attribute, (*viz.*, the lighter of the world); withdrawing his rays (at the hour of setting), he once more becomes an object divested of attributes. After the same manner, a person, abandoning all distinctions (attachments), and betaking himself to penances, at last enters the indestructible *Brahma* which is divested of all attributes.[21] By discerning Him who is without birth, who is the highest refuge of all righteous persons, who is self-born, from whom everything springs and unto whom all things return, who is unchangeable, who is without beginning, middle, and end, and who is certainty's self and supreme, a person attains to immortality (Emancipation).—' "[32]

SECTION CCVII.

"Yudhishthira said,—'O grandsire, O thou of great wisdom, I desire to hear in detail, O chief of the Bharatas, of that lotus-eyed and indestructible one, who is the Creator of everything but who has been created by none, who is called Vishnu (in consequence of his pervading everything), who is the origin of all creatures and unto whom all creatures return, who is known by the names of Nārāyana and Hrishikeça and Govinda and Keçava, and who is incapable of being vanquished by any one!'[1-2]

"Bhishma said,—'I have heard of this subject from Jamadagni's son Rāma while he discoursed on it, from the celestial *Rishi* Nārada, and from Krishna-Dwaipāyana.[3] Asita-Devala, O son, Vālmiki of austere penances, and Mārkandeya, speak of Govinda as the Most Wonderful and the Supreme.[4] Keçava, O chief of Bharata's race, is the divine and puissant Lord of all. He is called *Purusha*, and pervades everything, having made himself many.[5] Listen now, O Yudhishthira of mighty arms, to those attributes which great Brāhmanas say are to be met with in the high-souled wielder of *Çārnga*.[6] I shall also, O prince of men, recite to thee those acts which

persons conversant with old histories ascribe to Govinda.[7] He is said to be the Soul of all creatures, the high-souled one, and the foremost of all beings. He created (by his will) the fivefold elements, *viz.*, Wind, Light, Water, Space, and Earth.[8] That puissant Lord of all things, that high-souled one, that foremost of all beings, having created the Earth, laid himself down on the surface of the waters.[9] While thus floating upon the waters, that foremost of all beings, that refuge of every kind of energy and splendour, created Consciousness, the first-born of all beings in the universe.[10] We have heard that He created Consciousness along with the Mind,—Consciousness which is the refuge of all created things. That Consciousness upholds all creatures and both the past and the future.[11] After that great Being, O mighty-armed one, *viz.*, Consciousness, had sprung, an exceedingly beautiful lotus, possessed of effulgence like the Sun's, grew out of the navel of the Supreme Being (floating on the waters).[12] Then, O son, the illustrious and divine Brahman, the Grandsire of all creatures, sprang into existence from that lotus, irradiating all the points of the horizon with his effulgence.[13] After the high-souled Grandsire had, O mighty-armed one, thus sprung from the primeval lotus, a great *Asura* of the name of Madhu, having no beginning, started into birth, springing from the attribute of Darkness (*Tamas*).[14] The foremost of all Beings (*viz.*, the Supreme Divinity,) for benefiting Brahman, slew that fierce *Asura* of fierce deeds, engaged even then in the fierce act (of slaying the Grandsire).[15] From this slaughter, O son, (of the *Asura* named Madhu), all the gods and the Dānavas and men came to call that foremost of all righteous persons by the name of Madhusudana (slayer of Madhu).*[16] After this, Brahman created, by a fiat of his will, seven sons with Daksha completing the tale. They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu,

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* *Rishavam sarvasāttwām* literally means 'the bull of *Sāttwatas.*' Ordinarily, it is an appellation of Krishna, the prince of the *Sāttwatas* or Yādavas. Here, however, the word is used to signify persons prizing the attribute of Goodness; hence righteous persons.—T.

(and the already-mentioned Daksha).[17] The eldest born, *viz.*, Marichi, begat, by a fiat of his will, a son named Kaçyapa, full of energy and the foremost of all persons conversant with *Brahma*.[18] From his toe, Brahman had, even before the birth of Marichi, created a son. That son, O chief of Bharata's race, was Daksha, the progenitor of creatures.*[19] Unto Daksha were first born three and ten daughters, O Bhārata, the eldest of whom was called Diti.[20] Marichi's son Kaçyapa, O sire, who was conversant with all duties and their distinctions, who was of righteous deeds and great fame, became the husband of those thirteen daughters.[21] The highly blessed Daksha (besides the three and ten already spoken of) next begat ten other daughters. That progenitor of creatures, *viz.* the righteous Daksha, bestowed these upon Dharma.[22] Dharma became father of the Vasus, the Rudras of immeasurable energy, the Viçwedevas, the Sāddhyas, and the Maruts, O Bhārata.[23] Daksha next begat seven and twenty other younger daughters. The highly blessed Soma became the husband of them all.[24] The other wives of Kaçyapa gave birth to Gandharvas, horses, birds, kine, Kimpurushas, fishes, and trees and plants.[25] Aditi gave birth to the Ādityas, the foremost ones among the gods, and possessed of great strength. Amongst them Vishnu took birth in the form of a dwarf. Otherwise called Govinda, he became the foremost of them all.[26] Through his prowess, the prosperity of the gods increased. The Dānavas were vanquished. The offspring of Diti were the Asuras.[27] Danu gave birth to the Dānavas having Viprachitti for their foremost. Diti gave birth to all the Asuras of great strength.[28]

"'The slayer of Madhu also created the Day and the Night, and the Seasons in their order, and the Morn and the Even.[29] After reflection, he also created the clouds, and all the (other) immobile and mobile objects. Possessed of abundant energy, he also created the Viçwas and the Earth with all things upon her.[30] Then the highly blessed and puissant Krishna,

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* *Prajāpati* literally means 'lord of creatures.' It is a name applied to those sons of Brahman who begat children.—T.

O Yudhishthira, once again created from his mouth a century of foremost Brāhmanas.[31] From his two arms, he created a century of Kshatriyas, and from his thighs a century of Vaiçyas. Then, O bull of Bharata's race, Keçava created from his two feet a century of Cudras.[32] Possessed of great ascetic merit, the slayer of Madhu, having thus created the four orders of men, made Dhātri (Brahman) the lord and ruler of all created beings.[33] Of immeasurable effulgence, Brahman became also the expositor of the knowledge of the Vedas. And Keçava made him called Virupāksha the ruler of the spirits and ghosts and of those female beings called the *Mātrikās* (mothers).[34] And he made Yama the ruler of the *Pitris* and of all sinful men.* The Supreme Soul of all creatures also make Kuvera the lord of all treasures.[35] He then created Varuna the lord of waters and governor of all acquatic animals. The puissant Vishnu made Vāsava the chief of all the deities.[36] In those times, men lived as long as they chose to live, and were without any fear of Yama.[37] Sexual congress, O chief of the Bharatas, was then not necessary for perpetuating the species. In those days, offspring were begotten by fiat of the will.[38] In the age that followed, *viz.*, Tretā, children were begotten by touch alone. The people of that age even, O monarch, were above the necessity of sexual congress.[39] It was in the next age, *viz.*, Dwāpara, that the practice of sexual congress originated, O king, to prevail among men. In the Kali age, O monarch, men have come to marry and live in pairs.[40]

"'I have now told thee of the supreme Lord of all creatures. He is also called the Ruler of all and everything. I shall now, O son of Kunti, speak to thee about the sinful creatures of the Earth. Listen to me!†[41] Those men, O king, are born in the southern region and are called An-

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* *Samavartin* is another name for Yama the punisher of the wicked.—T.

† *Nirapekshān* is explained by Nilakantha as *nirayameva ikshante tān, i. e.* those who have their gaze directed towards hell alone. The Burdwan translator takes it as indicative of houseless or nomadic habits, upon what authority, it is not plain.—T.

dhrakas, Guhas, Pulindas, Cavaras, Chuchukas, Madrakas.*[42] Those that are born in the northern region, I shall also mention. They are Yaunas, Kāmvojas, Gāndhāras, Kirātas, and Barbbaras.[43] All of them, O sire, are sinful, and move on this Earth, characterised by practices similar to those of Chāndālas and ravens and vultures.[44] In the Krita age, O sire, they were nowhere on Earth. It is from the Treta that they have had their origin and began to multiply, O chief of Bharata's race.[45] When the terrible period came, joining Treta and the Dwāpara, the Kshatriyas, approaching one another, engaged in battle.†[46]

"'Thus, O chief of Kuru's race, this universe was started into birth by the high-souled Krishna. That observer of all the worlds, *viz.*, the celestial *Rishi* Nārada, has said that Krishna is the Supreme God.‡[47] Even Nārada, O king, admits the supremacy of Krishna, and his eternity, O mighty-armed chief of Bharata's race.¶[48] Thus, O mighty-armed one, is Keçava of unvanquishable prowess. That lotus-eyed one is not a mere man. He is inconceivable!'"[49]

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* K. P. Singha takes *Naravara* as the name of a tribe. Of course, it is a careless blunder.—T.

† I think K. P. Singha misunderstands this verse. All the texts agree in reading it in the same way. To take it, therefore, as implying that the sinful races, by warring with one another, suffered destruction is doing violence to the word *Rājānah*. There can be no doubt that *Sandhyākāla* means the period of junction between the two ages (Tretā and Dwāpara). It is called terrible. It was at this time that that dreadful famine occurred which compelled the royal sage Viçwāmitra to subsist on a canine haunch. *Vide ante.*—T.

‡ The correct reading is Mahātmanā (instrumental) implying *Krishna*. The Bengal reading *Mahātmavān* is vicious. K. P. Singha has rendered the verse correctly. The Burdwan translator, with Nilakantha's note before him (for he uses the very words of the commentator), adheres to the vicious reading and mistranslates the verse.—T.

¶ This verse evidently shows that there was dispute about Krishna's supremacy, as Professor Weber guesses. The Krishna-cult was at first confined among a small minority. Ciçupāla's and Jarāsandha's unwillingness to admit the divinity of Krishna distinctly points to this.—T.

SECTION CCVIII.

"Yudhishthira asked,—'Who were the first *Prajāpatis*, O bull of Bharata's race? What highly-blessed *Rishis* are there in existence and on which points of the compass do each of them dwell?'[1]

"Bhishma said,—'Hear me, O chief of the Bharatas, about what thou askest me! I shall tell thee who the *Prajāpatis* were and what *Rishis* are mentioned as dwelling on which point of the horizon.[2] There was at first one Eternal, Divine, and Self-born Brahman. The Self-born Brahman begat seven illustrious sons.[3] They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and the highly-blessed Vaçishtha who was equal to the Self-born himself.[4] These seven sons have been mentioned in the *Purānas* as seven Brahmans. I shall now mention all the *Prajāpatis* who came after these.[5] In Atri's race was born the eternal and divine Varhi the ancient, who had penances for his origin. From Varhi the ancient sprang the ten *Prachetasas*.[6] The ten *Prachetasas* had one son between them, *viz.*, the Prajāpati called by the name of Daksha. This last has two names in the world, *viz.*, Daksha and Ka.[7] Marichi had one son called Kaçyapa. This last also has two names. Some call him Arishtanemi, and some Kaçyapa.[8] Atri had another son born of his loins, *viz.*, the handsome and princely Soma of great energy. He performed penances for a thousand celestial *Yugas*.[9] The divine Aryaman and they who were born unto him as his sons, O monarch, have been described as setters of commands, and creators of all creatures.[10] Caçavindu had ten thousand wives. Upon each of them their lord begat a thousand sons,'[11] and so the tale reached ten hundred thousand. Those sons refused to call any body else save themselves as *Prajāpati*.[12] The ancient Brāhmanas bestowed an appelletion on the creatures of the world, derived from Caçavindu. That extensive race of the Prajāpati Caçavindu became in time the progenitor of the Vrishni race.[13] These that I have mentioned are noted as the illustrious *Prajāpatis*. After this, I shall

mention the deities that are the lords of the three worlds.[14] Bhaga, Ança, Aryyaman, Mitra, Varuna, Sāvitri, Dhātri, Vivaswat of great might,[15] Tashtri, Pushan, Indra, and Vishnu known as the twelfth,—these are the twelve Ādityas, all sprung from Kaçyapa.[16] Nāsatya and Daçra are mentioned as the two Açwins. These two are the sons of the illustrious Mārtanda, the eighth in the above tale.[17] These were called first the gods and the two classes of *Pitris*. Tashtri had many sons. Amongst them were the handsome and famous Viçwarupa,[18] Ajaikapāt, Ahi, Bradhna, Virupāksha, and Raivata. Then there were Hara and Vahurupa, Tryamvaka the chief of the Deities,[19] and Sāvitrya, Jayanta and Pināki the invincible. The highly blessed Vasus, eight in number, have formerly been enumerated by me.[20] These were reckoned as gods at the time of the Prajāpati Manu. These were at first called the gods and the *Pitris*.[21] Amongst the Siddhas and the Sāddhyas there were two classes in consequence of conduct and youth. The deities were formerly considered to be of two classes, *viz.*, the *Ribhus* and the *Maruts*.[22] Thus have the *Viçwas*, the gods, and the Açwins, been ennumerated. Amongst them, the Ādityas are Kshatriyas, and the Maruts are Vaiçyas.[23] The two Açwins, engaged in severe penances, have been said to be Cudras. The deities sprung from Angirasa's line have been said to be Brāhmanas. This is certain.[24] Thus have I told thee about the fourfold order among the gods. The person who, after rising from his bed at morn, recites the names of these deities,[25] becomes cleansed of all his sins whether committed by himself intentionally or unintentionally, or whether born of his intercourse with others. Yavakrita, Raivya, Arvāvasu, Parāvasu,[26] Ausija, Kākshivat, and Vala, have been said to be the sons of Angiras. These, and Kanwa son of the *Rishi* Medhātithi, and Varhishada,[27] and the well-known seven *Rishis* who are the progenitors of the three worlds, all reside in the East. Unmucha, Vimucha, Sastyātreya of great energy,[28] Pramucha, Idhmavāha, and the divine Dridavrata, and Mitrāvaruna's son Agastya of great energy,[29] these regenerate *Rishis* all reside in the South. Ushangu, Karusha, Dhaumya,

Parivyādha of great energy,[30] and those great *Rishis* called Ekata, Dwita, and Trita, and Atri's son, *viz.*, the illustrious and puissant Sāraswat,[31] these high-souled ones reside in the West. Ātreya, and Vaçishtha, and the great *Rishi* Kāçyapa,[32] and Gautama, Bharadwāja, and Viçwāmitra the son of Kuçika, and the illustrious son of the high-souled Richika,[33] *viz.*, Jamadagni,—these seven live in the North. Thus have I told thee about the great *Rishis* of fiery energy that live in the different points of the compass.[34] Those high-souled ones are the witnesses of the universe, and are the creators of all the worlds. Even thus do they dwell in their respective quarters.[35] By reciting their names one is cleansed of all one's sins. A person by sojourning to those points becomes cleansed of all his sins and succeeds in returning home in safety.' "[36]

SECTION CCIX.

"Yudhishthira said,—'O grandsire, O thou of great wisdom and invincible prowess in battle, I wish to hear in detail of Krishna who is immutable and omnipotent.[1] O bull among men, tell me truly everything about his great energy and the great feats achieved by him in days of old.[2] Why did that puissant one assume the form of an animal, and for achieving what particular act? Tell me all this, O mighty warrior!'[3]

"Bhishma said,—'Formerly, on one occasion, while out ahunting, I arrived at the hermitage of Mārkandeya. There I beheld diverse classes of ascetics seated by thousands.[4] The *Rishis* honored me by the offer of honey and curds. Accepting their worship, I reverentially saluted them in return.[5] The following that I shall recite was narrated there by the great *Rishi* Kaçyapa. Listen with close attention to that excellent and charming account.[6] In former days, the principal *Dānavas*, endued with wrath and cupidity, and mighty *Asuras* having Naraka for their first, numbering by hundreds and drunk with might,[7] and innumerable other *Dānavas* that were invincible in battle, became exceedingly

jealous of the unrivalled prosperity of the gods.[8] Oppressed (at last) by the *Dānavas*, the gods and the celestial *Rishis*, failing to obtain peace, fled away in all directions.[9] The denizens of heaven saw the Earth looking like one sunk in sore distress. Overspread with mighty *Dānavas* of terrible mein, the Earth seemed to be oppressed with a heavy weight. Cheerless and grief-stricken, she seemed as if going down into the nether depths.[10] The Ādityas, struck with fear, repaired to Brahman, and addressing him, said,—How, O Brahman, shall we continue to bear these oppressions of the *Dānavas*?[11]—The Self-born answered them, saying,—I have already ordained what is to be done in this matter.[12] Endued with boons, and possessed of might, and swelling with pride, those senseless wretches do not know that Vishnu of invisible form,[13] that god incapable of being vanquished by the very deities all acting together, hath assumed the form of a boar. That Supreme Deity, rushing to the spot whither those wretches among *Dānavas*,[14] of terrible aspect, are dwelling in thousands below the Earth, will slay them all!—Hearing these words of the Grandsire, those foremost ones among the deities felt great joy.[15] Sometime after, Vishnu of mighty energy, encased in the form of a Boar, penetrating into the nether regions, rushed against those offspring of Diti.[16] Beholding that extraordinary creature, all the *Daityas*, uniting together and stupified by Time, quickly proceeded against it for exerting their strength, and stood surrounding it.[17] Soon after, they all rushed against that Boar and seized it simultaneously. Filled with rage they endeavoured to drag the animal from every side.[18] Those foremost of *Dānavas*, of huge bodies, possessed of mighty energy, swelling with strength, succeeded not, however, O monarch, in doing anything to that Boar.[19] At this they wondered much and then became filled with fear. Numbering in thousands, they regarded that their last hour had come.[20] Then that Supreme God of all the gods, having *yoga* for his soul and *yoga* for his companion, became rapt in *yoga*, O chief of the Bharatas, and began to utter tremendous roars, agitating, those Daityas and Dānavas.[21] All the worlds and the ten

points of the compass resounded with those roars, which, for this reason, agitated all creatures and filled them with fear.[22] The very gods with Indra at their head became terror-stricken. The whole universe became stilled in consequence of that sound. It was a dreadful time.[23] All mobile and immobile beings became stupified by that sound. The Dānavas, terrified by that sound,[24] began to fall down lifeless, paralysed by the energy of Vishnu. The Boar, with its hoofs, began to pierce those enemies of the gods, those denizens of the nether regions, and tear their flesh, fat, and bones.[25] In consequence of those tremendous roars, Vishnu came to be called by the name of *Sanātana.**[26] He is also called *Padmanābha.* He is the foremost of *yogins.* He is the Preceptor of all creatures, and their supreme Lord. All the tribes of the gods then repaired to the Grandsire.[27] Arrived at the presence, those illustrious ones addressed the Lord of the universe, saying,—What sort of noise is this, O puissant one? We do not understand it. Who is this one, or whose is this sound at which the universe hath been stupified?[28] With the energy of this sound or of its maker, the gods and the Dānavas have all been deprived of their senses![29]—Meanwhile, O mighty-armed one, Vishnu in his porcine form hove in sight of the assembled gods, his praises hymned by the great *Rishis.*[30]

"'The Grandsire said,—That is the Supreme God, the Creator of all beings, the Soul of all creatures, the foremost of all *yogins.* Of huge body and great strength, he cometh here, having slain the foremost ones among the Dānavas.[31] He is the Lord of all beings, the master of *yoga*, the great ascetic, the Soul of all living beings. Be still, all of you! He is Krishna, the destroyer of all obstacles and impediments.†[32] That Supreme God, of immeasurable splendour, that great refuge of all blessings, having achieved a most

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* This is certainly a very fanciful etymology of the word *Sanātana* which ordinarily implies eternal.—T.

† *Atmā Atmanah* is explained by Nilakantha as *jibasya pāramārthikam swarupam.*—T.

difficult feat that is incapable of being accomplished by others, has returned to his own unmixed nature.*[33] It is He from whose navel the primeval lotus had sprung. He is the foremost of *yogins*. Of supreme soul, He is the creator of all beings. There is no need for sorrow or fear or grief, ye foremost of gods![34] He is the Ordainer. He is the Creating Principle. He is all-destroying Time. It is He who upholds all the worlds. These roars that have alarmed you are being uttered by that high-souled one.[35] Of mighty arms, He is the object of universal worship. Incapable of deterioration, that lotus-eyed one is the origin of all beings and their lord.—' "[36]

SECTION CCX.

"Yudhishthira said,—'Tell me, O sire, that high *yoga* by which, O Bhārata, I may obtain Emancipation! O foremost of speakers, I desire to know everything about that *yoga* truly.'[1]

"Bhishma said,—'In this connection is cited the old narrative of the discourse between a preceptor and his disciple on the subject of Emancipation.[2] There was a regenerate preceptor who was the foremost of *Rishis*. He looked like a mass of splendour. Possessed of a high soul, he was firm in truth and a complete master of his senses.[3] Once on a time, a disciple of great intelligence and close attention, desirous of obtaining what was for his highest good, touched the preceptor's feet, and standing with joined hands before him, said,[4]—If, O illustrious one, thou hast been gratified with the worship I have offered thee, it behoveth thee to solve a great doubt of mine![5] Whence am I and whence art thou? Tell me this fully. Tell me also what is the final cause. Why also, O best of regenerate ones, when the material cause in all beings is the same, their origin and destruction happen in such dissimilar ways? It beseems thee, O thou of great learning, also to explain the object of the declarations in the Vedas (about the difference of rites in

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* *Swamātmānam* is *Pratyakyāthātmyam*.—T.

respect of different classes of men), the meaning of the injunctions of the *Smritis* and of those injunctions which apply to all classes of men !*—[6-7]

" 'The preceptor said,—Listen, O disciple, O thou of great wisdom ! This that thou hast asked me is undisclosed in the very Vedas and is the highest subject for thought or discourse. It is called *Adhyātma* and is the most valuable of all branches of learning and of all sacred institutes.[8] Vāsudeva is the Supreme (cause) of the universe. He is the origin of the Vedas (*viz.*, *Om*). He is Truth, Knowledge, Sacrifice, Renunciation, Self-restraint, and Righteousness.[9] Persons conversant with the Vedas know Him as All-pervading, Eternal, Omnipresent, the Creator and the Destroyer, the Unmanifest, *Brahma*, Immutable.[10] Hear now from me the story of Him who took his birth in Vrishni's race. A Brāhmana should hear the greatness of that God of gods, *viz.*, Him called Vishnu of immeasurable energy, from the lips of Brāhmanas. A person of the royal order should hear it from persons of that order. One who is a Vaiçya should hear it from Vaiçyas, and a high-souled Cudra should hear it from Cudras.[11-12] Thou deservest to hear it. Listen now to the auspicious account of Krishna, that narrative which is foremost of all narratives. Vāsudeva is the Wheel of Time, without beginning and without end. Existence and Non-existence are the attributes by which His real nature is known.[13] The universe revolves like a wheel, depending upon that Lord of all beings. O best of men, Keçava, that foremost of all beings, is said to be that which is Indestructible, that which is Unmanifest, that which is Immortal, *Brahma*, and Immutable.[14] The highest of the high, and without change or deterioration himself, he created the *Pitris*, the gods, the *Rishis*. the *Yakshas*, the *Rākshasas*, the *Nagas*, the *Asuras*, and human beings.[15] It is He who also created the Vedas and the eternal duties and customs of men. Hav-

* The sense is that when all men are equal in respect of their material cause, why are such differences in the *srutis* and the *smritis* about the duties of men ?—T.

ing reduced everything into non-existence, he once more, in the beginning of a (new) *yuga*, creates *Prakriti* (primordial matter).[16] As the diverse phenomena of the several seasons appear one after another according to the season that comes, after the like manner creatures start forth into existence at the beginning of every (celestial) *yuga*.[17] Corresponding with those creatures that start into life is the knowledge of rules and duties that have for their object the regulation of the world's course.*[18] At the end of every (celestial) *yuga* (when universal destruction sets in) the Vedas and all other scriptures disappear (like the rest). In consequence of the grace of the Self-born, the great *Rishis*, through their penances, first re-acquire the lost Vedas and the scriptures.[19] The Self-born (Brahman) first acquired the Vedas. Their branches called the *Angas* were first acquired by (the celestial preceptor) Vrihaspati. Bhrigu's son (Cukra) first acquired the science of morality that is so beneficial for the universe.[20] The science of music was acquired by Nārada; that of arms by Bharadwāja; the history of the celestial *Rishis* by Gargya; that of medicine by the dark-complexioned son of Atri.[21] Diverse other *Rishis*, whose names are connected therewith, promulgated diverse other sciences such as Nāya, (Vaiçeshika, Sānkhya, Pātanjala, &c.). Let that *Brahma* which those *Rishis* have indicated by arguments drawn from reason, by means of the Vedas, and by inferences drawn from the direct evidence of the senses, be adored.[22] Neither

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* The meaning seems to be this: in the beginning of every celestial *yuga*, *i. e.*, when the Supreme Being awaking from sleep desires to create creatures anew, all creatures or beings start again into life. With such starting of every being, the rules that regulate their relations and acts also spring up, for without a knowledge of those rules, the new creation will soon be a chaos and come to an end. Thus when man and woman start into life, they do not eat each other but combine to perpetuate the species. With the increase of the human species, again, a knowledge springs up in every breast of the duties of righteousness and of the diverse other practices, all of which help to regulate the new creation till the Creator himself, at the end of the *yuga*, once more withdraws everything into himself.—T.

the gods nor the *Rishis* were (at first) able to apprehend *Brahma* which is without beginning and which is the highest of the high. Only the divine creator of all things, *viz.*, the puissant Nārāyana, had knowledge of *Brahma.*[23] From Nārāyana, the *Rishis*, the foremost ones among the deities and the *Asuras*, and the royal sages of old, derived the knowledge of that highest medicine for the cure of sorrow.[24] When primordial matter produces existences through the action of the primal energy, the universe with all its potencies begins to flow from it.[25] From one lighted lamp thousands of other lamps are capable of being lighted. After the same manner, primordial matter produces thousands of existent things. In consequence, again, of its infinity, primordial matter is never exhausted.[26] From the Unmanifest flows the Understanding determined by acts. The Understanding produces Consciousness. From Consciousness proceeds Space. From Space proceeds Wind.[27] From the Wind proceeds Heat. From Heat proceeds Water, and from Water is produced the Earth. These eight constitute primordial *Prakriti.* The universe rests on them.[28] From those Eight have originated the five organs of knowledge, the five organs of action, the five objects of the (first five) organs, and the one, *viz.*, the Mind, forming the sixteenth, which is the result of their modification.[29] The ear, the skin, the two eyes, the tongue, and the nose are the five organs of knowledge. The two feet, the lower duct, the organ of generation, the two arms, and speech, are the five organs of action.[30] Sound, touch, form, taste, and smell are the five objects of the senses, covering all things. The Mind dwells upon all the senses and their objects.[31] In the perception of taste, the Mind it is that becomes the tongue, and in speech it is the Mind that becomes words. Endued with the different senses, it is the Mind that becomes all the objects that exist in its apprehension.[32] These sixteen, existing in their respective forms, should be known as deities. These worship Him who creates all knowledge and dwells within the body.[33] Taste is the attribute of water; scent is the attribute of earth; hearing is the attribute of space; vision is the attribute of fire

or light ;[34] and touch should be known as the attribute of the wind. This is the case with all creatures at all times.[35] The Mind, it has been said, is the attribute of existence. Existence springs from the Unmanifest (or *Prakriti*) which, every intelligent person should know, rests in That which is the Soul of all existent beings.[36] These existences, resting upon the supreme Divinity that is above *Prakriti* and that is without any inclination for action, uphold the entire universe of mobiles and immobiles.[37] This sacred edifice of nine doors* is endued with all these existences. That which is high above them, *viz.*, the Soul, dwells within it, pervading it all over. For this reason it is called *Purusha*.[38] The Soul is without decay and not subject to death. It has knowledge of what is manifest and what is unmanifest. It is again all-pervading, possessed of attributes, subtile, and the refuge of all existences and attributes.[39] As a lamp discovers all objects great or small (irrespective of its own size), after the same manner the Soul dwells in all creatures as the principle of knowledge (regardless of the attributes or accidents of those creatures).[40] Urging the ear to hear what it hears, it is the Soul that hears. Similarly employing the eye, it is the Soul that sees. This body furnishes the means by which the Soul derives knowledge. The bodily organs are not the doers, but it is the Soul that is the doer, of all acts.[41] There is fire in wood, but it can never be seen by cutting open a piece of wood. After the same manner, the Soul dwells within the body, but it can never be seen by dissecting the body.[42] The fire that dwells in wood may be seen by employing proper means, *viz.*, rubbing the wood with another piece of wood. After the same manner, the Soul which dwells within the body may be seen by employing proper means, *viz.*, *yoga*.[43] Water must exist in rivers. Rays of light are always attached to the sun. After the same manner, the Soul has a body. This connection does not cease because of the constant succession of bodies that the Soul has to enter.†[44]

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* *I. e.*, the body.—T.

† What is meant seems to be this: there can be no river without

In a dream, the Soul, endued with the fivefold senses, leaves the body and roves over wide areas. After the same manner, when death ensues, the Soul (with the senses in their subtile forms) passes out of one body for entering another.[45] The Soul is bound by its own former acts. Bound by its own acts done in one state of existence, it attains to another state. Indeed, it is led from one into another body by its own acts which are very powerful in respect of their consequences.[46] How the owner of a human body, leaving off his body, enters another, and then again into another, how, indeed, the entire range of beings is the result of their respective acts (of past and present lives), I will presently tell you.' "[47]

SECTION CCXI.

"Bhishma said,—'All immobile and mobile beings, distributed into four classes, have been said to be of unmanifest birth and unmanifest death. Existing only in the unmanifest Soul, the Mind is said to possess the attributes of the unmanifest.*[1] As a vast tree is ensconced within a small unblown *Açwatha* flower and becomes observable only when it comes out, even so birth takes place from what is unmanifest.[2] A piece of iron, which is inanimate, runs towards a piece of loadstone. Similarly, inclinations and propensities due to natural instincts, and all else, run towards the Soul in a

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water. A river cannot exist without water. When a river is mentioned, water is implied. The connection between a river and water is not an accident but a necessary one. The same may be said of the sun and its rays. After the same manner, the connection between the Soul and the body is a necessary one and not an accident. The Soul cannot exist without a body. Of course, the ordinary case only is referred to here, for by *yoga*, one can dissociate the Soul from the body and incorporate it with *Brahma*.—T.

* The mind has no existence except as it exists in the Soul. The commentator uses the illustration of the second moon seen by the eye in water &c., for explaining the nature of the mind. It has no real existence as dissociated from the Soul.—T.

new life.*[3] Indeed, even as those propensities and possessions born of Ignorance and Delusion, and inanimate in respect of their nature, are united with the Soul when reborn, after the same manner, those other propensities and aspirations of the Soul that have their gaze directed towards *Brahma* become united with it, coming to it directly from *Brahma* itself.†[4] Neither earth, nor sky, nor heaven, nor things, nor the vital breaths, nor virtue and vice, nor anything else, existed before, save the Chit-Soul. Nor have they any necessary connection with even the Chit-Soul defiled by Ignorance.‡[5] The Soul

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* 'Swabhāvahetujā bhāvāh' is explained by the commentator as the virtuous and vicious propensities. (Swabhāva purvasamskāra ; sa eva heturyeshām karmanām tajjāh bhāvāh). 'All else,' of course, means Avidyā or Māyā, which flows directly from *Brahma* without being dependent on past acts. The meaning then is this: as soon as the Soul takes a new form or body, all the propensities and inclinations, as dependent on its past acts, take possession of it. Avidyā or Māyā also takes possession of it.—T.

† Both the vernacular translators have wrongly rendered this verse, notwithstanding the help they have derived from Nilakantha's gloss. The fact is, the gloss itself sometimes requires a gloss. Verses 3 and 4 are connected with each other. In verse 3, the speaker mentions two analogies, *viz.*, first, that of iron, which is inanimate, following the loadstone, and, second, of 'Swabhāvahetujā bhāvāh,' (meaning, as already explained, all such consequences as are born of the acts of previous lives), as also 'anyadapi,' *i. e.*, all else of a similar nature, meaning, of course, the consequences of 'Avidyā' or 'Māya' which flow directly from *Brahma* instead of former acts. In verse 4, reference is again made to 'avyaktajābhavāh,' meaning propensities and possessions born of 'Avidyā' or 'Māyā.' This is only a repetition, in another form, of what has already been stated in the second line of verse 3. The commentator explains this very clearly in the opening words of his gloss. *After* this comes the reference to the higher propensities and aspirations that are in the Soul. The grammar of the line is this: 'Tadvat kartuh kāranalakshanāh (bhāvāh) kāranāt abhisanghatāh.' The plain meaning, of course, is that like all the darker and indifferent propensities and possessions that come to the Soul in its new life, born of the acts of past lives, all the higher aspirations also of the Soul come to it from *Brahma* direct. The word 'kārana' is used in both instances for *Brahma* as the Supreme Cause of everything.—T.

‡ The sense is this: In the beginning there was nothing save the

is eternal. It is indestructible. It occurs in every creature. It is the cause of the Mind. It is without attributes. This universe that we perceive hath been declared (in the Vedas) to be due to Ignorance or Delusion. The Soul's apprehensions of form, &c., are due to past desires.*[6] The Soul, when it becomes endued with those causes (*viz.*, desires), is lead to the state of its being engaged in acts. In consequence of that condition, (for those acts again produce desires to end in acts anew and so on),—this vast wheel of existence revolves, without beginning and without end.†[7] The Unmanifest, *viz*, the Understanding with the desires), is the nave of that wheel.

Chit-Soul. Existent objects exist only because of Ignorance having defiled the Soul. Their connection again with the Soul is not absolute and necessary. That connection may be destroyed without the Soul losing anything. What is intended to be conveyed by this verse is that at first, *i. e.* before the creation, there was nothing, except *jiva* or the Soul with Knowledge alone for its indicating attribute. The things mentioned, *viz.*, Earth, &c., were not. Nor do they inhere to *jiva* with even Ignorance or Delusion for its indicating attribute, *i. e.*, to the *born* Soul. The born Soul may seem to manifest all those attributes, but it is really independent of or separate from them. Their connection with the Soul, as already said, is neither absolute nor eternal. In the next verse, the speaker explains the nature of those manifestations.—T.

* The connection between Earth, &c., with the Soul has before been said to be neither absolute nor eternal. Whence then that connection? In 6, it is said that all the apprehensions of the Soul with regard to earth, &c., are due to Ignorance or Delusion flowing directly from *Brahma* and assailing it thereafter. The apprehension of the Soul that it is a man or an animal, that it has a body, that it is acting, &c., are, to borrow the commentator's illustration, just like that of one's being a king in a dream who is not, however, really a king, or of one's being a child who is not, however, really a child. Being eternal or without beginning, its first existence under the influence of Delusion is untraceable. As long, again, as it has Knowledge alone for its attribute, it remains indestructible, *i. e.*, free from the mutations of existence. It occurs in every creature, *i. e.*, in man and beast.—T.

† The sense seems to be this: In consequence of desires the Soul manifests itself in some form of existence. In that state it acts. Those acts again lead to desires anew, which, in their turn, bring on new forms or states of existence. The circle of existence or life thus goes on, without beginning and without end.—T.

The Manifest, (*i. e.*, the body with the senses), constitutes its assemblage of spokes. The perceptions and acts from its circumference. Propelled by the quality of *Rajas* (Passion), the Soul presides over it (witnessing its revolutions).[8] Like oilmen pressing oilseeds in their machine, the consequences born of Ignorance, assailing the universe (of creatures) which is moistened by *Rajas*, press or grind it in that wheel.[9] In that succession of existences, the living creature, seized by the idea of Self in consequence of desire, engages in acts. In the union of cause and effect, those acts again become (new) causes.*[10] Effects do not enter into causes. Nor do causes enter into effects. In the production of effects, Time is the Cause.[11] The primordial essences (eight in number as mentioned before), and their modifications (sixteen in number), fraught with causes, exist in a state of union, in consequence of their being always presided over by the Soul.[12] Like dust following the wind that moves it, the creature-Soul, divested of body, but endued still with inclinations born of Passion and Darkness and with principles of causes constituted by the acts of the life that is over, moves on, following the direction that the Supreme Soul gives it.[13] The Soul, however, is never touched by those inclinations and propensities. Nor are these touched by the Soul that is superior to them. The wind, which is naturally pure, is never stained by the dust it bears away.†[14] As the wind is truly separate from the dust it bears away, even so, the man of wisdom should know, is the connection between that which is called existence or life and the Soul. No one should

* The Cause is Ignorance. The Effect is the body and the senses or a particular form of existence. When the creature, in consequence of this union, engages in acts, these latter become causes for new states of existence.—T.

† The object of this verse is to reiterate the doctrine that the possession of the body and the senses, &c., does not alter the state of the Soul. The Soul is really unattached to these though it may apparently exist in a state of union with them, like the wind, which existing in a state of apparent union with the dust it bears away is even at such times pure by itself and as a substance, exists separately.—T.

take it that the Soul, in consequence of its apparent union with the body and the senses and the other propensities and beliefs and unbeliefs, is really endued therewith as its neccessary and absolute qualities. On the other hand, the Soul should be taken as existing in its own nature.[15] Thus did the divine *Rishi* solve the doubt that had taken possession of his disciple's mind. Notwithstanding all this, people depend upon means consisting of acts and scriptural rites for casting off misery and winning happiness.[16] Seeds that are scorched by fire do not put forth sprouts. After the same manner, if everything that contributes to misery be consumed by the fire of true knowledge, the Soul escapes the obligation of rebirth in the world.' "[17]

SECTION CCXII.

"Bhishma said,—'Persons engaged in the practice of acts regard the practice of acts highly. Similarly, those that are devoted to Knowledge do not regard anything other than Knowledge.[1] Persons fully conversant with the Vedas and depending upon the utterances contained in them, are rare. They that are more intelligent desire the path of abstention from acts as the better of the two, *viz.*, heaven and emancipation.*[2] Abstention from acts is observed by those that are possessed of great wisdom. That conduct, therefore, is laudable. The intelligence which urges to abstention from acts, is that by which one attains to Emancipation.[3] Possessed of body, a person, through folly, and endued with wrath and cupidity and all the propensities born of Passion and Darkness, becomes attached to all earthly objects.[4] One,

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* The Vedas contain declarations of both kind, *i. e.*, they urge to action as also to abstention from action. The former is necessary as a stepping stone to the latter. Such men are rare as understand the declarations of the Vedas in this way and as conform by their conduct to those declarations thus. What is seen, on the other hand, is that some betake themselves to acts and some to abstention from acts. The second line of the verse has been expanded a little in the translation, following Nilakantha's gloss.—T.

therefore, who desires to destroy one's connection with the body, should never indulge in any impure act. On the other hand, one should create by one's acts a path for attaining to emancipation, without wishing for regions of felicity (in the next world).*[5] As gold, when united with iron, loses its purity and fails to shine, even so Knowledge, when existing with attachment to earthly objects and such other faults, fails to put forth its splendour.†[6] He who, influenced by cupidity and following the dictates of desire and wrath, practises unrighteousness, transgressing the path of righteousness, meets with complete destruction.‡[7] One who is desirous of benefiting oneself should never follow, with excess of attachments, earthly possessions represented by the objects of the senses. If one does it, wrath and joy and sorrow arise from one another (and make one miserable).[8] When every one's body is made up of the five original elements as also of the three attributes of Goodness, Passion, and Darkness, whom shall one adore and whom shall one blame with what words?[9] Only they that are fools become attached to the objects of the senses. In consequence of folly they do not know that their bodies are only modifications of earth.§[10] As a house made of earth is plastered over with earth, even so this body which is made of earth is kept from destruction by food which is only a modification of earth.[11] Honey and oil and milk and butter and meat and salt and treacle and grain of all kinds and fruit and roots are all modifications

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* *Deha-yāpanam* means destruction of the connection the body has with the soul. In the second line, the performance of acts is prescribed only as a preparation, for acts contribute to purity of the Soul. Acts should not, the speaker says, be performed from desire of fruit, *viz.*, heaven, by one desirous of Emancipation. K. P. Singha omits the first line of the verse, but gives the sense of the second line correctly. The Burdwan translator misunderstands the gloss he quotes and makes nonsense of the verse.—T.

† *Vipakkam* is explained by Nilakantha as *pākahinam*; and *apakkakashāyākhyam* as *apakka-kashāye pumsi ākhyā upadeçah yasya tam &c.*—

‡ *Anuplavan* is *anusaran*; *ākramya* means *upamridya*.—T.

§ *Vijnāna* here means the loss or absence of knowledge.—T.

of earth and water.[12] Recluses living in the wilderness, giving up all longing (for rich and savoury food), take simple food, that is again unsavoury, for only supporting the body.[13] After the same manner, a person that dwells in the wilderness of the world, should be ready for labour and should take food for passing through life, like a patient taking medicine.*[14] A person of noble soul, examining all things of an earthly nature that come upon him, by the aid of truth, purity, candour, a spirit of renunciation, enlightenment, courage, forgiveness, fortitude, intelligence, reflection, and austerities, and desirous of obtaining tranquillity, should restrain his senses.[15-16] All creatures, stupified, in consequence of Ignorance, by the attributes of Goodness and Passion and Darkness, are continually revolving like a wheel.[17] All faults, therefore, that are born of Ignorance, should be closely examined and the idea of Self, which has its origin in Ignorance, and which is productive of misery, should be avoided.[18] The fivefold elements, the senses, the attributes of Goodness, Passion, and Darkness, the three worlds with the Supreme Being himself, and acts, all rest on Self-consciousness.†[19] As Time, under its own laws, always displays the phenomena of the seasons one after another, even so one should know that Consciousness in all creatures is the inducer of acts.‡[20] *Tamas* (from which proceeds Consciousness) should be known as productive of delusions. It is like

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* *Yāthārtham*, *i. e.*, for the true objects of his life, *viz.*, for acting righteously and accomplishing emancipation.—T.

† At first there was only *jiva* or the Soul having knowledge alone for its attribute. When it became clothed with Ignorance, the universe sprang up around it. Consciousness is due to that union of the Soul with Ignorance. Hence, all things rest on Consciousness, and Consciousness is the root of all sorrow.—T.

‡ The sense of this verse seems to be this: if all things rest on Consciousness which is an attribute of Ignorance or Delusion, why then this uniformity instead of the irregularity that characterises all perceptions in dreams? The answer is that the uniformity is the result of past acts, of acts which are due to Consciousness. These produce uniformity of perceptions even as time, subject to its own laws, produces the phenomena of the seasons with uniformity.—T.

Darkness and is born of Ignorance. To the three attributes of Goodness, Passion, and Darkness are attached all the joys and sorrows (of creatures).[21] Listen now to those consequences that spring from the attributes of Goodness, Passion, and Darkness. Contentment, the satisfaction that arises from joy, certainty, intelligence, and memory,—these are the consequences born of the attribute of Goodness. I shall now mention the consequences of Passion and Darkness.[22] Desire, wrath, error, cupidity, stupifaction, fear, and fatigue, belong to the attribute of Passion. Cheerlessness, grief, discontent, vanity, pride, and wickedness, all belong to Darkness.[23] Examining the gravity or lightness of these and other faults that dwell in the Soul, one should reflect upon each of them one after another (for ascertaining which of them exist, which have become strong or weak, which have been driven off, and which remain).'[24]

"Yudhishthira said,—'What faults are abandoned by persons desirous of Emancipation? What are those that are weakened by them? What are the faults that come repeatedly (and are, therefore, incapable of being got rid of)? What, again, are regarded as weak, through stupifaction, (and, therefore, as permissible)?[25] What, indeed, are those faults upon whose strength and weakness a wise man should reflect with the aid of intelligence and of reasons? I have doubts upon these subjects. Discourse to me on these, O grandsire!'[26]

"Bhishma said,—'A person of pure Soul, by extracting all his faults by their roots, succeeds in obtaining Emancipation. As an axe made of steel cuts a steel chain (and accomplishing the act becomes broken itself), after the same manner, a person of cleansed Soul, destroying all the faults that spring from Darkness and that are born with the Soul (when it is reborn), succeeds in dissolving his connection with the body (and attaining Emancipation).*[27] The qualities having

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* I have expanded the last line for bringing out the meaning of the word *naçyati* clearly. Of course, I follow Nilakantha's explanation of the simile.—T.

their origin in Passion, those that spring from Darkness, and those stainless ones characterised by purity, (*viz.*, those included under the quality of Goodness), constitute as it were the seed from which all embodied creatures have grown. Amongst these, the attribute of Goodness alone is the cause through which persons of cleansed Souls succeed in attaining to Emancipation.[28] A person of cleansed soul, therefore, should abandon all the qualities born of Passion and Darkness. Then again when the quality of Goodness becomes freed from those of Passion and Darkness, it becomes more resplendent still.[29] Some say that sacrifices and other acts performed with the aid of *mantras*, and which certainly contribute to the purification of the Soul, are evil or cruel acts. (This view is not correct.) On the other hand, those acts are the chief means for dissociating the Soul from all worldly attachments, and for the observance of the religion of tranquillity.[30] Through the influence of the qualities born of Passion, all unrighteous acts are performed, and all acts fraught with earthly purposes as also all such acts as spring from desire are accomplished.[31] Through qualities born of Darkness, one does all acts fraught with cupidity and springing from wrath. In consequence of the attribute of Darkness, one embraces sleep and procrastination and becomes addicted to all acts of cruelty and carnal pleasure.[32] That person, however, who, possessed of faith and scriptural knowledge, is observant of the attribute of Goodness, attends only to all good things and becomes endued with (moral) beauty and a soul free from every taint.' "[33]

SECTION CCXIII.

"Bhishma said,—'From the attribute of Passion arises delusion or loss of judgment. From the attribute of Darkness, O bull of Bharata's race, arise wrath and cupidity and fear and pride. When all these are destroyed, one becomes pure.[1] By obtaining purity, a person succeeds in arriving at the knowledge of the Supreme Soul which is resplendent with effulgence, incapable of deterioration, without change,

pervading all things, having the unmanifest for his refuge, and the foremost of all the deities.[2] Invested in His *māyā*, men fall away from knowledge and become senseless, and in consequence of their knowledge being darkened, yield to wrath.*[3] From wrath, they become subject to desire. From desire spring cupidity and delusion and vanity and pride and selfishness. From such selfishness proceed various kinds of acts.†[4] From acts spring diverse bonds of affection and from those bonds of affection springs sorrow or misery and from acts fraught with joy and sorrow proceeds the liability to birth and death.‡[5] In consequence of the obligation of birth, the liability is incurred of a residence within the womb, due to the union of vital seed and blood. That residence is defiled with excreta and urine and phlegm, and always fouled with blood that is generated there.[6] Overwhelmed by thirst, the Chit-Soul becomes bound by wrath and the rest that have been enumerated above. It seeks, however, to escape those evils. In respect of this, women must be regarded as instruments which set the stream of Creation agoing.[7] By their nature, women are *Kshetra*, and men are *Kshetrajna* in respect of attributes. For this reason, persons of wisdom should not pursue women in especial (among other objects of the world).$[8] Indeed, women are like frightful *mantra-*

* In the *Crutis* it is said that *Brahma* has two attributes, Vidyā (Knowledge), and Avidyā (Ignorance) with Māyā (delusion). It is in consequence of this Māyā that *chit-souls* or *jivas* become attached to worldly things. It is in consequence of this Māya that persons, even when they understand that all is nought, cannot totally dissociate themselves from them.—T.

† *Māna* is explained by the commentator as worship of one's own self ; *Darpa* is freedom from all restraints ; and *Ahankāra* is a complete disregard of others and centering all thoughts on one's own self. Here *Ahankāra* is *not* Consciousness.—T.

‡ *Kritalakshanāh* is explained by the commentator as *Kritaswikārāh*.—T.

$ The force of the simile lies in this: *Prakriti* binds *Kshetrajna* or the Soul and obliges it to take birth, &c. Women are *Prakriti*, men are Souls. As the Soul should seek to avoid the contact of *Prakriti* and strive for emancipation, even so should men seek to avoid women. It should be added that women, in almost all the dialects of India

powers. They stupify persons reft of wisdom. They are sunk in the attribute of Passion. They are the eternal embodiment of the senses.*[9] In consequence of the keen desire that men entertain for women, offspring proceed from them, due to (the action of) the vital seed. As one casts off from one's body such vermin as take their birth there but as are not on that account any part of oneself, even so should one cast off those vermin of one's body that are called children, who, though regarded as one's own, are not one's own in reality.[10] From the vital seed as from sweat (and other filth) creatures spring from the body, influenced by the acts of previous lives or in the course of nature. Therefore, one possessed of wisdom should feel no regard for them.†[11] The attribute of Passion rests on that of Darkness. The attribute of Goodness, again, rests on that of Passion. Darkness which is unmanifest overspreads itself on Knowledge, and causes the phenomena of Intelligence and Conciousness.‡[12] That knowledge possessing the attributes

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derived from Sanskrit, are commonly called *Prakriti* or symbols of *Prakriti*, thus illustrating the extraordinary popularity of the philosophical doctrine about *Prakriti* and *Purusha*.—T.

* *Kritya* is *mantra*-power or the efficacy of *Atharvan* rites. What is said here is that women are as frightful as *Atharvan* rites which can bring destruction upon even unseen foes. *Rajasi antarhitāh* means that they are sunk so completely in that attribute as to become invisible, *i. e.*, competely enveloped by that attribute.—T.

† The sense is this : parasitical vermin spring from sweat and other filth emited by the body. Children spring from the vital seed. In the former case, it is *Swabhāva* (nature) that supplies the active energy. In the latter, the undying influence of previous acts and propensities supply the active force. One's offspring, therefore, are like the parasitical vermin on one's body. Wisdom should teach disregard or indifference for either.—T.

‡ This is a repetition of what has been asserted in various forms before. *Rajas* (passion) is the cause of *Pravritti* or propensity for acts. *Sattwa* (goodness) is enlightenment or the higher aspirations that lead to *Brahma*. Both rest on *Tamas* (Darkness), the first immediately, the last mediately. *Chit* or *Jiva* is pure Knowledge. When overtaken by *Tamas* or *Avyakta*, it becomes clothed with that existence which is

of Intelligence and Conciousness has been said to be the seed of embodied Souls. That, again, which is the seed of such knowledge is called the *Jiva* (or *Chit*-Soul).* In consequence of acts and the virtue of time, the Soul goes through birth and repeated rounds of rebirth.[13] As in a dream the Soul sports as if invested with a body which, of course, is due to the action of the mind, after the same manner, it obtains in the mother's womb a body in consequence of attributes and propensities having (past) acts for their origin.[14] Whatever senses, while it is there, are awakened by past acts as the operating cause, become generated in Consciousness in consequence of the mind co-existing with attachments.†[15] In consequence of the past thoughts of sound that are awakened in it, the Soul, subjected to such influences, receives the organ of hearing. Similarly, from attachment to forms, its eye is produced, and from its longing after scent its organ of smelling.[16] From thoughts of touch it acquires the skin. In the same way the fivefold breaths are acquired by it, *viz.*, *Prāna Apāna, Vyāna, Udāna,* and *Samāna,* which contribute to keep the body agoing.[17] Encased in body with all limbs fully developed in consequence (as shown above) of past acts, the

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called life or which we realise in the world, the conditions of that life being Consciousness and Intelligence.—T.

* The *Chit* or Soul is all Knowledge. When overspread with Ignorance or Darkness, it becomes manifested by Intelligence and Consciousness, *i. e.*, assumes a form or body. Knowledge overspread by Darkness, therefore, or Knowledge with the attributes of Intelligence and Consciousness, is the cause of *Chit* or Soul or *Jiva* assuming a body. Such knowledge, therefore, is called the *seed* of the body. Then, again, the *tadvijam* (the second expression), *i. e*, the foundation on which knowledge overspread by ignorance (or knowledge with the attributes of intelligence and consciousness) rests, is, of course, pure Knowledge or *chit* or *jiva* or Soul as it existed before life. It is only another form of repeating a statement made several times before. Both the vernacular translators have misunderstood the last half of the second line.—T.

† The meaning, of course, is that while in the mother's womb, the Soul remembers the acts of past lives, and those acts influence and determine the growth of its senses as also the character it will display in its new life.—T.

Soul takes birth, with sorrow, both physical and mental, in the beginning, middle, and end.[18] It should be known that sorrow springs from the very fact of acceptance of body (in the womb). It increases with the idea of Self. From renunciation of these (attachments which are the cause of birth), sorrow meets with an end. He that is conversant with sorrow's end attains to Emancipation.*[19] Both the origin and the destruction of the senses rest in the attribute of Passion. The man of wisdom should act with proper scrutiny with the aid of the eye constituted by the scriptures.†[20] The senses of knowledge, even if they succeed in earning all their objects, never succeed in overwhelming the man that is without thirst. The embodied Soul, by making its senses weak, escapes the obligation of rebirth.‡"[21]

SECTION CCXIV.

"Bhishma said,—'I shall now tell thee what the means are (for conquering the senses) as seen with the eye of the scriptures. A person, O king, will attain to the highest end by the help of such knowledge and by framing his conduct accordingly.[1] Amongst all living creatures man is said to be the foremost. Among men, those that are regenerate have been called the foremost ; and amongst the regenerate,

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* I do not follow Nilakantha in his grammatical exposition of the second line. That exposition seems to be very farfetched. Besides, *tebhyah tyāgāt* for *teshām tyāgāt* is no violence to grammar, the use of the ablative in this sense not being unfrequent in these writings.—T.

† Women have before (*vide* verse 9 of this section) been said to be the embodiment of the senses and as *antarhitāh* in *Rajas* or Passion. The senses, therefore, are, it is concluded here, originated in *Rajas*. By the destruction, again, of *Rajas*, they may be destroyed. What is wanted, therefore, is the conquest of *Rajas* or Passion. This may be effected with the aid of the eye whose vision has been sharpened by scriptural knowledge.—T.

‡ After *indriyārthān*, as explained by the commentator, *prāpyāpi* is understood. There are two classes of *indriyas*, *viz*, those of knowledge and those for the performance of acts. *Escapes the obligation of rebirth*, *i. e.*, attains to Emancipation.—T.

they that are conversant with the Vedas.[2] These last are regarded as the souls of all living creatures. Indeed, those Brāhmanas that are conversant with the Vedas are regarded as all-seeing and omniscient. They are persons who have become conversant with *Brahma*.[3] As a blind man, without a guide, encounters many difficulties on a road, so has a person destitute of knowledge to encounter many obstacles in the world. For this reason those that are possessed of knowledge are regarded as superior to the rest.[4] Those that are desirous of acquiring virtue practise diverse kinds of rites according to the dictates of the scriptures. They do not, however, succeed in attaining to Emancipation, all that they gain being those good qualities of which I shall presently speak.*[5] Purity of speech, of body, and of mind, forgiveness, truth, steadiness, and intelligence,—these good qualities are displayed by righteous persons observant of both kinds of religion.[6] That which is called *Brahmacharyya* (religion of abstention or *yoga*) is regarded as the means of attaining to *Brahma*. That is the foremost of all religions. It is by the practice of that religion that one obtains the highest end (*viz.*, Emancipation).[7] *Brahmacharyya* is divested of all connection with the five vital breaths, mind, understanding, the five senses of perception, and the five senses of action. It is on that account free from all the perceptions that the senses give. It is heard only as a word, and its form, without being seen, can only be conceived.[8] It is a state of existence depending only on the mind. It is free from all connection with the senses. That sinless state should be attained to by the understanding alone.[9] He that practises it duly attains to *Brahma*; he that practises it half and half, attains to the

* *Arthasāmanyam* is explained by Nilakantha as *phalasāmyam Mokshākhyam niratiçayam.* The Burdwan translator, while using the very words of the commentator, mistranslates this verse. The speaker desires to show the difference between the religion of *Pravritti* or acts and that of *Nivritti* or abstention from acts. Those that follow the former cannot attain to Emancipation. What they gain are certain good qualities mentioned in the next verse, which, however, are equally gained by the followers of the religion of *Nivritti*.—T.

condition of the gods; while he that practises it indifferently, takes birth among Brāhmanas and possessed of learning attains to eminence.[10] *Brahmacharyya* is exceedingly difficult to practise. Listen now to the means (by which one may practise it). That regenerate person who betakes himself to it should subdue the quality of Passion as soon as it begins to manifest itself or as soon as it begins to be powerful.[11] One that has betaken oneself to that vow should not speak with women. He should never cast his eyes on an undressed woman. The sight of women, under even indifferent circumstances, fills all weak-minded men with Passion.[12] If a person (while observing this vow) feels a desire for woman rising in his heart, he should (as an expiation) observe the vow called *Krichcchra* and also pass three days in water.* If desire is entertained in course of a dream, one should, diving in water, mentally repeat for three times the three *Riks* by Aghamarshana.†[13] That wise man who has betaken himself to the practice of this vow should, with an extended and enlightened mind, burn the sins in his mind which are all due to the quality of Passion.[14] As the duct that bears away the refuse of the body is very closely connected with the body, even so the embodied Soul is very closely connected with the body that confines it.[15] The different kinds of juices, passing through the network of arteries, nourish men's wind and bile and phlegm, blood and skin and flesh, intestines and bones and marrow, and the whole body.[16] Know that there are ten principal ducts. These assist the functions of the five senses. From those ten branch out thousands of other ducts that are minuter in form.[17] Like rivers filling the ocean at the proper season, all these ducts, containing juices, nourish the body.[18] Leading to the heart there is a duct called *Manovaha*. It draws from every part

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* The vow of *Krichcchra* consists of certain fasts. *Pass three days in water*, *i. e.*, stand in a tank or stream with water up to the chin.—T.

† The three *Riks* begin with *Ritancha Satyancha &c.* Every Brāhmana who knows his morning and evening prayers knows these three *Riks* well.—T.

of the human body the vital seed which is born of desire.[19] Numerous other ducts branching out from that principal one extend into every part of the body and bearing the element of heat cause the sense of vision (and the rest).[20] As the butter that lies within milk is churned up by churning rods, even so the desires that are generated in the mind (by the sight or thought of women) draw together the vital seed that lies within the body.[21] In the midst of even our dreams passion having birth in imagination assails the mind, with the result that the duct already named, *viz.*, *Manovahā*, throws out the vital seed born of desire.[22] The great and divine *Rishi* Atri is well conversant with the subject of the generation of the vital seed. The juices that are yeilded by food, the duct called *Manovaha*, and the desire that is born of imagination,—these three are the causes that originate the vital seed which has Indra for its presiding deity. The passion that aids in the emission of this fluid is, therefore, called *Indriya*.[23] Those persons who know that the course of vital seed is the cause of (that sinful state of things called) intermixture of castes, are men of restrained passions. Their sins are regarded to have been burnt off, and they are never subjected to rebirth.[24] He that betakes himself to action simply for the purpose of sustaining his body, reducing with the aid of the mind the (three) attributes (of Goodness, Passion, and Darkness) into a state of uniformity, and brings at his last moments the vital breaths to the duct called *Manovaha*, escapes the obligation of rebirth.*[25] The Mind is sure

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* "With the aid of the mind" means *yoga*. *Dehakarmā* means one whose acts are undertaken only for the purpose of sustaining the body, *i. e.*, one who does no act that is not strictly necessary for supporting life; hence, as the commentator explains, one who is free from all propensities leading to external objects. *Manovaham prānān nudan*, *i. e.*, bringing or sending the vital breaths to the duct called *Manovaha* or *Sushumnā*. Though a physical act, its accomplishment becomes possible only by a long course of penances consisting in the withdrawal of the mind from external objects. "Reducing the (three) attributes to a state of uniformity," as explained by the commentator, means "arriving at "Nirvikalpa," *i. e.*, at that state of knowledge which is independent of the senses.—T.

to gain Knowledge. It is the Mind that takes the form of all things. The minds of all high-souled persons, attaining to success through meditation, become freed from desire, eternal, and luminous.*[26] Therefore, for destroying the mind (as mind), one should do only sinless deeds, and freeing oneself from the attributes of Passion and Darkness, one is sure to attain to an end that is very desirable.†[27] Knowledge (ordinarily) acquired in younger days becomes weakened with decrepitude. A person, however, of ripe understanding succeeds, through the auspicious effects of past lives, in destroying his desires.‡[28] Such a person, by transcending the bonds of the body and the senses like a traveller crossing a path full of obstacles, and transgressing all faults he sees, succeeds in tasting the nectar (of Emancipation).' "[29]

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* The Knowledge here spoken of is that knowledge which is independent of the senses. What the speaker says is that such Knowledge is no myth but is sure to arise. When it arises, its possessor comes to know that the external world, &c., is only the mind transformed, like the sights seen and sounds heard and thoughts cherished in a dream. In the second line the results of that knowledge are declared. The mind of a Mahātmā is *mantra-siddha*, *i. e.*, has won success by the meditation of the initial *mantra* or *om*; it is *nitya*, *i. e.*, eternal, meaning probably that though the result of *Māyā* or *Avidyā*, it is no longer subject to rebirth; it is *virajas*, *i. e.*, free from desire and passion; and lastly it is *Jyotishmat* or luminous, meaning Omniscient and Omnipotent. The commentator cites a passage from Vaçishtha's treatise on *yoga* which declares the same results as consequent on the attainment of Knowledge. It is, of course, implied that in attaining to such a state, the mind as mind must be destroyed or merged into the Soul, and the Soul, with knowledge only for its attribute, must exist. In the previous verse emancipation after death has been spoken of. In this, *jivanmukti* or emancipation in life is referred to.—T.

† "Freeing oneself from the attributes of Passion and Darkness," *i. e.*, by practising the religion of abstention from acts.—T.

‡ *Ādatte* from *dā* meaning to cut or destroy. *Mānasamvalam*, as explained by the commentator, is *sankalpam*, *i. e.*, desires or purposes. The man of ripe understanding, by doing this, attains to that knowledge which is not subject to decay with age. Hence, such knowledge is superior to knowledge acquired in the ordinary way.—T.

SECTION CCXV.

"Bhishma said,—'Living creatures, by being attached to objects of the senses which are always fraught with evil, become helpless. Those high-souled persons, however, who are not attached to them, attain to the highest end.[1] The man of intelligence, beholding the world overwhelmed with the evils constituted by birth, death, decrepitude, sorrow, disease, and anxieties, should exert for the attainment of Emancipation.[2] He should be pure in speech, thought, and body; he should be free from pride. Of tranquil soul and possessed of knowledge, he should lead a life of mendicancy, and pursue happiness without being attached to any worldly object.[3] Again, if attachment be seen to possess the mind in consequence of compassion to creatures, he should, seeing that the universe is the result of acts, show indifference in respect of compassion itself.*[4] Whatever good acts are performed, or whatever sin (is perpetrated), the doer tastes the consequences. Hence, one should, in speech, thought, and deed, do only acts that are good.†[5] He succeeds in obtaining happiness who practises abstention from injuring (others), truthfulness of speech, honesty towards all creatures, and forgiveness, and who is never heedless.[6] Hence one, exercising one's intelligence, should dispose one's mind, after training it, on peace towards all creatures.‡[7] That man who

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* Compassion may sometimes lead to excess of attachment, as in the case of Bharata towards his little deer. The universe is the result of acts because acts determine the character of the life the soul assumes. In the case of Bharata, he was obliged to take birth as a deer in his next life in consequence of all his thoughts in the previous life having been centred on a deer.—T.

† K. P. Singha wrongly translates this verse. *Tat* should be supplied before *açnute*; there is a redundant *vā* in the first line. The Burdwan translator renders it correctly.—T.

‡ The *budhi* here refered to is intelligence cleansed by scriptures. *Samāhitam manah* is, as explained by the commentator, mind freed from anger and malice, &c., *i. e.*, properly trained.—T.

regards the practice of the virtues enumerated above as the highest duty, as conducive to the happiness of all creatures, and as destructive of all kinds of sorrow, is possessed of the highest knowledge, and succeeds in obtaining happiness. Hence (as already said), one should, exercising one's intelligence, dispose one's mind, after training it, on peace towards all creatures.[8] One should never think of doing evil to others. One should not covet what is far above one's power to attain. One should not turn one's thoughts towards objects that are non-existent. One should, on the other hand, direct one's mind towards knowledge by such persistent efforts as are sure to succeed.*[9] With the aid of the declarations of the *Çrutis* and of persistent efforts calculated to bring success, that Knowledge is sure to flow. One that is desirous of saying good words or observing a religion that is refined of all dross,[10] should utter only truth that is not fraught with any malice or censure. One that is possessed of a sound heart should utter words that are not fraught with dishonesty, that are not harsh, that are not cruel, that are not evil, and that are not characterised by garrulity. The universe is bound in speech. If disposed to renunciation (of all worldly objects) then should one proclaim,†[11-12] with a mind fraught with humility and a cleansed understanding, one's own evil acts.‡ He who betakes himself to action, impelled thereto by propensities fraught with the attribute of Passion,[13] obtains

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* "One should not covet *&c.*," like kingdoms and thrones in the case of ordinary men. "Non-existent objects," such as sons and wives that are dead or that are unborn or unwed.—T.

† *Samsāra*, as explained by the commentator, means both this and the other world. It is bound in speech in this sense, *viz.*, that whatever is spoken is never destroyed and affects permanently both the speaker and the listener, so that not only in one life, but in the infinite course of lives, the speaker will be affected for good or for evil by the words that escape his lips. This fully accords with the discovery of modern science, so eloquently and poetically enunciated by Babbage, of the indestructibility of force or energy when once applied. How appalling is the sanction (which is *not* a myth) under which evil-speaking is forbidden !—T.

‡ Such self-disclosure destroys the effects of those acts and prevents their recurrence.—T.

much misery in this world and at last sinks into hell. One should, therefore, practise self-restraint in body, speech, and mind.[14] Ignorant persons bearing the burdens of the world are like robbers laden with their booty of straggling sheep (secreted from herds taken out for pasture). The latter are always regardful of roads that are unfavorable to them (owing to the presence of the king's watch).*[15] Indeed, as robbers have to throw away their spoil if they wish for safety, even so should a person cast off all acts dictated by Passion and Darkness if he is to obtain felicity.[16] Without doubt, a person that is without desire, free from the bonds of the world, contented to live in solitude, abstemious in diet, devoted to penances, and with senses under control,[17] that has burnt all his sorrows by (the acquisition of) knowledge, that takes a pleasure in practising all the particulars of *yoga* discipline, and that has a cleansed soul, succeeds, in consequence of his mind being withdrawn into itself, in attaining to *Brahma* or Emancipation.†[18] One endued with patience and a cleansed soul should, without doubt, control one's understanding. With the understanding (thus disciplined), one should next control one's mind, and then with the mind overpower the objects of the senses.[19] Upon the mind being thus brought under control and the senses being all subdued, the senses will become luminous and gladly enter into *Brahma*.[20] When one's senses are withdrawn into the mind, the result that occurs is that *Brahma* becomes manifested in it. Indeed, when the senses are destroyed, and the soul returns to the attribute of pure existence, it comes to be regarded as transformed into *Brahma*.[21] Then again, one should never make a display of one's *yoga* power. On the other hand, one should always exert to restrain one's senses by practising the rules of *yoga*. Indeed,

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* Robbers laden with booty are always in danger of seizure. Even so unintelligent men bearing the burdens of life are always liable to destruction.—T.

† *Nishprachārena* means *Niruddhena* as explained by the commentator.—T.

one engaged in the practice of *yoga* rules should do all those acts by which one's conduct and disposition may become pure.*[22] (Without making one's *yoga* powers the means of one's subsistence) one should rather live upon broken grains of corn, ripe beans, dry cakes of seeds from which the oil has been pressed out, potherbs, half-ripe barley, flour of fried pulses, fruits, and roots, obtained in alms.†[23] Reflecting upon the characteristics of time and place, one should according to one's inclinations observe, after proper examination, vows and rules about fasts.[24] One should not suspend an observance that has been begun. Like one slowly creating a fire, one should gradually extend an act that is prompted by knowledge. By doing so, *Brahma* gradually shines in one like the Sun.[25] The Ignorance which has Knowledge for its resting ground, extends its influence over all the three states (of waking, dreaming, and dreamless slumber). The Knowledge, again, that follows the Understanding, is assailed by Ignorance.‡[26] The evil-hearted person fails to obtain a knowledge of the Soul in consequence of taking it as united with the three states although in reality it transcends them all. When, however, he succeeds in apprehending the limits under

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* I adopt the reading *prakāçeta* and the interpretation that Nilakantha puts upon it.—T.

† K. P. Singha translates these words very carelessly. The Burdwan translator, by following the commentator closely, has produced a correct version. *Kulmàsha* means ripe grains or seeds of the Phaselous radiatus. *Pinyāka* is the cake of mustard seeds or sesamum after the oil has been pressed out. *Yāvaka* means unripe barley, or, as the commentator explains, raw barley powdered and boiled in hot water.—T.

‡ What is meant by the first line of the verse is this. The Soul had, before the creation, only Knowledge for its attribute. When Ignorance or Delusion, proceeding from Supreme *Brahma*, took possession of it, the Soul became an ordinary creature, *i. e.*, consciousness, mind, &c., resulted. This Ignorance, therefore, established itself upon Knowledge and transformed the original character of the Soul. What is stated in the second line is that ordinary knowledge which follows the lead of the understanding is affected by ignorance, the result of which is that the Soul takes those things that really spring from itself to be things different from itself and possessing an independent existence.—T.

which the two, *viz.*, union with the three states and separation from them, are manifested, it is then that he becomes divested of attachment and attains to Emancipation.[27] When such an apprehension has been attained, one transcends the effects of age, rises superior to the consequences of decrepitude and death, and obtains *Brahma* which is eternal, deathless, immutable, and undeteriorating.' "[28]

SECTION CCXVI.

"Bhishma said,—'The *yogin* who wishes to always practise sinless *Brahmacharyya* and who is impressed with the faults attaching to dreams, should, with his whole heart, seek to abandon sleep.[1] In dreams, the embodied soul, affected by the attributes of Passion and Darkness, seems to become possessed of another body and move and act influenced by desire.*[2] In consequence of application for the acquisition of knowledge and of continued reflection and recapitulation, the *yogin* remains always awake. Indeed, the *yogin* can keep himself continually awake by devoting himself to knowledge.[3] On this topic it has been asked what is this state in which the embodied creature thinks himself surrounded by and engaged in objects and acts? True it is that the embodied being, with its senses really suspended, still thinks itself to be possessed of body with all the senses of knowledge and of action.[4] As regards the question started, it is said that that master of *yoga*, named Hari, comprehends truly how it happens. The great *Rishis* say that the explanation offered by Hari is correct and consistent with reason.[5] The learned say that it is in consequence of the senses being worn out with fatigue, dreams are experienced by all creatures. (Though the senses are suspended) the mind, however, never disappears (or becomes inactive) and hence arise dreams. This

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* The correct reading, I apprehend, is *upagatasprihah* and not *apagatasprihah*. Nilakantha is silent. All that he says is that the first verse has reference to *yogins*, the second to *yogins* and non-*yogins* alike. Both the vernacular translators adhere to *apagatasprihah*.—T.

is said by all to be their noted cause.[6] As the imaginings of a person that is awake and engaged in acts, are due only to the creative power of the mind, after the same manner the impressions in a dream appertain only to the mind.[7] A person with desire and attachment obtains those imaginings (in dreams) based upon the impressions of countless lives in the past. Nothing that impresses the mind once is ever lost, and the Soul being cognisant of all those impressions causes them to come forth from obscurity.*[8] Whichever among the three attributes of Goodness, Passion, and Darkness is brought about by the influence of past acts and by whichever amongst them the mind is affected for the time being in whatever way, the elements (in their subtile forms) display or indicate accordingly (in the way of images).†[9] After images have thus been produced, the particular attribute of Goodness or Passion or Darkness that may have been brought by past acts rises in the mind and conduces to its last result, *viz.*, happiness or misery.[10] Those images having wind, bile, and phlegm for their chief causes, which men apprehend through ignorance and in consequence of propensities fraught with Passion and Darkness, cannot, it has been said, be

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* I expand verse 8 a little for giving its meaning more clearly than a literal version would yield. All the impressions, it is said here, in dreams, are due either to the impressions of this life or those received by the mind in the countless lives through which it has passed. All those impressions, again, are well known to the Soul though memory may not retain them. Their reappearance in dreams is due to the action of the Soul which calls them up from the obscurity in which they are concealed. Avicena's theory of nothing being ever lost that is once acquired by the mind and the recollection of a past impression being due to a sudden irradiation of the divine light, was, it seems, borrowed from Hindu philosophy.—T.

† The sense is this: a particular attribute among the three, *viz.*, Goodness or Passion or Darkness, is brought to the mind by the influence of past acts of either this or any previous life. That attribute immediately affects the mind in a definite way. The result of this is that the elements in their subtile forms actually produce the images that correspond with or appertain to the affecting attribute and the manner in which it affects the mind.—T.

easily discarded.*[11] Whatever objects again a person perceives in the mind (while wakeful) through the senses in a state of perspicacity are apprehended by the mind in dreams while the senses are obscured in respect of their functions.†[12] The Mind exists unobstructedly in all things. This is due to the nature of the Soul. The Soul should be comprehended. All the elements and the objects they compose exist in the Soul.‡[13] In the state called dreamless slumber (*sushupti*), the manifest human body which, of course, is the door of dreams, disappears in the mind. Occupying the body the mind enters the Soul which is unmanifest and upon which all existent and non-existent things depend, and becomes transformed into a wakeful witness with certainty of apprehension. Thus dwelling in pure Consciousness which is the soul of all things, it is regarded by the learned as transcending both Consciousness and all things in the universe.$[14] That *yogin* who in consequence of desire covets any of the divine attributes (of Knowledge or Renunciation, &c.,) should

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* Nothing less than *yoga* can discard or destroy them, for they really spring from desires generated by past acts.—T.

† The Bombay reading *Manohrishyan* is better.—T.

‡ Both the external and the internal worlds are due to Consciousness, which, in its turn, arises from delusion affecting the Soul. That which is called the Mind is only a product of the Soul. The world both external and internal, is only the result of Mind as explained in previous sections. Hence the Mind exists in all things. What is meant by all things existing in the Soul is that the Soul is omniscient and he who succeeds in knowing the Soul wins omniscience.—T.

$ The body is called the door of dreams because the body is the result of past acts, and dreams cannot take place till the Soul, through past acts, becomes encased in a body. What is meant by the body disappearing in the mind is that in dreamless slumber the mind no longer retains any apprehension of the body. The body being thus lost in the mind, the mind (with the body lost in it) enters the Soul, or becomes withdrawn into it. *Nidarçanam* is explained as *Nischitadarçanam Sākshirupam.* The sense of the verse is that in dreamless slumber the senses are withdrawn into the mind; the mind becomes withdrawn into the Soul. It is the Soul alone that then lives in its state of original purity, consciousness and all things which proceed from it disappearing at the time.—T.

regard a pure mind to be identical with the object of his desire. All things rest in a pure mind or soul.*[15] This is the result attained to by one who is engaged in penances. That *yogin*, however, who has crossed Darkness or ignorance, becomes possessed of transcending effulgence. When Darkness or ignorance has been transcended, the embodied Soul becomes Supreme *Brahma*, the cause of the universe.†[16] The deities have penances and Vedic rites. Darkness (or pride and cruelty), which is destructive of the former, has been adopted by the *Asuras*. This, *viz.*, *Brahma*, which has been said to have Knowledge only for its attribute, is difficult of attainment by either the deities or the *Asuras*.[17] It should be known that the qualities of Goodness, Passion, and Darkness belong to the deities and the *Asuras*. Goodness is the attribute of the deities; while the two others belong to the *Asuras*.[18] *Brahma* transcends all those attributes. It is pure Knowledge. It is Deathlessness. It is pure effulgence. It is undeteriorating. Those persons of cleansed souls who know *Brahma* attain to the highest end.[19] One having knowledge for one's eye can say this much with the aid of reason and analogy. *Brahma* which is indestructible can be comprehended by only withdrawing the senses and the mind (from external objects into the soul itself).' "‡[20]

SECTION CCXVII.

"Bhishma said,—'He cannot be said to know *Brahma* who does not know the four topics (*viz.*, dreams, dreamless slumber, *Brahma* as indicated by attributes, and *Brahma* as

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* *I. e.*, the mind becoming pure, he gains omniscience and omnipotence.—T.

† The Burdwan translator, using the very words of Nilakantha, jumbles them wrongly together and makes utter nonsense of both the original and the gloss.—T.

‡ *Brahma* cannot, as the commentator properly explains, be seized like a creature by the horns. All that one can do is to explain its nature by reason and analogy. It can be comprehended only in the way indicated, *i. e.*, by *Pratyāhāra*.—T.

transcending all attributes), as also what is Manifest (*viz.*, the body), and what is Unmanifest (the chit-soul), which the great *Rishi* (Nārāyana) has described as *Tattwam.**[1] That which is manifest should be known as liable to death. That which is unmanifest (*viz.*, the chit-soul) should be known as transcending death. The *Rishi* Nārāyana has described the religion of *Pravritti.*[2] Upon that rests the whole universe with its mobile and immobile creatures. The religion of *Nivritti* again leads to the unmanifest and eternal *Brahma.*†[3] The Creator (Brahman) has described the religion of *Pravritti. Pravritti* implies rebirth or return. *Nivritti*, on the other hand, implies the highest end.[4] The ascetic who desires to discriminate with exactitude between good and evil, who is always bent on understanding the nature of the Soul, and who devotes himself to the religion of *Nivritti*, attains to that high end.‡[5] One desirous of accomplishing this, should know both the Unmanifest and *Purusha* of which I shall speak presently. That, again, which is different from both the Unmanifest and *Purusha*, and which transcends them both,[6] and which is distinguished from all beings, should be particularly viewed by one possessed of intelligence.¶ Both *Prakriti* and *Purusha* are without

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* The commentator thinks that the *Rishi* alluded to in this verse is Nārāyana, the companion and friend of Nara, both of whom had their retreat on the heights of Vadari where Vyāsa afterwards settled himself. *Tattwa* here does not, the commentator thinks, mean a topic of discourse but that which exists in original purity and does not take its color or form from the mind. *Anāropitam rupam yasya tat.*—T.

† The religion of *Pravritti* consists of acts. It cannot liberate one from rebirth. The whole chain of existences, being the result of acts, rests upon the religion of *Pravritti.* The religion of *Nivritti*, on the other hand, or abstention from acts, leads to Emancipation or *Brahma.*—T.

‡ *Nidarçarkah* is explained by the commentator as equivalent to *drashtum ichchan.*—T.

¶ *Avyakta* or Unmanifest is *Prakriti* or primordial matter both gross and subtile. That which transcends both *Prakriti* and *Purusha* is, of course, the Supreme Soul or *Brahma. Viçesham* is explained by the commentator as 'distinguished from everything else by its attributes.'—T.

beginning and without end. Both are incapable of being known by their likes.[7] Both are eternal and indestructible. Both are greater than the greatest (of beings). In these they are similar. There are points of dissimilarity again between them. (Of these I shall speak presently).[8] *Prakriti* is fraught with the three attributes (of Goodness, Passion, and Darkness). It is also engaged in creation. The true attributes of *Kshetrajna* (*Purusha* or the Soul) should be known to be different.*[9] *Purusha* is the apprehender of all the transformations of *Prakriti* (but cannot be apprehended himself.) He transcends (in respect of his original nature) all attributes. As regards *Purusha* and the Supreme Soul again, both of them are incomprehensible. In consequence again of both of them being without attributes by which they can be distinguished, both are highly distinguished from all else.†[10] A turbaned person has his head circled with three folds of a piece of cloth. (The person, however, is not identical with the turban he wears).[11] After the same manner the embodied Soul is invested with the three attributes of Goodness, Passion, and Darkness. But though thus invested, the Soul is not identical with those attributes.[12] Hence these four topics, which are covered by these fourfold considerations, should be understood.‡ One who understands all this is never stupified when one has to draw conclusions (in respect of all subjects of enquiry).[13] He that is desirous of attaining to high prosperity should become pure in mind, and betaking himself to austere practices in respect of the body and the senses, should devote himself to *yogá* without desire of fruits.[14] The

* *I. e.*, as the commentator explains, *Purusha* is non-creating and transcends the three attributes.—T.

† *Asamhataú* is explained by the commentator as *atyantaviviktau*. *Purushau* implies the two *Purushas*, *i. e.*, the Chit-Soul and the Supreme Soul.—T.

‡ The four topics are these: the points of resemblance between Prakriti and Purusha; the points of difference between them: the points of resemblance between *Purusha* and *Içwara*; and the points of difference between them. The four considerations that cover these topics are absence of beginning and end, existence as *chit* and in animation, distinction from all other things, and the notion of activity.—T.

universe is pervaded by *yoga* power secretly circulating through every part of it and illumining it brightly. The sun and the moon shine with effulgence in the firmament of the heart in consequence of *yoga* power.[15] The result of *yoga* is Knowledge. *Yoga* is talked of very highly in the world.* Whatever acts are destructive of Passion and Darkness constitute *yoga* in respect of its real character.[16] *Brahmacharyya* and abstention from injury are said to constitute *yoga* of the body ; while restraining mind and speech properly are said to constitute *yoga* of the mind.[17] The food that is obtained in alms from regenerate persons conversant with the ritual is distinguished from all other food. By taking that food abstemiously, one's sins born of Passion begin to fade.[18] A *yogin* subsisting upon such food finds his senses gradually withdrawn from their objects. Hence, he should take only that measure of food which is strictly necessary for the support of his body.[19] (Another advice that may be offered is that) that knowledge which one obtains gradually by mind devoted to *yoga* should cheerfully be made one's own during one's last moments by a forcible stretch of power.†[20] The embodied Soul, when divested of *Rajas*, (does not immediately attain to Emancipation but) assumes a subtile form with all the senses of perception and moves about in space. When his mind becomes unaffected by acts, he, in consequence of such renunciation, (loses that subtile form and) becomes merged in *Prakriti*, (without, however, yet attaining to *Brahma* or Emancipation which transcends *Prakriti*).‡[21] After the destruction of this gross body, one who through absence of heedlessness escapes from all the three bodies (*viz.*,

* "Yoginastam prapaçyanti bhagavantam sanātanam"—even this is what people always say of *yoga* and *yogins*.—T.

† The commentator in a long note explains that what is really implied by this verse is that one should betake oneself to some sacred spot such a Kāçi for casting off one's life there. Death at Kāçi is sure to lead to Emancipation, for the theory is that Civa himself becomes the instructor and leads one to that high end.—T.

‡ 'When divested of *Rajas*,' *i. e.*, freed from the senses and the propensities derived from their indulgence.—T.

the gross, the subtile, and the *kārana*) succeeds in attaining to Emancipation.* The birth and death of creatures always depend upon the cause constituted by original Ignorance (or Avidyā).[22] When knowledge of *Brahma* arises, necessity no longer pursues the person. Those, however, that accept what is the reverse of truth (by believing that to be Self which is really not-Self) are men whose understandings are always taken up with the birth and death of all existent things. (Such people never dream even of Emancipation)†[23] Supporting their bodies by aid of patience, withdrawing their hearts (from all external objects) by the aid of their understanding, and withdrawing themselves from the world of senses, some *yogins* adore the senses in consequence of their subtility.‡[24] Some amongst them, with mind cleansed by *yoga*, proceeding according to (the stages indicated in) the scriptures and reaching the highest, succeed in knowing it by the aid of the understanding and dwell in that which is the highest and which without resting on any other thing rests

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* *Ādehāt* is explained by the commentator as *Dehapātāt*. *Dehāntāt* applies to the destruction of all the three bodies. By the destruction (after death) of the gross body is meant escape from the obligation of rebirth. The *kārana* body is a subtiler form of existence than the *Linga-çarira*: it is, of course, existence in *Prakriti* as mentioned in verse 21.—T.

† *Parapratyasarge* means on the rise of a knowledge of *Brahma*. *Niyati* is Necessity, in consequence of which *jiva* goes through an endless wheel of existences; *Bhāvāntaprabhavaprajnā* is *bhāvānāmantaprabhavayorevaprajnā yeshām*. The object of the verse is to show that such mistaken persons as take the body, the senses, &c., and all which are not-Self, to be Self, are always taken up with the idea that things die and are born, but that there is nothing like emancipation or a complete escape from rebirth.—T.

‡ 'By the aid of patience' is explained by the commentator as without leaving their seats and changing the *yoga* attitude, &c. 'Withdrawing themselves from the world of senses' means attaining to a state that is perfectly independent of the senses and, therefore, of all external objects. 'Adore the senses in consequence of their subtility,' as explained by the commentator, is thinking of *Prāna* and the *Indriyas* as Self or Soul. I do not understand how this amounts to the statement that such *yogins* attain to *Brahma*.—T.

on itself.*[25] Some worship *Brahma* in images. Some worship Him as existing with attributes. Some repeatedly realise the highest Divinity which has been described to be like a flash of lightning and which is again indestructible.†[26] Others who have burnt their sins by penances, attain to *Brahma* in the end. All these high-souled persons attain to the highest end.[27] With the eye of scripture one should observe the subtile attributes of these several forms, as distinguished by attributes, of *Brahma* that are (thus) worshipped by men. The *yogin* who has transcended the necessity of depending on the body, who has cast off all attachments, and whose mind is devoted to *yoga* abstraction, should be known as another instance of Infinity, as the Supreme Divinity, or as that which is Unmanifest.‡[28] They whose hearts are devoted to the acquisition of knowledge succeed first in freeing themselves from the world of mortals. Subsequently, by casting off attachments they partake of the nature of *Brahma* and at last attain to the highest end.[29]

"'Thus have persons conversant with the Vedas spoken of the religion that leads to the attainment of *Brahma*. They who follow that religion according to the measure of their respective knowledge all succeed in obtaining the highest end.[30] Even those persons who succeed in acquiring a knowledge that is incapable of being shaken (by the assaults of scepticism) and that makes its possessors free from attach-

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* 'Proceeding according to (the stages indicated in) the scriptures' alludes to the well-known verses in the *Gitā*, beginning with *Indriyebhyah parāhyarthā* &c. The several stages, as mentioned in those verses, are as follows: "Superior to the senses are their objects. Superior to the objects is the mind. Superior to the mind is the understanding. Superior to the understanding is the Soul. Superior to the Soul is the Unmanifest. Superior to the Unmanifest is *Purusha* (*Brahma*). There is nothing above *Purusha*." *Dehāntam* is explained as that which is superior to *Avyakta* or Unmanifest, hence *Brahma* or *Purusha*.—T.

† A flash of lightning repeatedly realised becomes a mass of blazing light. Perhaps this is intended by the speaker.—T.

‡ In the Bengal texts, verse 28 is a triplet. In the second line the correct reading is *Dehāntam*.—T.

ments of every kind, attain to various high regions after death and become emancipate according to the measure of their knowledge.[31] Those persons of pure hearts who have imbibed contentment from knowledge, and who have cast off all desires and attachments, gradually approach in respect of their nature nearer and nearer to *Brahma* which has the unmanifest for his attribute, which is divine, and without birth and death.[32] Realising that *Brahma* dwells in their Souls, they become themselves immutable and have never to return (to the Earth). Attaining to that supreme state which is indestructible and eternal, they exist in felicity.[33] The knowledge with respect to this world is even this: it exists (in the case of erring persons). It does not exist (in the case of those who have not been stupified by error). The whole universe, bound up in desire, is revolving like a wheel.[34] As the fibres of a lotus-stalk overspread themselves into every part of the stalk, after the same manner the fibres of desire, which have neither beginning nor end, spread themselves over every part of the body.[35] As a weaver drives his threads into a cloth by means of his shuttle, after the same manner the threads that constitute the fabric of the universe are woven by the shuttle of Desire.[36] He who properly knows transformations of *Prakriti*, *Prakriti* herself, and *Purusha*, becomes freed from Desire and attains to Emancipation.*[37] The divine *Rishi* Nārāyana, that refuge of the universe, for the sake of compassion towards all creatures, clearly promulgated these means for the acquisition of immortality.' "[38]

SECTION CCXVIII.

"Yudhishthira said,—'By following what conduct, O thou that art conversant with all courses of conduct, did Janaka the ruler of Mithilā, versed in the religion of Emancipation, succeed in attaining to Emancipation, after casting off all worldly enjoyments?'[1]

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* *Vikāra*, *Prakriti*, and *Purusha*, or Effects, their material Cause, and the Supreme Soul.—T.

"Bhishma said,—'In this connection is cited the following old narrative of the particular conduct by which that ruler, thoroughly conversant with all courses of conduct, succeeded in achieving the highest felicity.[2] There was a ruler in Mithilā of the name of Janadeva of Janaka's race. He was ever engaged in reflecting upon the courses of conduct that might lead to the attainment of *Brahma*.[3] A century of preceptors always used to live in his palace, lecturing him upon the diverse courses of duty followed by people who had betaken themselves to diverse modes of life.*[4] Given to the study of the Vedas, he was not very well satisfied with the speculations of his instructors on the character of the Soul, and in their doctrines of extinction upon the dissolution of the body or of rebirth after death.[5] Once upon a time a great ascetic of the name of Panchaçikha the son of Kapilā, having roamed over the whole world, arrived at Mithilā.[6] Endued with correct conclusions in respect of all speculations about the diverse duties connected with renunciation, he was above all pairs of opposites (such as heat and cold, happiness and misery), and of doubts he had none.[7] He was regarded as the foremost of *Rishis*. Dwelling wherever he pleased, he desired to place before the reach of all men eternal felicity that is so difficult of attainment.[8] It seemed that he went about, amazing the world, having assumed the form of none else than that great *Rishi*, that lord of creatures, whom the followers of the Sānkhya doctrine knew by the name of Kapila.[9] He was the foremost of all the disciples of Āsuri and was called the undying. He had performed a mental Sacrifice that had lasted for a thousand years.*[10] He was firm in mind, and had completed all the rites and sacrifices that are enjoined in the scriptures and that lead to the attainment of *Brahma*. He was fully conversant with the

* *Nānāpāshandavāshinah* is another reading which is noticed by the commentator. It is explained as 'censurers of diverse sects of Lokāyatikas.'—T.

† *Panchaçrotas* implies the mind which is said to have five currents.—T.

five sheathes that cover the Soul.* He was devoted to the five acts connected with the adoration of *Brahma*, and had the five qualities (of tranquillity, self-restraint, &c.). Known (as already said) by the name of Panchaçikha, he had approached one day a large concourse of *Rishis* following the Sānkhya doctrines and enquired of them about the highest object of human acquisition, *viz.*, the Unmanifest or that upon which the five *Purushas* or sheathes (already named) rest.†[11-12] For the sake of obtaining a knowledge of the Soul, Āsuri had enquired of his preceptor. In consequence of the latter's instructions and of his own penances, Āsuri understood the distinction between the body and the Soul and had acquired celestial vision.‡[13] In that concourse of ascetics, Āsuri made his exposition of the Immutable, One, and Indestructible *Brahma* which is seen in diverse forms.[14] Panchaçikha became a disciple of Āsuri. He lived on human milk. There was a certain Brāhmani of the name of Kapilā. She was the wife of Āsuri.$[15] Panchaçikha was accepted by her as a son and he used to suck her breasts. In consequence of this, he came to be known as the son of Kapilā and his understanding became fixed on *Brahma*.[16] All this, about the circumstances of his birth and those that led to his becoming the son of Kapilā, was said unto me by the divine *Rishi*.¶ The latter also told me about the omniscience

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* These are the *annamaya*, the *prānamaya*, the *manomaya*, the *vijnānamaya*, and the *ānandamaya*. For particulars, *vide* Wilson's Dict.—T.

† The verb used is *nyavedayat*, literally, 'represented,' *i. e.*, 'started' for discourse, or enquired into. The Burdwan translator renders it 'exposed' or 'promulgated.' which, I think, is incorrect.—T.

‡ The Burdwan translator makes a ridiculous blunder by supposing that Āsuri obtained this knowledge in consequence of the questions of his disciple. The fact is, *samprishtah*, as correctly explained by the commentator, means *samyak prishta praçno yasya*. K. P. Singha avoids the error.—T.

$ *Kutumvini* means a matron or the wife of a house-holder.—T.

¶ Either Mārkandeya or Sanatkumāra, according to the commentator.—T.

of Panchaçikha.[17] Conversant with all courses of duty, Panchaçikha, after having himself acquired high knowledge, (came to Janaka) and knowing that that king had equal reverence for all his preceptors, began to amaze that century of preceptors (by an exposition of his doctrine fraught) with abundant reasons.[18] Observing the talents of Kāpileya, Janaka became exceedingly attached to him, and abandoning his hundred preceptors, began to follow him in particular.[19] Then Kāpileya began to discourse unto Janaka, who had according to the ordinance bent his head unto him (as a disciple should) and who was fully competent to apprehend the sage's instructions, upon that high religion of Emancipation which is explained in Sānkhya treatises.[20] Setting forth in the first place the sorrows of birth, he spoke next of the sorrows of (religious) acts. Having finished that topic he explained the sorrows of all states of life ending even with that in the high region of the Creator.*[21] He also discoursed upon that Delusion for whose sake is the practice of religion, and acts, and their fruits, and which is highly untrustworthy, destructible, unsteady, and uncertain.†[22] Sceptics say that when death (of the body) is seen and is a matter of direct evidence witnessed by all, they who maintain, in consequence of their faith in the scriptures, that something distinct from the body, called the Soul, exists, are necessarily vanquished in argument.[23] They also urge that one's death means the extinction of one's Soul, and that sorrow, decrepitude, and disease imply (partial) death of the Soul. He that maintains, owing to error, that the Soul is distinct from the body and exists after the loss of body, cherishes an opinion that is unreasonable.‡[24] If that be regarded as existent which does not

* I slightly expand *Sarvanirvedam* according to the explanation given by Nilakantha. The Sānkhya doctrine proceeds upon the hypothesis that all states of life imply sorrow. To find a remedy for this, *i. e.*, to permanently escape all sorrow, is the end of that philosophy.—T.

† These are the characteristics of that Delusion under which man takes birth in this world and goes on living till he can permanently conquer all sorrow.—T.

‡ The construction of the first foot is *Atmano mrityuh Anātmā*,

really exist in the world, then it may be mentioned that the king, being regarded so, is really never liable to decrepitude or death. But is he, on that account, to be really believed to be above decrepitude and death ?*[25] When the question is whether an object exists or does not exist, and when that whose existence is asserted presents all the indications of non-existence, what is that upon which ordinary people rely in settling the affairs of life ?[26] Direct evidence is the root of both inference and the scriptures. The scriptures are capable of being contradicted by direct evidence. As to inference, its evidentiary effect is not much.[27] Whatever be the topic, cease to reason on inference alone. There is nothing else called *jiva* than this body.[28] In a banian seed is contained the capacity to produce leaves and flowers and fruits and roots and bark. From the grass and water that is taken by a cow are produced milk and butter, substances whose natures are different from that of the producing causes. Substances of different kinds when allowed to decompose in water for sometime produce spirituous liquors whose nature is quite different from that of those substances that produce them. After the same manner, from the vital seed is produced the body and its attributes, with the understanding, consciousness, mind, and other possessions. Two pieces of wood, rubbed together, produce fire. The stone called *Suryakānta*, coming in contact with the rays of the Sun, produces fire. Any solid metallic substance, heated in fire, dries up water when coming in contact with it. Similarly the material body produces the mind and its attributes of perception, memory, imagniation, &c. As the loadstone moves iron, similarly the senses are controlled by the mind.†[29] Thus reason the

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meaning the Soul's death (or that which is called death) is the Soul's extinction. Verse 24 recites the opinion of the sceptics, not that of the speaker. K. P. Singha mistranslates the verse. The Burdwan translator renders it correctly.—T.

* This and all the following verses are statements of the sceptic's arguments.—T.

† Verse 29 is highly terse. The words are grammatically unconnect-

sceptics. The sceptics, however, are in error. For the disappearance (of only the animating force) upon the body becoming lifeless (and not the simultaneous extinction of the body upon the occurrence of that event) is the proof (of the truth that the body is not the Soul but that the Soul is something separate from the body and outlives it certainly. If, indeed, body and Soul had been the same thing, both would have disappeared at the same instant of time. Instead of this, the dead body may be seen for sometime *after* the occurrence of death. Death, therefore, means the flight from the body of something that is different from the body). The supplication of the deities by the very men who deny the separate existence of the Soul is another good argument (for the proposition that the Soul is separate from the body or has an existence that may be independent of a gross material case. The deities to whom these men pray are incapable of being seen or touched. They are believed to exist in subtile forms. Really, if a belief in deities divested of gross material forms does no violence to their reason, why should the existence of an immaterial Soul alone do their reason such violence ?) Another argument against the sceptic is that his proposition implies a destruction of acts, (for if body and Soul die together, the acts also of this life would perish,—a conclusion which no man can possibly come to if he is to explain the inequalities of condition witnessed in the universe).*[30] These that have been mentioned, and that have material forms, cannot possibly be the

ed with one another. Only a few substantives have been used. These represent the heads of the different arguments urged by sceptics for showing the non-existence of anything besides the body which is seen and felt. I have, of course, followed the commentator in his elaboration of the sense of the verse. There can be no doubt that the commentator is right.—T.

* Some idea may be formed by the English reader of the extreme terseness of these verses by attending to the elaborations contained within the parantheses above. The exigencies of English grammar as also of perspicuity have obliged me to use, even in the portions unenclosed, more words than what occur in the original Sanskrit. All these verses are *cruces* intended to stagger Ganeça.—T.

causes (of the immaterial Soul and its immaterial accompaniments of perception, memory, and the like). The identity of immaterial existences with objects that are material cannot be comprehended. (Hence objects that are themselves material cannot by any means be causes for the production of things immaterial).[31] Some are of opinion that there is rebirth and that it is caused by Ignorance, the desire for acts, cupidity, heedlessness, and adherence to other faults.[32] They say that Ignorance (Avidyā) is the soil. Acts constitute the seed that is placed in that soil. Desire is the water that causes that seed to grow. In this way they explain rebirth.[33] They maintain that that ignorance being ingrained in an imperceptible way, one mortal body being destroyed, another starts up immediately from it; and that when it is burnt by the aid of knowledge, the destruction of existence itself follows, or the person attains to what is called *Nirvana.*[34] This opinion also is erroneous. [This is the doctrine of the Buddists.] It may be asked that when the being that is thus reborn is a different one in respect of its nature, birth, and purposes connected with virtue and vice, why should it then be regarded to have any identity with the being that was? Indeed, the only inference that can be drawn is that the entire chain of existences of a particular being is not really a chain of connected links (but that existences in succession are unconnected with one another).*[35] Then, again, if the being that is the result

* Both the vernacular translators have rendered this verse wrongly. The fact is, without clearly understanding either the text or the gloss, they have used bits of the gloss without being able to convey any intelligible idea. The gloss sometimes requires a gloss to make it intelligible. The commentator says that the theory of rebirth mentioned in verse 34 is that of the Sugatas or Buddhists. That theory is refuted in verse 35. The objection to the Buddhistic theory is that mere ignorance and *karma* cannot explain rebirth. There must be an indestructible Soul. This the Buddhists do not allow, for they believe that *Nirvána* or annihilation is possible. The argument, as sketched, proceeds in the this way: the being that is the result of the rebirth is apparently a different being. What right have we to assert its identity with the being that existed before? Ignorance and *karma* cannot *create* a Soul

of a rebirth be really different from what it was in a previous phase of existence, it may be asked what satisfaction can arise to a person from the exercise of the virtue of charity, or from the acquisition of knowledge or of ascetic power, since the acts performed by one are to concentre upon another person in another phase of existence (without the performer himself being existent to enjoy them) ?[86] Another result of the doctrine under refutation would be that one in this life may be rendered miserable by the acts of another in a previous life, or having become miserable may again be rendered happy. By seeing, however, what actually takes place in the world, a proper conclusion may be drawn with respect to the unseen.*[87] The separate Consciousness that is the result of rebirth is (according to what may be inferred from the Buddhistic theory of life) different from the Consciousness that had preceded it in a previous life. The manner, however, in which the rise or appearance of that separate Consciousness is explained by that theory does not seem to be consistent or reasonable. The Consciousness (as it existed in the previous life) was the very reverse of eternal, being only transitory, extending as it did till dissolution of the body. That which had an end cannot be taken as the cause for the production of a second Consciousness appearing after the occurrence of the end. If, again, the very loss of the previous Consciousness be regarded as the cause of the production of the second Consciousness, then upon the death of a human body being brought about by a heavy bludgeon, a second body would arise from the body that is

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though they may affect the surroundings of the Soul in its new birth. The objections to the Buddhistic theory become clearer in the verses that follow.—T.

* The sense is this : it is never seen in the world that the acts of one person affect for good or for evil another person. If Chaitra exposes himself to the night air, Maitra never catches cold for it. This direct evidence should settle the controversy about the unseen, *viz.*, whether the acts of one in a previous life can affect another in a subsequent life if there be no identity between the two beings in two lives.—T.

thus deprived of animation.*[38] Once more, their doctrine of extinction of life (or *Nirvāna* or *Sattwasankhaya*) is exposed to the objection that that extinction will become a recurring phenomenon like that of the seasons, or the year, or the *yuga*, or heat, or cold, or objects that are agreeable or disagreeable.†[39] If for the purpose of avoiding these objections, the followers of this doctrine assert the existence of a Soul that is permanent and unto which each new Consciousness attaches, they expose themselves to the new objection that that permanent substance, by being overcome with decrepitude, and with death that brings about destruction, may in time be itself weakened and destroyed. If the supports of a mansion are weakened by time, the mansion itself is sure to fall down at last.‡[40] The senses, the mind, wind, blood, flesh, bones, (and all the constituents of the body), one after another, meet with destruction and enter each into its own productive cause.§[41] If again the existence of an

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* It is needless to say that I have considerably elaborated the second line of the verse, as a literal rendering would have been entirely unintelligible. For example's sake I give that rendering; "That which is separate Consciousness is also different. That from which it is, does not recommend itself."—T.

† If (as has already been said) the second Consciousness be the resulting effect of the loss or destruction itself of the previous Consciousness, then destruction is not annihilation, and, necessarily, after *Nirvana* has been once attained, there may be a new Consciousness or new birth, and thus, after having again attained to *Nirvāna* the same result may follow. The Buddhistic *Nirvāna*, therefore, cannot lead to that final Emancipation which is indicated in the Brāhmanical scriptures.—T.

‡ The Buddhists then, according to this argument, are not at all benefited by asserting the existence of a permanent Soul unto which each repeated Consciousness may inhere. The Soul, according to the Brāhmanical scriptures, has no attributes or possessions. It is eternal, immutable, and independent of all attributes. The affirmance of attributes with respect to the Soul directly leads to the inference of its destructibility, and hence the assertion of its permanency or indestructibility under such conditions is a contradiction in terms, according to what is urged in this verse.—T.

§ The commentator explains that the object of this verse is to point out that the senses, when destroyed, merge into their productive causes

eternal Soul be asserted that is immutable, that is the refuge of the understanding, consciousness, and other attributes of the usual kind, and that is dissociated from all these, such an assertion would be exposed to a serious objection, for then all that is usually done in the world would be unmeaning, especially with reference to the attainment of the fruits of charity and other religious acts. All the declarations in the *Çrutis* inciting to those acts, and all acts connected with the conduct of men in the world, would be equally unmeaning, for the Soul being dissociated from the understanding and the mind, there is no one to enjoy the fruits of good acts and Vedic rites.*[43] Thus diverse kinds of speculations arise in the mind. Whether this opinion is right or that is right, there is no means of settling.[43] Engaged in reflecting on those opinions, particular persons follow particular lines of speculation. The understandings of these, directed to particular theories, become wholly taken up with them and are at last entirely lost in them.[44] Thus all men are rendered miserable by pursuits good or bad. The Vedas alone, bringing them back to the right path, guide them along it, like grooms conducting their elephants.†[45] Many men, with weakened minds, covet objects that are fraught with great happiness. These, however, have soon to meet with a much larger measure of sorrow, and then, forcibly torn from their

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or the substances of which they are the attributes. Of course, those causes or substances are the elements or primordial matter. This leads to the inference that though attributes may meet with destruction, yet the substances (of which they are attributes) may remain intact. This may save the Buddhist doctrine, for the Soul, being permanent and owning consciousness, &c., for its attributes, may outlive, like primordial matter, the destruction of its attributes. But the speaker urges that this doctrine is not philosophical and the analogy will not hold. Substance is conjunction of attributes. The attributes being destroyed, the substance also is destroyed. In European philosophy too, matter, as an unknown essence to which extension, divisility, &c., inhere, is no longer believed or considered as scientific.—T.

* Here the speaker attacks the orthodox Brâhmanical doctrine of the character of the Soul.—T.

† Possibly because they are based on Revelation.—T.

coveted meat, they have to own the sway of death.[46] What use has one, who is destined to destruction and whose life is unstable, with kinsmen and friends and wives and other possessions of this kind? He who encounters death after having cast off all these, passes easily out of the world and has never to return.[47] Earth, space, water, heat, and wind, always support and nourish the body. Reflecting upon this, how can one feel any affection for one's body? Indeed, the body, which is subject to destruction, has no joy in it.—Having heard these words of Panchaçikha that were free from deception, unconnected with delusion (because discouraging sacrifices and other Vedic acts), highly salutary, and treating of the Soul, king Janadeva became filled with wonder, and prepared himself to address the *Rishi* once more.' "[48-49]

SECTION CCXIX.

"Bhishma said,—'Janadeva of the race of Janaka, thus instructed by the great *Rishi* Panchaçikha, once more asked him about the topic of existence or non-existence after death.[1]

" 'Janaka said,—O illustrious one, if no person retains any knowledge after departing from this state of being, if, indeed, this is true, what then is the difference between Ignorance and Knowledge? What do we gain then by knowledge and what do we lose by ignorance?[2] Behold, O foremost of regenerate persons, that if Emancipation be such, then all religious acts and vows end only in annihilation! Of what avail would then the distinction be between heedfulness and heedlessness?[3] If Emancipation means dissociation from all objects of pleasurable enjoyment or an association with objects that are not lasting, for what then would men cherish a desire for action, or, having set themselves to action, continue to devise the necessary means for the accomplishment of desired ends? What then is the truth (in connection with this topic)?'[4]—

"Bhishma continued,—'Beholding the king enveloped in thick darkness, stupified by error, and become helpless, the learned Panchaçikha tranquillised him by once more address-

ing him in the following words.[5]—In this (*viz.*, Emancipation) the consummation is not Extinction. Nor is that consummation any kind of Existence (that one can readily conceive). This that we see is a union of body, senses, and mind. Existing independently as also controlling one another, these go on acting.[6] The materials that constitute the body are water, space, wind, heat, and earth. These exist together (forming the body) according to their own nature. They disunite again according to their own nature.[7] Space and wind and heat and water and earth,—these five objects in a state of union constitute the body. The body is not one element.[8] Intelligence, stomachic heat, and the vital breaths, called *Prāna*, &c., that are all wind,—these three are said to be organs of action. The senses, the objects of the senses (*viz.*, sound, form, &c.), the power (dwelling in those objects) in consequence of which they become capable of being perceived, the faculties (dwelling in the senses) in consequence of which they succeed in perceiving them, the mind, the vital breaths called *Prāna*, *Apāna* and the rest, and the various juices and humours that are the results of the digestive organs, flow from the three organs already named.*[9] Hearing, touch, taste, vision, and scent,—these are the five senses. They have derived their attributes from the mind which, indeed, is their cause.[10] The mind, existing as an attribute of *Chit*, has three states, *viz.*, pleasure, pain, and absence of both pleasure and pain.[11] Sound, touch, form, taste, scent, and the objects to which they inhere,—these till the moment of one's death are causes for the production of one's knowledge.[12] Upon the senses rest all acts (that lead to heaven), as also renunciation (leading to the attainment of *Brahma*), and also the ascertainment of truth in respect of all topics of enquiry. The learned say that ascertainment (of truth) is the highest object of existence, and that it is the seed or root of Emancipation; and with respect to Intelligence, they say that that leads

* The first five are the effects of Intelligence; the vital breaths, of wind: and the juices and humours, of stomachic heat.—T.

to Emancipation and *Brahma.**[13] That person who regards this union of perishable attributes (called the body and the objects of the senses) as the Soul, feels, in consequence of such imperfection of knowledge, much misery that proves again to be unending.[14] Those persons, on the other hand, who regard all worldly objects as not-Soul, and who on that account cease to have any affection or attachment for them, have never to suffer any sorrow, for sorrow, in their case, stands in need of some foundation upon which to rest.[15] In this connection there exists the unrivalled branch of knowledge which treats of Renunciation. It is called *Samyagvadha.* I shall discourse to thee upon it. Listen to it for the sake of thy Emancipation.[16] Renunciation of acts is (laid down) for all persons who strive earnestly for Emancipation. They, however, who have not been taught correctly (and who on that account think that tranquillity may be attained without renunciation) have to bear a heavy burthen of sorrow.[17] Vedic sacrifices and other rites exist for renunciation of wealth and other possessions. For renunciation of all enjoyments, exist vows and fasts of diverse kinds. For renunciation of pleasure and happiness, exist penances and *yoga.* Renunciation, however, of everything, is the highest kind of renunciation.[18] This that I shall presently tell thee is the one path pointed out by the learned for that renunciation of everything. They that betake themselves to that path succeed in driving off all sorrow. They, however, that deviate from it reap distress and misery.†[19] First speaking of the five organs of knowledge having the mind for the sixth, and all of which dwell in the understanding, I shall tell thee of the five organs of action having strength for their sixth.[20] The two hands constitute two organs of action. The two legs are the two organs for moving from

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* Intelligence is called *avyaya* because it leads to Emancipation which is such. It is also called *mahat* because of its power to lead to *Brahma* which is *mahat. Tattwanischaya* is called the seed of Emancipation because it leads to Emancipation.—T.

† That path consists of *yoga.*—T.

one place to another. The sexual organ exists for both pleasure and the continuation of the species. The lower duct, leading from the stomach downwards, is the organ for expulsion of all used-up matter.[21] The organs of utterance exist for the expression of sounds. Know that these five organs of action appertain or belong to the mind. These are the eleven organs of knowledge and of action (counting the mind). One should quickly cast off the mind with the understanding.*[22] In the act of hearing, three causes must exist together, *viz.*, the two ears, sound, and the mind. The same is the case with the perception of touch; the same with that of form; the same with that of taste and smell.†[23] These fifteen accidents or attributes are needed for the several kinds of perception indicated. Every man, in consequence of them, becomes conscious of three separate things in respect of those perceptions (*viz.*, a material organ, its particular function, and the mind upon which that function acts).[24] There are again (in respect of all perceptions of the mind) three classes, *viz.*, those that appertain to Goodness, those that appertain to Passion, and those that appertain to Darkness. Into them run three kinds of consciousness, including all feelings and emotions.[25] Raptures, satisfaction, joy, happiness, and tranquillity, arising in the mind from any perceptible cause or in the absence of any apparent cause, belong to the attribute of Goodness.[26] Discontent, regret, grief, cupidity, and vindictiveness, causeless or occasioned by any perceptible cause, are the indications of the attribute known as Passion.[27] Wrong judgment, stupefaction, heedlessness, dreams, and sleepiness, however caused, belong to the attribute of Darkness.[28] Whatever state of consciousness exists, with respect to either the body or the mind, united with joy or satisfaction, should be regarded as due to

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* By casting off the mind one casts off the five organs of action. By casting off the understanding, one casts off the organs of knowledge with the mind.—T.

† *I. e.*, in each of these operations three causes must exist together.—T.

the quality of Goodness.[29] Whatever state of consciousness exists united with any feeling of discontent or cheerlessness should be regarded as occasioned by an accession of the attribute of Passion into the mind.[30] Whatever state, as regards either the body or the mind, exists with error or heedlessness, should be known as indicative of Darkness which is incomprehensible and inexplicable.[31] The organ of hearing rests on space; it is space itself (under limitations); Sound has that organ for its refuge. (Sound, therefore, is a modification of space). In perceiving sound, one may not immediately acquire a knowledge of the organ of hearing and of space. But when sound is perceived, the organ of hearing and space do not long remain unknown. (By destroying the ear, sound and space may be destroyed; and, lastly, by destroying the mind, all may be destroyed).[32] The same is the case with the skin, the eyes, the tongue, and the nose constituting the fifth. They exist in touch, form, taste, and smell. They constitute the faculty of perception and they are the mind.*[33] Each employed in its own particular function, all the five organs of action and the five others of knowledge exist together, and upon the union of the ten dwells the mind as the eleventh and upon the mind the understanding as the twelfth.[34] If it be said that these twelve do not exist together, then the consequence that would result would be that there would be death in dreamless slumber. But as there is no death in dreamless slumber, it must be conceeded that these twelve exist together as regards themselves but separately from the Soul. The co-existence of those twelve with the Soul that is referred to in common speech is only a common form of speech with the vulgar for ordinary purposes of the world.[35] The dreamer, in consequence of the appearance of past sensual impressions, becomes conscious of his senses in their subtile forms, and endued as he already is with the three attributes (of goodness, passion, and darkness), he regards

* The inferenee is that the functions being destroyed, the organs are destroyed, and the mind also is destroyed, or, the mind being destroyed, all are destroyed.—T.

his senses as existing with their respective objects and, therefore, acts and moves about with an imaginary body after the manner of his own self while awake.*[36] That dissociation of the Soul from the understanding and the mind with the senses, which quickly disappears, which has no stability, and which the mind causes to arise only when influenced by darkness, is felicity that partakes, as the learned say, of the nature of darkness and is experienced in this gross body only. (The felicity of Emancipation certainly differs from it).†[37] Over the felicity of Emancipation also, the felicity, *viz.*, which is awakened by the inspired teaching of the Vedas and in which no one sees the slightest tincture of sorrow,—the same indescribable and truth-concealing darkness seems to spread itself (but in reality the felicity of Emancipation is unstained by darkness).‡[38] Like again to what occurs in dreamless slumber, in Emancipation also, subjective and objective existences (from Consciousness to objects of the senses, all included), which have their origin in one's acts, are all discarded. In some, that are overwhelmed

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* The commentator correctly explains that *nā* in *nānuparyyeta* is the Nom. sing. of *nri* (man), meaning here, of course, the dreamer. Nilakantha's ingenuity is certainly highly commendable.—T.

† *Uparamam* is *yugapadbhāvasya uchchedam* or extinction of the state of association of the Soul with the understanding, the mind, and the senses. This dissociation of the Soul from the understanding, &c., is, of course, Emancipation. Emancipation, however, being eternal, the temporary dissociation of the Soul from the understanding, &c., which is the consequence of dreamless sleep, is the result of *Tamas* or Darkness. That dissociation is certainly a kind of felicity, but then it differs from the felicity of Emancipation, which is everlasting, and which is not experienced in the gross body.—T.

‡ In this verse the speaker points out that the felicity of Emancipation may at first sight seem to be like the felicity of dreamless sleep, but that is only an error. In reality the former is untouched or unstained by darkness. *Na krichchramanupaçyati* is the reading I take, meaning "in which no one sees the slightest tincture of sorrow." The kind of sorrow referred to is the sorrow of duality or consciousness of knower and known. In Emancipation, of course, there cannot be any consciousness of duality. Both the vernacular versions are thoroughly unmeaning.—T.

by *Avidyā*, these exist, firmly grafted with them. Unto others who have transcended Avidyā and have won knowledge, they never come at any time.*[39] They that are conversant with speculations about the character of Soul and not-Soul, say that this sum total (of the senses, &c.,) is body (*kshetram*). That existent thing which rests upon the mind is called Soul (*kshetrajna*).[40] When such is the case, and when all creatures, in consequence of the well-known cause (which consists of ignorance, desire, and acts whose beginning cannot be conceived), exist, due also to their primary nature (which is a state of union between Soul and body), (of these two) which then is destructible, and how can that (*viz.*, the Soul,) which is said to be eternal, suffer destruction?†[41] As small rivers falling into larger ones lose their forms and names, and the larger ones (thus enlarged) rolling into the ocean, lose their forms and names too, after the same manner occurs that form of extinction of life called Emancipation.‡[42] This being the case, when *jiva*, which is characterised by attributes, is received into the Universal Soul, and when all

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* In this verse the speaker again points out the similarity between dreamless sleep and Emancipation. In both *swakarmapratyayah Gunah* is discarded. *Gunah*, as explained by Nilakantha, means here the whole range of subjective and objective existences from Consciousness to gross meterial objects, *swakarmapratyayah* means *karmahetukāvirbhāva, i. e.*, having acts for the cause of their manifestation; this refers to the theory of rebirth on account of past acts.—T.

† The sense of this verse is this: all creatures are perceived to exist. That existence is due to the welf-known cause constitued by Avidyā and desire and acts. They exist also in such a way as to display a union between the body and Soul. For all common purposes of life we treat creatures that we perceive to be really existing. The question then that arises is—which (the body or the Soul) is destructible?—We cannot answer this question in any way we like, for "çwāçwato vā katham uchchedavān bhavet," (*i. e.*, how can the Soul, which is said by the learned to be Eternal, be regarded as destructible)? "Vartamāneshu" should be treated as "Laukikavyavāreshu" "Uchchedah" is, of course, equivalent to "Uchchedavān."—T.

‡ *I. e.*, the gross body disappears in the subtile; the subtile into the *kārana* (potential) form of existence; and this last into the Supreme Soul.—T.

its attributes disappear, how can it be the object of mention by differentiation ?[43] One who is conversant with that understanding which is directed towards the accomplishment of Emancipation and who heedfully seeks to know the Soul, is never soiled by the evil fruits of his acts even as a lotus leaf though dipped in water is never soaked by it.[44] When one becomes freed from the very strong bonds, many in number, occasioned by affection for children and spouses and love for sacrifices and other rites, when one casts off both joy and sorrow and transcends all attachments, one then attains to the highest end and entering into the Universal Soul becomes incapable of differentiation.[45] When one has understood the declarations of the *Çrutis* that lead to correct inferences (about *Brahma*) and has practiced those auspicious virtues which the same and other scriptures inculcate, one may lie down at ease, setting at nought the fears of decrepitude and death. When both merits and sins disappear, and the fruits, in the form of joy and sorrow, arising therefrom, are destroyed, men, unattached to everything, take refuge at first on *Brahma* invested with personality, and then behold impersonal *Brahma* in their understandings.*[46] *Jiva* in course of its downwards descent under the influence of Avidyā lives here (within its cell formed by acts) after the manner of a silk-worm residing within its cell made of threads woven by itself. Like the freed silk-worm again that abandons its cell, *jiva* also abandons its house generated by its acts. The final result that takes place is that its sorrows are then destroyed like a clump of earth falling with violence upon a rocky mass.†[47] As

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* Merit and sin, and with them their effects in the form of happiness and misery both here and hereafter, are said to be destroyed when men become unattached to every thing and practise the religion of abstention or *nivritti*. The paraphrase of the second line is *asaktāh alepamākāçam āsthāya mahati alingameva pacyanti*. "Alepamākāçam āsthāya" is explained by the commentator as "Sagunam Brahma āsthāya."—T.

† *Urnanābha* is a generic term for all worms that weave threads from within their bellies. It does not always mean the spider. Here, it implies a silk worm. The analogy then becomes complete.—T.

the *Ruru* casting off its old horns or the snake casting off its slough goes on without attracting any notice, after the same manner a person that is unattached casts off all his sorrows.[48] As a bird deserts a tree that is about to fall down upon a piece of water and thus severing itself from it alights on a (new) resting place, after the same manner the person freed from attachments casts off both joy and sorrow and dissociated even from his subtile and subtiler forms attains to that end which is fraught with the highest prosperity.*[49] Their own ancestor Janaka, the chief of Mithilā, beholding his city burning in a conflagration, himself proclaimed,—*In this conflagration nothing of mine is burning!*[50]—King Janadeva, having listened to these words capable of yielding immortality and uttered by Panchaçikha, and arriving at the truth after carefully reflecting upon everything that the latter had said, cast off his sorrows and lived on in the enjoyment of great felicity.[51] He who reads this discourse, O king, that treats of emancipation and who always reflects upon it, is never pained by any calamity, and freed from sorrow, attains to emancipation like Janadeva the ruler of Mithilā after his meeting with Panchaçikha.'"[52]

SECTION CCXX.

"Yudhishthira said,—'By doing what does one acquire happiness, and what is that by doing which one meets with woe? What also is that, O Bhārata, by doing which one becomes freed from fear and sojourns here crowned with success (in respect of the objects of life)?'[1]

"Bhishma said,—'The ancients who had their understandings directed to the *Çrutis*, highly applauded the duty of self-restraint for all the orders generally but for the Brāh-

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This body is the result of Avidyā and acts. When Avidyā and acts are destroyed, Emancipation is attained to.—T.

* *Nipatatyasaktah* is wrongly rendered by the Burdwan translator. K. P. Singha gives the sense correctly but takes *nipatati* for *utpatati*.—T.

manas in especial.[2] Success in respect of religious rites never occurs in the case of one that is not self-restrained. Religious rites, penances, truth,—all these are established upon self-restraint.[3] Self-restraint enhances one's energy. Self-restraint is said to be sacred. The man of self-restraint becomes sinless and fearless and wins great results.[4] One that is self-restrained sleeps happily and wakes happily. He sojourns happily in the world and his mind always remains cheerful.[5] Every kind of excitement is quietly controlled by self-restraint. One that is not self-restrained fails in a similar endeavour. The man of self-restraint beholds his innumerable foes (in the form of lust, desire, and wrath, &c.), as if these dwell in a separate body.[6] Like tigers and other carnivorous beasts, persons destitute of self-restraint always inspire all creatures with dread. For controlling those men, the Self-born (Brahman) created kings.[7] In all the (four) modes of life, the practice of self-restraint is distinguished above all other virtues. The fruits of self-restraint are much greater than those obtainable in all the modes of life.[8] I shall now mention to thee the indications of those persons who prize self-restraint highly.* They are nobility, calmness of disposition, contentment, faith,[9] forgiveness, invariable simplicity, the absence of garrulity, humility, reverence for superiors, benevolence, compassion for all creatures, frankness,[10] abstention from talk upon kings and men in authority, from all false and useless discourses, and from applause and censure of others. The self-restrained man becomes desirous of emancipation and, quietly bearing present joys and griefs, is never exhilarated or depressed by prospective ones.[11] Destitute of vindictiveness and all kinds of guile, and unmoved by praise and blame, such a man is well-behaved, has good manners, is pure of soul, has firmness or fortitude, and is a complete master of his passions.[12] Receiving honors in this world, such a man in after life goes to heaven. Causing all creatures to acquire what they cannot acquire without his

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* *Samudayah* is explained by the commentator as equivalent to *hetu*.—T.

aid, such a man rejoices and becomes happy.*[13] Devoted to universal benevolence, such a man never cherishes animosity for any one. Tranquil like the ocean at a dead calm, wisdom fills his soul and he is ever cheerful.[14] Possessed of intelligence, and deserving of universal reverence, the man of self-restraint never cherishes fear of any creature and is feared by no creature in return.[15] That man who never rejoices even at large acquisitions and never feels sorrow when overtaken by calamity, is said to be possessed of contented wisdom. Such a man is said to be self-restrained. Indeed, such a man is said to be a regenerate being.[16] Versed with the scriptures and endued with a pure soul, the man of self-restraint, accomplishing all those acts that are done by the good, enjoys their high fruits.[17] They, however, that are of wicked soul never betake themselves to the path respresented by benevolence, forgiveness, tranquillity, contentment, sweetness of speech, truth, liberality, and comfort.[18] Their path consists of lust and wrath and cupidity and envy of others and boastfulness. Subjugating lust and wrath, practising the vow of Brahmacharyya and becoming a complete master of his senses,[19] the Brāhmana, exerting himself with endurance in the austerest of penances, and observing the most rigid restraints, should live in this world, calmly waiting for his time like one seeming to have a body though fully knowing that he is not subject to destruction.' "[20]

SECTION CCXXI.

"Yudhishthira said,—'The three regenerate classes, who are addicted to sacrifices and other rites, sometimes eat the remnants, consisting of meat and wine, of sacrifices in honor of the deities, from motives of obtaining children and heaven What, O grandsire, is the character of this act ?'[1]

"Bhishma said,—'Those who eat forbidden food without being observant of the sacrifices and vows ordained in the

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* Giving food and clothes to the poor and needy in times of scarcity is referred to.—T.

Vedas are regarded as wilful men. (They are regarded as fallen even here). Those, on the other hand, who eat such food in the observance of Vedic sacrifices and vows and induced by the desire of fruits in the shape of heaven and children, ascend to heaven but fall down on the exhaustion of their merits.'*[2]

"Yudhishthira said,—'Common people say that fasting is *tapa* (penance). Is fasting, however, really so, or is penance something different ?'[3]

"Bhishma said,—'People do regard fast, measured by months or fortnights or days, as penance. In the opinion, however, of the good, such is not penance. On the other hand, fast is an impediment to the acquisition of the knowledge of the Soul.†[4] The renunciation of acts (that is so difficult for all) and humility (consisting in the worship of all creatures and consideration for them all) constitute the highest penance. That is distinguished above all kinds of penance. He who betakes himself to such penance is regarded as one that is always fasting and that is always leading a life of *Brahmacharyya*.[5] Such a Brāhmana will become a *Muni* always, a deity evermore, and sleepless forever, and one engaged in the pursuit of virtue only, even if he lives in the bosom of a family.[6] He will become a vegetarian always, and pure for ever. He will become an eater always of ambrosia, and an adorer always of gods and guests.[7] Indeed, he will be regarded as one always subsisting on sacrificial remnants, as one ever devoted to the duty of hospitality, as one always full of faith, and as one ever worshipping gods and guests.'[8]

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* The reading I adopt is *Vrataluvdhāh*. If, however, the Bengal reading *vrataluptāh* be adopted, the meaning would be "such men are deceived by their vows," the sense being that though acquiring heaven and the other objects of their desire, yet they fall down upon exhaustion of their merit and never attain to what is permanent, *viz.*, emancipation, which is attainable by following the religion of *nivritti* only.—T.

† The object of Bhishma's two answers is to show that the giving of pain to others (sacrificing animals) is censurable, and the giving of pain to one's own self is equally censurable.—T.

"Yudhishthira said,—'How can one practising such penance come to be regarded as one that is always fasting or as one that is ever devoted to the vow of Brahmacharyya, or as one that is always subsisting upon sacrificial remnants or as one that is ever regardful of guests ?'[9]

"Bhishma said,—'He will be regarded as one that is always fasting if he eats once during the day and once during the night at the fixed hours without eating anything during the interval.[10] Such a Brāhmana, by always speaking the truth and by adhering always to wisdom, and by going to his wife only in her season and never at other times, becomes a *Brahmachārin* (celebate).[11] By never eating meat of animals not killed for sacrifice, he will become a strict vegetarian. By always becoming charitable he will become ever pure, and by abstaining from sleep during the day he will become one that is always wakeful.[12] Know, O Yudhishthira, that that man who eats only after having fed his servants and guests becomes an eater always of ambrosia.[13] That Brāhmana who never eats till gods and guests are fed, wins, by such abstention, heaven itself.[14] He is said to subsist upon sacrificial remnants who eats only what remains after feeding the gods, the *Pitris*, servants, and guests.[15] Such men win numberless regions of felicity in next life. To their homes come, with Brahman himself, the gods and the *Apsaras*.[16] They who share their food with the deities and the *Pitris* pass their days in constant happiness with their sons and grandsons, and at last, leaving off this body, attain to a very high end.' "[17]

SECTION CCXXII.

"Yudhishthira said,—'In this world, O Bhārata, acts good and bad attach themselves to man for the purpose of producing fruits for enjoyment or endurance.[1] Is man, however, to be regarded as their doer or is he not to be regarded so ? Doubt fills my mind with respect to this question. I desire to hear this in detail from thee, O grandsire !'[2]

"Bhishma said,—'In this connection, O Yudhishthira, is

cited the old narrative of a discourse between Prahlāda and Indra.[3] The chief of the *Daityas, viz.*, Prahlāda, was unattached to all worldly objects. His sins had been washed away. Of respectable parentage, he was possessed of great learning. Free from stupifaction and pride, ever observant of the quality of goodness, and devoted to various vows,[4] he took praise and censure equally. Possessed of self-restraint, he was then passing his time in an empty chamber. Conversant with the origin and the destruction of all created objects mobile and immobile,[5] he was never angry with things that displeased him and never rejoiced at the accession of objects that were agreeable. He cast an equal eye upon gold and a clump of earth.[6] Steadily engaged in study of the Soul and in acquiring Emancipation, and firm in knowledge, he had arrived at fixed conclusions in respect of truth.[7] Acquainted with what is supreme and what is not so among all things, omniscient and of universal sight, as he was seated one day in a solitary chamber with his senses under complete control, Cakra approached him, and desirous of awakening him, said these words :[8]—O king, I behold all those qualities permanently residing in thee by which a person wins the esteem of all![9] Thy understanding seems to be like that of a child, free from attachment and aversion. Thou knowest the Soul. What, thinkest thou, is the best means by which a knowledge of the Soul may be attained?[10] Thou art now bound in cords, fallen off from thy former position, brought under the sway of thy foes, and divested of prosperity. Thy present circumstances are such as may well inspire grief. Yet how is it, O Prahlāda, that thou dost not indulge in grief?[11] Is this due, O son of Diti, to the acquisition of wisdom or is it on account of thy fortitude? Behold thy calamities, O Prahlāda, and yet thou seemest like one that is happy and tranquil![12]—Thus urged by Indra, the chief of the Daityas, endued with firmness and with determinate conclusions in respect of truth, replied unto the former in these sweet words indicative of great wisdom.[13]

"'Prahlāda said,—He who is unacquainted with the origin and the destruction of all created objects, is, in consequence

of such ignorance, stupified. He, however, who is conversant with these two things, is never stupified.[14] All kinds of entities and non-entities come into being or cease in consequence of their own nature. No kind of personal exertion is needed (for the production of such phenomena).*[15] In the absence, therefore, of personal exertion, it is evident that no personal agent exists for the production of all this that we perceive. But though (in reality) the person (or the *chit*) never does anything, yet (through the influence of Ignorance) a consciousness in respect of agency overspreads itself on it.[16] He who regards himself as the doer of acts good or bad, possesses a wisdom that is vitiated. Such a person is, according to my judgment, unacquainted with the truth.†[17] If, O Cakra, the being called person were really the actor, then all acts undertaken for his own benefit would certainly be crowned with success. None of those acts would be defeated.[18] Among even persons struggling their utmost the suspension of what is not desired and the occurrence of what is desired are not to be seen. What becomes then of personal exertion?[19] In the case of some, we see that without any exertion on their part, what is not desired is suspended and what is desired is accomplished. This then must be the result of Nature.[20] Some persons again are seen to present extraordinary aspects, for though possessed of superior intelligence they have to solicit wealth from others that are vulgar in features and endued with little intelligence.[21] Indeed, when all qualities, good or bad, enter a person, urged by Nature, what ground is there for one to boast (of one's superior possessions)?[22] All these flow from Nature. This is my settled conclusion. Even Emancipation and knowledge of self, according to me, flow from the same source.[23]

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* Existence comes into being and ceases. Non-existence also comes into being and ceases. This is the grammatical construction. The words, of course, imply only the appearance and disappearance of all kinds of phenomena.—T.

† This refers to the theory set forth in the previous sections about the Soul's real inactivity amidst its seeming activity in respect of all acts.—T.

"'In this world all fruits, good or bad, that attach themselves to persons, are regarded as the result of acts. I shall now discourse to thee in full on the subject of acts. Listen to me.[24] As a crow, while eating some food, proclaims the presence of that food (to the members of its species) by its reapeated cawing, after the same manner all our acts only proclaim the indications of Nature.[25] He who is acquainted with only the transformations of Nature but not with Nature that is supreme and exists by herself, feels stupifaction in consequence of his ignorance. He, however, who undersands the difference between Nature and her transformations is never stupified.[26] All existent things have their origin in Nature. In consequence of one's certainty of conviction in this respect, one would never be affected by pride or arrogance.[27] When I know what the origin is of all the ordinances of morality and when I am acquainted with the instability of all objects, I am incapable, O Cakra, of indulging in grief. All this is endued with an end.[28] Without attachments, without pride, without desire and hope, freed from all bonds, and dissociated from everything, I am passing my time in great happiness, engaged in beholding the appearance and disappearance of all created objects.[29] For one that is possessed of wisdom, that is self-restrained, that is contented, that is without desire and hope, and that beholds all things with the light of self-knowledge, no trouble or anxiety exists, O Cakra![30] I have no affection or aversion for either Nature or her transformations. I do not behold any one now who is my foe nor any one who is mine own.[31] I do not, O Cakra, at any time covet either heaven, or this world, or the nether regions. It is not the case that there is no happiness in understanding the Soul. But the Soul, being dissociated from everything, cannot enjoy felicity. Hence I desire nothing.[32]

"'Cakra said,—Tell me the means, O Prahlāda, by which this kind of wisdom may be attained and by which this kind of tranquillity may be made one's own. I solicit thee![33]

"'Prahlāda said,—By simplicity, by heedfulness, by cleansing the Soul, by mastering the passions, and by waiting

upon aged seniors, O Cakra, a person succeeds in attaining to Emancipation.[34] Know this, however. that one acquires wisdom from Nature, and that the acquisition of tranquillity also is due to the same cause. Indeed, everything else that thou perceivest is due to Nature.—'[35]

"Thus addressed by the lord of the *Daityas*, Cakra became filled with wonder, and commended those words, O king, with a cheerful heart.[36] The lord of the three worlds then, having worshipped the lord of the *Daityas*, took his leave and proceeded to his own abode.' "[37]

SECTION CCXXIII.

"Yudhishthira said,—'Tell me, O grandsire, by adopting what sort of intelligence may a monarch, who has been divested of prosperity and crushed by Time's heavy bludgeon, still live on this Earth ?'[1]

"Bhishma said,—'In this connection is cited the old narrative of the discourse between Vāsava and Virochana's son Vali.[2] One day Vāsava, after having subjugated all the *Asuras*, repaired to the Grandsire and joining his hands bowed to him and enquired after the whereabouts of Vali.[3]—Tell me, O Brahman, where may I now find that Vali whose wealth continued undiminished even though he used to give it away as largely as he wished ![4] He was the god of wind. He was Varuna. He was Surya. He was Soma. He was Agni that used to warm all creatures. He became water (for the use of all). I do not find where he now is. Indeed, O Brahman, tell me where I may find Vali now ![5] Formerly it was he who used to illumine all the points of the compass (as Surya) and to set (when evening came). Casting off idleness, it was he who used to pour rain upon all creatures at the proper season. I do not now see that Vali. Indeed, tell me, O Brahman, where I may find that chief of the *Asuras* now !—[6]

"'Brahman said,—It is not becoming in thee, O Maghavat, to thus enquire after Vali now ! One should not, however, speak an untruth when one is questioned by another For

this reason I shall tell thee the whereabouts of Vali.[7] O lord of Cachi, Vali may now have taken his birth among camels or bulls or asses or horses, and having become the foremost of his speices may now be staying in an empty apartment ![8]—

"'Cakra said,—If, O Brahman, I happen to meet with Vali in an empty apartment, shall I slay him or spare him? Tell me how I shall act !—[9]

"'Brahman said,—Do not, O Cakra, injure Vali! Vali does not deserve death. Thou shouldst, on the other hand, O Vāsava, solicit instruction from him about morality, O Cakra, as thou pleasest !'[10]—

"Bhishma continued,—'Thus addressed by the divine Creator, Indra roamed over the Earth, seated on the back of Airāvata and attended by circumstances of great splendour.[11] He succeeded in meeting with Vali, who, as the Creator had said, was living in an empty apartment, clothed in the form of an ass.[12]

"'Cakra said,—Thou art now, O Dānava, born as an ass subsisting on chaff as thy food. This thy order of birth is certainly a low one. Dost thou or dost thou not grieve for it ?[13] I see what I had never seen before, *viz.*, thyself brought under the sway of thy enemies, divested of prosperity and friends, and shorn of energy and prowess.[14] Formerly thou usedst to make progresses through the worlds, with thy train consisting of thousands of vehicles and thousands of kinsmen, and to move along, scorching everybody with thy splendour and counting us as nought ![15] The Daiteyas, looking up to thee as their protector, lived under thy sway! Through thy power, the Earth used to yeild crops without waiting for tillage. Today, however, I behold thee overtaken by this dire calamity! Dost thou or dost thou not indulge in grief for this ?[16] When formerly thou usedst, with pride reflected in thy face, to divide on the eastern shores of the ocean thy vast wealth among thy kinsmen, what then was the state of thy mind ?[17] Formerly, for many years, when blazing with splendour, thou usedst to sport, thousands of celestial damsels used to dance before thee.[18] All of them were adorned with garlands of lotuses and all

had companions bright as gold. What, O lord of Dānavas, was the state of thy mind then and what is it now?[19] Thou hadst a very large umbrella made of gold and adorned with jewells and gems. Full two and forty thousand Gandharvas used in those days to dance before thee.*[20] In thy sacrifices thou hadst a stake that was very large and made entirely of gold. On such occasions thou wert to give away millions upon millions of kine. What, O Daitya, was the state of thy mind then?[21] Formerly, engaged in sacrifice, thou hadst gone round the whole Earth, following the rule of the hurling of the *Çamyā*. What was the state of thy mind then?†[22] I do not now behold that golden jar of thine, nor that umbrella of thine, nor those fans! I behold not also, O king of the *Asuras*, that garland of thine which was given to thee by the Grandsire!—[23]

"'Vali said,—Thou seest not now, O Vāsava, my jar and umbrella and fans. Thou seest not also my garland, that gift of the Grandsire.[24] Those precious possessions of mine about which thou askest are now buried in the darkness of a cave. When my time comes again, thou wilt surely behold them again![25] This conduct of thine, however, does not become thy fame or birth. Thyself in prosperity, thou desirest to mock me that am sunk in adversity![26] They that have acquired wisdom, and have won contentment therefrom, they that are of tranquil souls, that are virtuous and good among creatures, never grieve in misery nor rejoice in happiness.[27] Led, however, by a vulgar intelligence, thou indulg-

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* The Burdwan translator renders the second line as "six thousand Gandharvas used to dance before thee the seven kinds of dance."—T.

† Both the vernacular translators have misunderstood this verse. A *çamyā* is explained as a little wooden cone measuring about six and thirty fingers' breadth in altitude. What Vali did was to go round the Earth (*anupuryyagāh, i. e., parihrityagatavān*) throwing or hurling a *çamyā*. When thrown from a particular point by a strong man, the *çamyā* clears a certain distance. This space is called a *Devayajana*. Vali went round the globe, performing sacrifices upon each such Devayajana.—T.

est in brag, O Purandara! When thou shalt become like me thou shalt not then indulge in speeches like these!—' "[28]

SECTION CCXXIV.

"Bhishma said,—'Once more, laughing at Vali who was sighing like a snake, Cakra addressed him for saying something more pointed than what he had said before.*[1]

" 'Cakra said,—Formerly, attended by a train consisting of thousands of vehicles and kinsmen, thou usedst to make thy progresses, scorching all the worlds with thy splendour and regarding us as nought.[2] Thou art now, however, deserted by both kinsmen and friends. Beholding this miserable plight that has overtaken thee, dost thou or dost thou not indulge in grief?[3] Formerly all the worlds were under thy sway and great was thy joy. I ask, dost thou or dost thou not indulge in grief now, for this fall of thine in respect of external splendour?—[4]

" 'Vali said,—Considering all this to be transitory,—due, indeed, to the course of time,—I do not, O Cakra, indulge in grief! These things have an end.[5] These bodies that creatures have, O chief of the celestials, are all transitory. For that reason, O Cakra, I do not grieve (for this asinine form of mine). Nor is this form due to any fault of mine.[6] The animating principle and the body come into existence together, in consequence of their own nature. They grow together, and meet with destruction together.[7] Having obtained this form of existence I have not been permanently enslaved by it. Since I know this, I have no cause for sorrow in consequence of that knowledge.[8] As the final resting place of all rivers is the ocean, even so the end of all embodied creatures is death. Those persons that know this well are never stupified, O wielder of the thunder-bolt![9] They, however, who, overwhelmed with Passion and loss of judgment, do not know this, they whose understanding is

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* *Pravyāhārāya* is explained by the commentator as *prakrishtoktaye*.—T.

lost, sink under the weight of misfortune.[10] A person who acquires a keen understanding succeeds in destroying all his sins. A sinless person acquires the attribute of Goodness, and having acquired it becomes cheerful.[11] They, however, that deviate from the attribute of Goodness, and obtain repeated rebirths, are obliged to indulge in sorrow and grief, led on by desire and the objects of the senses.[12] Success or the reverse, in respect of the attainment of all objects of desire, life or death, the fruits of action that are represented by pleasure or pain, I neither dislike nor like.[13] When one slays another, one slays only that other's body. That man, who thinks that it is he who slays another, is himself slain. Indeed, both of them are ignorant of the truth, *viz.*, he who slays and he who is slain.*[14] That person, O Maghavat, who having killed or vanquished any one brags of his manliness, should know that he is not the actor but that the act (of which he boasts) has been accomplished by a real agent (who is different).[15] When the question comes as to who is it that causes the creation and the destruction of things in the world, it is generally regarded that some person (who has himself been caused or created) has caused the act (of creation or destruction). Know, however, that the person who is so regarded has (as already said) a creator.[16] Earth, light or heat, space, water, and wind constituting the fifth—from these do all creatures spring. (When this is known to me) what sorrow can I feel (for this change in my condition)?[17] One that is possessed of great learning, one that

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* I follow Nilakantha's gloss in rendering this verse. *Hatam* is explained as *nirjivam-deham*, *i. e.*, the body divested of Soul. 'He who slays another is himself slain' means that a person who regards his own self as the slayer is steeped in ignorance, for the Soul is never an actor. By thinking that he is the actor a person invests his Soul with the attributes of the body and the senses. Such a man (as already said) is *Hatah* or slain (*i. e.*, steeped in ignorance). Comparing this with verse 19 of Sec. II of the *Gitā*, we find that the same thing is asserted there in a slightly different way. 'He who regards the Soul as the slayer and he who regards it as slain are both mistaken. The Soul does not slay nor is slain.'—T.

has not much of learning, one that is possessed of strength, one that is destitute of strength, one that is possessed of personal beauty, and one that is very ugly, one that is fortunate and one that is not blessed by fortune,[18] are all swept away by Time, which is too deep to be fathomed, by its own energy. When I know that I have been vanquished by Time, what sorrow can I feel (for this alteration in my circumstances)?[19] One that burns anything burns a thing that has been already burnt. One that slays, only slays a victim already slain. One that is destroyed has been before destroyed. A thing that is acquired by a person is that which is already arrived and intended for his acquisition.[20] This Time is like an ocean. There is no island in it. Where, indeed, is its other shore? Its boundary cannot be seen. Reflecting even deeply, I do not behold the end of this continuous stream that is the great ordainer of all things and that is certainly celestial.[21] If I did not understand that it is Time that destroys all creatures, then, perhaps, I would have felt the emotions of joy and pride and wrath, O lord of Cachi![22] Hast thou come here to condemn me, having ascertained that I am now bearing the form of an ass that subsits upon chaff and that is now passing his days in a lonely spot remote from the habitations of men?[23] If I wish, even now I can assume various awful forms beholding any one of which thou wouldst beat a hasty retreat from my presence.[24] It is Time that gives everything and again takes away everything. It is Time that ordains all things. Do not, O Cakra, brag of thy manliness.[25] Formerly, O Purandara, on occasions of my wrath everything used to become agitated. I am acquinted, however, O Cakra, with the eternal attributes of all things in the world.[26] Do thou also know the truth. Do not suffer thyself to be filled with wonder. Affluence and its origin are not under one's control.[27] Thy mind seems to be like that of a child. It is the same as it was before. Open thy eyes, O Maghavat, and adopt an understanding established on certitude and truth.[28] The gods, men, the *Pitris*, the *Gandharvas*, the snakes, and the *Rākshasas*, were all under my sway in days gone by.

Thou knowest this, O Vāsava![29] Their understandings stupified by ignorance, all creatures used to flatter me, saying,—Salutations to that point of the compass whither Virochana's son Vali may now be staying![30]—O lord of Cachi, I do not at all grieve when I think of that honor (which is no longer paid to me). I feel no sorrow for this fall of mine! My understanding is firm in this respect, *viz.*, that I will live obedient to the sway of the Ordainer.[31] It is seen that some one of noble birth, possessed of handsome features, and endued with great prowess, lives in misery, with all his counsellers and friends. This happens because of its having been ordained.*[32] Similarly, some one born in an ignoble race, devoid of knowledge, and with even a stain on his birth, is seen, O Cakra, to live in happiness with all his counsellers and friends. This also happens because of its having been ordained.[33] An auspicious and beautiful woman, O Cakra, is seen to pass her life in misery. Similarly, an ugly woman with every inauspicious mark is seen to pass her days in great happiness.[34] That we have now become so is not due to any act of ours, O Cakra! That thou art now so is not due, O wielder of the thunderbolt, to any act of thine?[35] Thou hast not done anything, O thou of a hundred sacrifices, in consequence of which thou art now enjoying this affluence. Nor have I done anything in consequence of which I have now been divested of affluence. Affluence and its reverse come one after another.[36] I now behold thee blazing with splendour, endued with prosperity, possessed of beauty, placed at the head of all the deities, and thus roaring at me.[37] This would never be but for the fact of Time standing near after having assailed me. Indeed, if Time had not assailed me I would have today killed thee with only a blow of my fists notwithstanding the fact of thy being armed with the thunder.[38] This, however, is not the time for putting forth my prowess. On the other hand, the time that has come is for adopting a behaviour of peace and tranquillity.

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* Compare this with the saying usually credited to Napoleon that St. Helena was written in the book of Fate.—T.

It is Time that establishes all things. Time works upon all things and leads them to their final consummation.*[39] I was the worshipped lord of the Dānavas. Burning all with my energy, I used to roar in strength and pride. When Time hath assailed even myself, who is there whom he will not assail?[40] Formerly, O chief of the deities, singly I bore the energy of all the twelve illustrious Ādityas with thyself amongst them.[41] It was I that used to bear up water and then to shower it as rain, O Vāsava! It was I that used to give both light and heat unto the three worlds.[42] It was I that used to protect and it was I that used to destroy. It was I that gave and it was I that took. It was I that used to bind and it was I that used to unbind. In all the worlds I was the one puissant master.[43] That sovereign sway which I had, O chief of the celestials, is no more. I am now assailed by the forces of Time. Those things, therefore, are no longer seen to shine in me.[44] I am not the doer (of acts that are apparently done by me). Thou art not the doer (of acts done by thee). None else, O lord of Cachi, is the doer (of those acts). It is Time, O Cakra, that protects or destroys all things.†[45] Persons conversant with the Vedas say that Time (Eternity) is *Brahma*. The fortnights and months are his body. That body is invested with days and nights as its robes. The seasons are his senses. The year is his mouth.[46] Some people, in consequence of their superior intelligence, say that all this (*viz.*, the entire universe) should be conceived as *Brahma*. The Vedas, however, teach, that the five sheathes that invest the Soul should be regarded as *Brahma*.[47] *Brahma* is deep and inaccessible like a vast ocean of waters. It hath been said that it hath neither beginning nor end, and that it is both indestructible and destructible.‡[48] Though it is without attributes by itself,

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* The original, if literally rendered, would be 'Time cooks everything.'—T.

† *Bhujyante* is explained by the commentator as equivalent to *pālyante* or *samhriyante*.—T.

‡ *Brahma* is indestructible as *jiva* or Soul, and is destructible as displayed in the form of not-Self.—T.

yet it enters all existent objects and as such assumes attributes. Those persons that are conversant with truth regard *Brahma* as eternal.[49] Through the action of Ignorance, *Brahma* causes the attribute of materiality to invest the Chit or Soul which is immaterial spirit (having knowledge only for its attribute). That materiality, however, is not the essential attribute of the Soul, for upon the appearance of a knowledge of the true cause of everything, that materiality ceases to invest the Soul.*[50] *Brahma* in the form of Time is the refuge of all creatures. Where wouldst thou go transcending that Time? Time or *Brahma*, indeed, cannot be avoided by running nor by staying still.[51] All the five senses are incapable of perceiving *Brahma*. Some have said that *Brahma* is Fire; some that he is Prajāpati;[52] some that he is the Seasons; some that he is the Month; some that he is the Fortnight; some that he is the Days; some that he is the Hours; some that he is the Morning; some that he is the Noon; some that he is the Evening;[53] and some that he is the Moment. Thus diverse people speak diversely of him who is single. Know that he is Eternity, under whose sway are all things.[54] Many thousands of Indras have passed away, O Vāsava, each of whom was possessed of great strength and prowess. Thou also, O lord of Cachi, shalt have to pass away after the same manner.[55] Thee, too, O Cakra, that art possessed of swelling might and that art the chief of the deities, when thy hour comes, all-powerful Time will extinguish![56] Time sweeps away all things. For this reason, O Indra, do not brag! Time is incapable of being quieted by either thee or me or by those gone before us![57] This regal prosperity that thou hast attained and that thou thinkest to be beyond compare, had formerly been possessed by me. It is unsubstantial and unreal. She does not dwell long in one place.[58] Indeed, she had dwelt in thousands of Indras before thee, all of whom, again, were very much superior to thee! Unstable as she is, deserting me she

* I expand verse 50 for giving its sense as a literal version would be unintelligible.—T.

hath now approached thee, O chief of the deities![59] Do not, O Cakra, indulge in such brag again! It behooveth thee to become tranquil! Knowing thee to be full of vanity, she will very soon desert thee!—' "[60]

SECTION CCXXV.

"Bhishma said,—'After this, he of a hundred sacrifices beheld the goddess of Prosperity, in her own embodied form that blazed with splendour, issue out of the form of the high-souled Vali.[1] The illustrious chastiser of Pāka, beholding the goddess blazing with radiance, addressed Vali in these words, with eyes expanded in wonder.[2]

" 'Cakra said,—O Vali, who is this one, thus shining with splendour, thus decked with head-plumes, thus adorned with golden bracelets on her upper arms, and thus emitting a halo of glory on all sides in consequence of her energy that is issuing out of thy body.'—[3]

" 'Vali said,—I do not know whether she is an *Asura* damsel or a celestial one or a human one. Thou mayst or mayst not ask her thyself. Do what pleases thee!—[4]

" 'Cakra said,—O thou of sweet smiles, who art thou that art possessed of such radiance and adorned with plumes that thus issuest from the body of Vali! I do not know thee! Kindly tell me thy name![5] Who, indeed, art thou that thus standest here as Māyā herself, blazing with thy own splendour, after having deserted the lord of the *Daityas?* O, tell me this as I question thee![6]—

" 'Cree said,—Virochana did not know me. This Vali also that is the son of Virochana knows me not. The learned called me by the name of *Dusshahā*.* Some knew me by the name of *Vidhitsā*.†[7] I have other names also, O Vāsava! They are *Bhuti*, *Lakshmi*, and *Çree*.‡ Thou knowest me not, O Cakra, nor doth any one among the deities know me![8]

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* One that is borne with great difficulty.—T.

† Literally, the desire for action; hence abundance or plenty that is the result of action or labour.—T.

‡ All these names imply plenty and prosperity.—T.

" 'Cakra said,—O lady that is difficult of being borne, why do you desert Vali now after having lived in him for a long time? Is it due to any act of mine or is it due to any act that Vali has done?—[9]

" 'Cree said,—Neither the Creator nor the Ordainer rules me. It is Time that moves me from one place to another. Do not, O Cakra, disregard Vali!—[10]

" 'Cakra said,—For what reason, O goddess adorned with plumes, do you desert Vali? Why also do you approach me (for living in me)? Tell me this, O thou of sweet smiles![11]—

" 'Cree said,—I live in truth, in gifts, in good vows, in penances, in prowess, and in virtue! Vali hath fallen off from all these.[12] Formerly he was devoted to the Brāhmanas. He was truthful and had controlled his passions. Latterly, however, he began to cherish feelings of animosity towards the Brāhmanas and touched clarified butter with soiled hands.*[13] Formerly he was always engaged in the performance of sacrifices. At last, blinded by ignorance and afflicted by Time he began to boast before all persons, saying that his adorations towards me were ceaseless.[14] Deserting him (for these faults) I shall henceforth, O Cakra, dwell in thee! Thou shouldst bear me without heedlessness, and with penances and prowess.—[15]

" 'Cakra said,—O thou that dwellest amid lotuses, there is not a single person among gods, men, and all creatures, that can bear thee for ever!—[16]

" 'Cree said,—Truly, O Purandara, there is none among gods, *Gandharvas*, *Asuras*, or *Rakshasas*, that can bear me for ever!—[17]

" 'Cakra said,—O auspicious lady, tell me how I should conduct myself so that thou mayst dwell in me always! I shall certainly obey thy behests. It behooveth thee to answer me truly!—[18]

" 'Cree said,—O chief of the deities, I shall tell thee as to how I may be enabled to dwell in thee always! Divide me

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* *I. e.*, with hands not washed after rising from his meals or while going on with his meals.—T.

into four parts according to the ordinance laid down in the Vedas !—[19]

" 'Cakra said,—I shall assign thee habitations according to their strength and power in bearing thee. As regards myself, I shall always take care, O Lakshmi, that I may not offend thee in any way ![20] Amongst men, the Earth, that progenitrix of all things, bears them all. She shall bear a fourth part of thyself. I think she hath the strength to do it !—[21]

" 'Cree said,—Here, I yield up a quarter of myself. Let it be established on the Earth. Do thou, after this, make a proper disposition, O Cakra, for my second quarter !—[22]

" 'Cakra said,—The waters, among men, in their liquid form, do various services to human beings. Let the waters bear a fourth part of thy person. They have the strength to bear a portion of thine ![23]

" 'Cree said,—I yield up another quarter of mine that is to be established in the waters. Do thou, after this, O Cakra, assign a proper place for my third quarter !—[24]

" 'Cakra said,—The Vedas, the sacrifices, and the deities are all established in Fire. Fire will bear thy third quarter. when it is placed therein.—[25]

" 'Cree said,—Here I yeild up my third quarter which is to be placed in Fire. Do thou, O Cakra, after this, assign a proper place for my last quarter !—[26]

" 'Cakra said,—They that are good among men, devoted to Brāhmanas, and truthful in speech, may bear thy fourth quarter. The good have the power to bear it !—[27]

" 'Cree said,—Here, I yeild up my fourth quarter that is to be placed among the good. My portions thus assigned to different creatures, do thou continue to protect me, O Cakra !—[28]

" 'Cakra said,—Listen to these words of mine ! I have thus distributed thee among different creatures. Those among creatures that will offend against thee shall be chastised by me.—The chief of the Daityas, *viz.*, Vali, thus deserted by Cree, then said these words.[29]

" 'Vali said,—At present the Sun shines as much in the

east as in the west, and as much in the north as in the south.[30] When, however, the Sun, withdrawing himself from all sides, will shine only upon the region of Brahman that is situate in the middle of Sumeru, then will again occur a great battle between the gods and the *Asuras*, and in that fight I shall certainly vanquish all of you![31] When the Sun, withdrawing himself from all sides, will shine fixedly upon only the region of Brahman, then will again occur a great battle between the gods and the *Asuras*, and in that fight I shall surely conquer all of you!*—[32]

" 'Cakra said,—Brahman hath commanded me, saying that I should never kill thee. It is for this reason, O Vali, that I do not hurl my thunderbolt upon thy head![33] Go whithersoever thou wishest, O chief of the Daityas! O great *Asura*, peace to thee! No time will come when the Sun will shine from only the meridian.[34] The Self-born (Brahman) hath before this ordained the laws that regulate the Sun's motions. Giving light and heat to all creatures, he goes on ceaselessly.[35] For six months he travels in a northward course and then for the other six in a southward course. The Sun travels by these courses (one after another), creating winter and summer for all creatures!—[36]

"Bhishma continued,—'Thus addressed by Indra, O Bhārata, Vali the chief of the *Daityas* proceeded towards the south. Purandara proceeded towards the north.[37] The thousand eyed Indra, after having listened to this speech of Vali which was characterised by an entire absence of pride, then ascended the skies.' "[38]

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* The commentator explains that according to the Paurānic theory, the world stands all around the mountains of Meru. The region of Brahman stands on its top. The Sun travels round Meru and shines over all the directions or points of the compass. This happens in the age called the *Vaivaswata Manwantara* (the age or epoch of Manu the son of Vivaswat). But after the lapse of this age, when the *Sāvarnika Manwantara* comes, the sun will shine upon only the region on the top of Meru, and all around there will be darkness.—T.

Section CCXXVI.

"Bhishma said,—'In this connection is also cited the old narrative of the discourse between him of a hundred sacrifices and the *Asura* Namuchi, O Yudhishthira.[1] When the *Asura* Namuchi, who was conversant with the birth and the death of all creatures, was sitting, divested of prosperity but untroubled at heart like the vast ocean in perfect stillness, Purandara addressed him these words :[2]—Fallen off from thy place, bound with cords, brought under the sway of thy foes, and divested of prosperity, dost thou, O Namuchi, indulge in grief or passest thou thy days cheerfully ?—[3]

" 'Namuchi answered,—By indulging in such sorrow as cannot be warded off one only wastes one's body and gladdens one's foes. Then, again, no one can lighten another's sorrow by taking any portion of it upon oneself. For these reasons, O Cakra, I do not indulge in sorrow. All this that thou seest hath one end.*[4] Indulgence in sorrow destroys personal comeliness, prosperity, life, and virtue itself, O chief of the deities ![5] Without doubt, suppressing that sorrow which comes upon oneself and which is born of an improper disposition of the mind, one possessed of true knowledge should reflect in one's mind of that which is productive of the highest good and which dwells in the heart itself.†[6] When one sets one's mind upon what is for one's highest good, without doubt, the result that takes place is that one's objects are all accomplished.‡[7] There is One ordainer, and no second. His control extends over the being that lies within the womb. Controlled by the great Ordainer I go on as He sets me on, like water running along a downward path.[8]

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* *I. e.*, all things are destructible instead of being eternal.—T.

† The commentator explains that *Hriddyam* means *Hritstham swarupam*. By *Kallyānam*, of course, *Moksha* or Emancipation is intended.—T.

‡ As explained in previous verses, one striving to attain Emancipation must set himself to *yoga*. As a consequence of *yoga*, one acquires (without wishing for them) many wonderful powers. The accomplishment of one's objects then follows as a matter of course.—T.

Knowing what is existence and what emancipation, and understanding also that the latter is superior to the former, I do not, however, strive for attaining to it. Doing acts that tend towards the direction of virtue and also those that tend towards the opposite direction, I go on as He sets me on.[9] One gets those things that are ordained to be got. That which is to happen actually happens.[10] One has repeatedly to reside in such wombs in which one is placed by the Ordainer. One has no choice in the matter.[11] That person is never stupified, who when placed in any particular condition, accepts it as that which he was ordained to be placed in.[12] Men are affected by pleasure and pain that come by turns in course of Time. There is no personal agency (in the matter of pleasure or pain to any one). In this lies sorrow, *viz.*, that he that dislikes sorrow regards himself as the actor.*[13] Amongst *Rishis*, gods, great *Asuras*, persons fully conversant with the three Vedas, and ascetics in the forest, who is there whom calamities do not approach? Those, however, that are conversant with the Soul and the not-Soul never fear calamities.[14] The person of wisdom, naturally standing immovable like Himavat, never gives way to wrath; never suffers himself to be attached to the objects of the senses; never languishes in sorrow or rejoices in happiness. When overwhelmed with even great afflictions, such a person never gives way to grief.[15] That person is a very superior one whom even great success cannot gladden and even dire calamities connot stupify, and who bears pleasure and pain, and that which is between them both, with an unmoved heart.[16] Into whatever condition a person may fall, he should summon cheerfulness without yielding to sorrow. Indeed, even

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* The sense is this: a wise man never regards himself as the actor; and hence never feels sorrow. Whatever sorrow overtakes him he views unmoved and takes it as the result of what had been ordained. Not so the foolish man. He deems himself to be the actor and looks upon sorrow as the result of his own acts. Hence, he cannot view it unmoved. Sorrow, therefore, lies in one's regarding oneself as the actor; the true view being that one instead of being an actor is only an instrument in the hands of the grat Ordainer.—T.

thus should one drive off from one's self one's swelling grief that is born in one's mind and that is (if not dispelled) sure to give pain.[17] That assembly of learned persons engaged in the discussion of duties based upon both the *Çrutis* and the *Smritis* is not a good assembly,—indeed, that does not deserve to be called by the name of assembly,—entering which a wicked man does not become penetrated with fear (born of his wicked deeds). That man is the foremost of his species who having dived into an enquiry after righteousness succeeds in acting according to the conclusions to which he arrives.*[18] The acts of a wise man are not easily comprehensible. He that is wise is never stupified when afflictions come upon him. Even if he falls away from his position like Gautama in his old age, in consequence of the direst calamity, he does not suffer himself to be stupified.†[19] By any of these, viz., *mantras*, strength, energy, wisdom, prowess, behaviour, conduct, or the affluence of wealth, can a person acquire that which has not been ordained to be acquired by him? What sorrow then is there for the non-acquisition of that upon which one has set one's heart?[20] Before I was born, they that have the matter in their hands had ordained what I am to do and suffer. I am fulfilling what was thus ordained for me. What then can death do to me?[21] One obtains only that which has been ordained to be obtained. One goes thither wither it was ordained that one is to go. Those sorrows and joys only are obtained that are ordained to be obtained.[22] That man who, knowing this fully, does not suffer himself

* The object of this verse is to show that right conclusions in respect of duties are very rare.—T.

† This is a hard hit. The listener, *viz.*, Indra, had violated, under circumstances of the most wicked deception, the chastity of Gautama's spouse Ahalyā. Gautama had to punish his wife by converting her into a stone. This punishment, however, reacted upon Gautama inasmuch as it put a stop to his leading any longer a life of domesticity. In spite of such a dire affliction Gautama did not suffer his cheerfulness to depart from his heart. The effect of the allusion is to tell Indra that the speaker is not like him but like Gautama, *i. e.*, that Namuchi was not the slave of his passions but that he was the master of his senses and the heart.—T.

to be stupified, and who is contented under both happiness and sorrow, is regarded as the foremost of his species.—' "[23]

SECTION CCXXVII.

"Yudhishthira said,—'What, indeed, is good for a man that is sunk in dire distress, when loss of friends or loss of kingdom, O monarch, has occurred ?[1] In this world, O bull of Bharata's race, thou art the foremost of our instructors ! I ask thee this. It behooveth thee to tell me what I ask !'[2]

"Bhishma said,—'For one that has been divested of sons and wives and pleasures of every kind and wealth, and that has been plunged into dire distress, fortitude is of the highest good, O king ! The body is never emaciated of one that is always possessed of fortitude.[3] Grieflessness bears happiness within it, and also health that is a superior possession. In consequence again of this health of body, one may again acquire prosperity.[4] That wise man, O sire, who adheres to a course of righteous conduct (while afflicted by distress) succeeds in acquiring prosperity, patience, and perseverance in the accomplishment of all his objects.[5] In this connection is once more cited the old narrative of the discourse between Vali and Vāsava, O Yudhishthira ![6] After the battle between the gods and the *Asuras*, in which a large number of *Daityas* and *Dānavas* fell, had come to an end, Vali became king. He was deceived by Vishnu who once more established his sway over all the worlds. He of a hundred sacrifices was once more invested with the sovereignty of the deities.[7] After the rule of the deities had thus been re-established, and the four orders of men had been re-established in the practice of their respective courses of duty, the three worlds once more swelled with prosperity, and the Self-born became glad of heart.[8] At that time, accompanied by the Rudras, the Vasus, the Ādityas, the Açwins, the celestial *Rishis*, the *Gandharvas*, the *Siddhas*, and other superior orders of beings, the puissant[9] Cakra, seated in splendour on his four-tusked prince of elephants, called Airāvata, made a progress through all the worlds.[10]

One day, while thus engaged, the wielder of the thunderbolt beheld Virochana's son Vali within a certain mountain cave on the sea-shore. Seeing the prince of Dānavas, he approached him.[11] Beholding the chief of the deities, *viz.*, Indra, thus seated on the back of Airāvata and surrounded by the several orders of the celestials, the prince of the Daityas showed no signs of sorrow or agitation.[12] Indra also, seeing Vali staying unmoved and fearless, addressed him from the back of his foremost of elephants, saying,[13]—How is it, O Daitya, that thou art so unmoved? Is it due to thy heroism or to thy having waited with reverence upon aged persons? Is it due to thy mind having been cleansed by penances? To whatever cause it may be due, this frame of mind is certainly very difficult of attainment.[14] Hurled from a position that was certainly the highest, thou art now divested of all thy possessions and thou hast been brought under the sway of thy foes! O son of Virochana, what is that by having recourse to which thou dost not grieve although the occasion is for grief?[15] Formerly, when thou wert invested with the sovereignty of thy own order, unrivalled pleasures were thine. Now, however, thou art divested of thy wealth and jewels and sovereignty. Tell us why thou art so unmoved.[16] Thou wert before this a god, seated on the throne of thy sire and grandsires. Beholding thyself stript today by thy foes, why dost thou not grieve?[17] Thou art bound in Varuna's noose and hast been struck with my thunderbolt. Thy wives have been taken away and thy wealth also. Tell us why thou dost not indulge in grief![18] Divested of prosperity and fallen away from affluence, thou indulgest not in grief! This, indeed, is something that is very remarkable! Who else, O Vali, than one like thee, could venture to bear the burthen of existence after being shorn of the sovereignty of the three worlds?[19]—Hearing without any pain these and other cutting speeches that Indra addressed to him, asserting the while his own superiority over him, Vali the son of Virochana fearlessly answered his interrogator, saying the following words.[20]

"'Vali said,—When calamities have oppressed me, O

Cakra, what dost thou gain by such brag now? Today I behold thee, O Purandara, stand before me with the thunderbolt upraised in thy hand![21] Formerly, however, thou couldst not bear thyself so. Now thou hast by some means gained that power. Indeed, who else than thou could utter such cruel speeches?[22] That person who, though able to punish, shows compassion towards a heroic foe vanquished and brought under his sway, is truly a very superior individual.[23] When two persons fight, victory in the battle is certainly dubious. One of the two certainly becomes victorious, and the other becomes vanquished.[24] O chief of the deities, let not thy disposition be such! Do not imagine that thou hast become the sovereign of all creatures after having conquered all with thy might and prowess![25] That we have become so is not, O Cakra, the result of any act of ours.* That thou hast become so, O wielder of the thunderbolt, is not the result of any act of thine![26] What I am now thou wilt be in the future. Do not disregard me, thinking that thou hast done an exceedingly difficult feat.[27] A person obtains happiness and misery one after another in course of Time. Thou hast, O Cakra, obtained the sovereignty of the universe in course of Time but not in consequence of any especial merit in thee![28] It is Time that leads me on in his course. That same Time leads thee also onward. It is for this that I am not what thou art today, and thou also art not what we are![*29] Dutiful services done to parents, reverential worship of deities, due practice of any good quality,—none of these can bestow happiness on any one.[30] Neither knowledge, nor penances, nor gifts, nor friends, nor kinsmen, can rescue one that is afflicted by Time.[31] Men are incapable of averting, by even a thousand means, an impending calamity. Intelligence and strength go for nothing in such cases.[32] There is no rescuer of men that are afflicted by Time's course. That thou, O Cakra, regardest thyself as the actor lies at the root of all sorrow.[33]

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* The *we* here is the pronoun of dignity, applying to the speaker only and not to both the speaker and the listener.—T.

If the ostensible doer of an act is the real actor thereof, that doer then would not himself be the work of some one else, (*viz.*, the Supreme Being). Hence, because the ostensible doer is himself the product of another, that another is the Supreme Being above whom there is nothing higher.[34] Aided by Time I had vanquished thee. Aided by Time thou hast vanquished me. It is Time that is the mover of all beings that move. It is Time that destroys all beings.[35] O Indra, in consequence of thy intelligence being of the vulgar species thou seest not that destruction awaits all things! Some, indeed, regard thee highly as one that has acquired by his own acts the sovereignty of the universe.[36] For all that, how can one like us that know the course of the world, indulge in grief in consequence of having been afflicted by Time, or suffer our understanding to be stupified, or yield to the influence of error?[37] Shall my understanding or that of one like me, even when we are overwhelmed by Time, coming in contact with a calamity, suffer itself to be destroyed like a wrecked vessel at sea?*[38] Myself, thyself, and all those who will in future become the chiefs of the deities, shall have, O Cakra, to go the way along which hundreds of Indras have gone before thee![39] When thy hour matures itself, Time will surely destroy thee like me,—thee that art now so invincible and that now blazest with unrivalled splendour![40] In Time's course many thousands of Indras and of deities have been swept off *yuga* after *yuga*. Time, indeed, is irresistible![41] Having attained to thy present position, thou regardest thyself very highly, even as the Creator of all beings, the divine and eternal Brahman![42] This position of thine had been attained by many before thee. With none did it prove stable or unending. In consequence, however, of a foolish understanding, thou alone regardest it to be immutable and eternal.[43] Thou trustest in that which is not deserving of trust. Thou deemest that to be eternal which is not eternal. O chief of the deities, one that is

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* The sentence is an interrogative one. The Burdwan translator mistakes the meaning. K. P. Singha is correct.—T.

overwhelmed and stupified by Time really regards oneself after this manner.[44] Led by folly thou regardest thy present regal prosperity to be thine. Know, however, that it is never stable in respect of either thee or me or others.[45] It had belonged to innumerable persons before thee. Passing over them it has now become thine. It will stay with thee, O Vāsava, for sometime and then prove its instability. Like a cow abandoning one drinking ditch for another, it will surely desert thee for somebody else.[46] So many sovereigns have gone before thee that I venture not to make an enumeration. In the future also, O Purandara, innumerable sovereigns will rise after thee.[47] I do not behold those rulers now that had formerly enjoyed this Earth with her trees and plants and gems and living creatures and waters and mines.[48] Prithu, Aila, Maya, Bhima, Naraka, Camvara, Açwagriva, Puloman, Swarbhānu, whose standard was of immeasurable height, Prahrāda, Namuchi, Daksha, Vipprachitti, Virochana, Hrimisheva, Suhotra, Bhurihan, Pushavat, Vrisha,[49-50] Satyepsu, Rishava, Vāhu, Kapilāçwa, Virupaka, Vāna, Kārttaçwara, Vahni, Viçwadangshtra, Nairiti,[51] Sankocha, Varitāksha, Varāha, Açwa, Ruchiprabha, Viçwajit, Pratirupa, Vrishānda, Vishkara, Madhu,[52] Hiranyakaçipu, the Dānava Kaitabha, and many others that were Daiteyas and Dānavas and Rākshasas,[53] these and many more unnamed, belonging to remote and remoter ages, great Daityas and foremost of Dānavas, whose names we have heard,[54]—indeed, many foremost of Daityas of former times,—have gone away, leaving the Earth. All of them were afflicted by Time. Time proved stronger than all of them.[55] All of them had worshipped the Creator in hundreds of sacrifices. Thou art not the one person that hast done so. All of them were devoted to righteousness and all of them always performed great sacrifices.[56] All of them were capable of sojourning through were capabled all were heroes that never showed their backs All of that All of them had very strong frames and all had always performed of heavy bludgeons.[57] All of them were sojourning through illusions, and all could assume any them were capable of have never heard that having

engaged in battle any of them had ever sustained a defeat.[58] All were firm observers of the vow of truth, and all of them sported as they wished. Devoted to the Vedas and Vedic rites, all of them were possessors of great learning.[59] Possessed of great might, all of them had acquired the highest prosperity and affluence. But none of those high-souled sovereigns had the least tincture of pride in consequence of sovereignty.[60] All of them were liberal, giving unto each what each deserved. All of them behaved properly and duly towards all creatures.[61] All of them were the offspring of Daksha's daughters. Endued with great strength, all were lords of the creation. Scorching all things with their energy, all of them blazed with splendour. Yet all of them were swept off by Time.[62] As regards thee, O Cakra, it is evident that when thou shalt have, after enjoying the Earth, to leave her, thou wilt not be able to control thy grief![63] Cast off this desire that thou cherishest for objects of affection and enjoyment. Cast off this pride that is born of prosperity. If thou actest in this manner, thou wilt then be able to bear the grief that attends the loss of sovereignty.[64] When the hour of sorrow comes, do not yield to sorrow. Similarly, when the hour of joy comes, do not rejoice. Disregarding both the past and the future, live contentedly with the present.[65] When Time that never sleeps came upon me that had always been heedful of my duties, turn thy heart to the ways of peace, O Indra, for that same Time will very soon come over thee![66] Thou piercest me with thy words, and thou seemest to be bent upon inspiring dread in me. Indeed, finding me collected, thou regardest thy own self very highly.[67] Time had first assailed me. It is even now behind thee. I was at first vanquished by Time. It was for that reason that thou didst afterwards succeed in vanquishing me for which thou roarest in pride thus![68] Formerly, when I happened to become angry, what which was there on Earth that could stand before me in assailed Time, however, is stronger. He has overwhelmed
for this reason, O Vāsava, that thou art abl that thou didst me! Those thousand (celestial years) thou didst afterwards

of thy sway, will surely come to an end.[69] Thou shalt then fall and thy limbs will become as miserable as mine now even though I am possessed of mighty energy. I have fallen away from the high place that is occupied by the sovereign of the three worlds. Thou art now the actual Indra in heaven.[70] In this delightful world of living beings, thou art now, in consequence of Time's course, an object of universal adoration. Canst thou say what is that by having done which thou hast become Indra today and what also is that by having done which we have fallen off from the position we had?[71] Time is the one creator and destroyer. Nothing else is cause (in the universe for the production of any effect). Decline, fall, sovereignty, happiness, misery, birth, and death,[72]—a learned person by encountering any of these neither rejoices nor indulges in sorrow. Thou, O Indra, knowest us. We also, O Vāsava, know thee![73] Why then dost thou brag in this fashion before me, forgetting, O shameless one, that it is Time that has made thee what thou art? Thou didst thyself witness what my prowess was in those days![74] The energy and might I used to display in all my battles, furnish sufficient evidence. The Ādityas, the Rudras, the Sāddhyas, the Vasus,[75] and the Maruts, O lord of Cachi, were all vanquished by me. Thou knowest it well thyself, O Cakra, that in the great encounter between the gods and the *Asuras*,[76] the assembled deities were quickly routed by me by the fury of my attack. Mountains with their forests and the denizens that lived in those forests, were repeatedly hurled by us.[77] Many were the mountain summits with craggy edges that I broke on thy head. What, however, can I do now? Time is incapable of being resisted.[78] If it were not so, do not think that I would not have ventured to kill thee with that thunderbolt of thine with even a blow of my fist. The present, however, is not the hour with me for the display of prowess. The hour that has come is such that I should adopt tranquillity now and tolerate everything. It is for this reason, O Cakra, that I put up with all this insolence of thine. Know, however, that I am less able to bear insolence than even thou.[79]

Thou braggest before one who, upon his time having been matured, is surrounded on all sides by Time's conflagration and bound strongly in Time's cords.[80] Yonder stands that dark individual who is incapable of being resisted by the world. Of fierce form, he stands there, having bound me like an inferior animal bound with cords.[81] Gain and loss, happiness and misery, lust and wrath, birth and death, captivity and release,—these all one encounters in Time's course.[82] I am not the actor. Thou art not the actor. He is the actor who, indeed, is omnipotent. That Time ripens me (for throwing me down) like a fruit that has appeared on a tree.[83] There are certain acts by doing which one person obtains happiness in Time's course. By doing those very acts another obtains misery in the course of Time.[84] Versed as I am with the virtues of Time, it behooves me not to indulge in grief when it is Time that has assailed me. It is for this reason, O Cakra, that I do not grieve. Grief cannot do us any good. The grief of one that indulges in grief never dispels one's calamity. On the other hand, grief destroys one's power. It is for this that I do not indulge in grief !—[85-86]

"Thus addressed by the chief of the *Daityas*, he of a hundred sacrifices, *viz.*, the puissant and thousand-eyed chastiser of Pāka, restrained his wrath and said these words :—[87]

" 'Cakra said,—Beholding this upraised arm of mine, equipt with the thunderbolt, and those nooses of Varuna, who is there whose understanding would not be agitated, including the very Destroyer himself that compasses the death of all beings ?[88] Thy understanding, however, so firm and so endued with visions of the truth, hath not been agitated ! O thou of invincible prowess, verily, thou art unmoved today in consequence of thy fortitude ![89] Beholding all things in this universe to be fleeting, who is there in it, endued with body, that would venture to repose confidence on either his body or all the objects of his desire ?[90] Like thyself I also know that this universe is not eternal, and that it has been thrown into Time's conflagration that is dreadful

though hidden from the veiw, that is continuously burning, and that is truly endless.[91] Every one is assailed here by Time. Nothing among beings that are subtile or gross enjoys an immunity from Time's sway. All things are being cooked in Time's cauldron.[92] Time has no master. Time is ever heedful. Time is always cooking all things within itself. No one who has once entered the domain of Time which is ceaselessly going on, can escape therefrom.[93] All embodied beings may be heedless of Time, but Time is heedful and is broad awake behind them. No one has ever been seen to have driven off Time from him.[94] Ancient and eternal, and the embodiment of justice, Time is uniform in respect of all living creatures. Time cannot be avoided, and there is no retrogression in its course.[95] Like a usurer adding up his interest, Time adds up its subtile portions represented by *kalas*, and *lavas*, and *kāshthās*, and *kshanas*, and months, and days and nights.[96] Like the current of a river washing away a tree whose roots are reached by it, Time, getting at him who says,—*This I will do today but this other act I will do tomorrow*—sweeps him away.[97] Time sweeps away one and men exclaim—*I saw him a little while before! How has he died?*[98]—Wealth, comforts, rank, prosperity, all fall a prey to Time. Approaching every living creature, Time snatches away his life. All things that proudly raise their heads high are destined to fall down.[99] That which is existent is only another form of the non-existent. Every thing is transitory and unstable. Such a conviction is, however, difficult to come at.[100] Thy understanding, so firm and endued with true vision, is unmoved. Thou dost not, even mentally, realise what thou wert sometime before![101] Time that is strong, assailing the universe, cooks it within itself and sweeps away everything without consideration of seniority of years or the reverse. For all that, one that is being dragged by Time is unconscious of the noose thrown round one's neck.[102] People, attached to jealousy and vanity and cupidity, to lust, wrath, and fear, to desire, heedlessness, and pride, suffer themselves to be stupified.[103] Thou, however, art acquainted with the truth of existence. Thou

art possessed of learning and endued with wisdom and penance. Thou beholdest Time as clearly as if it were an emblic myrobalan on the palm of thy hand![104] O son of Virochana, fully conversant art thou with the topic of Time's conduct! Thou art well versed in all branches of knowledge. Thou art of cleansed Soul and a thorough master of thy passions. Thou art, for this, an object of affection with all persons endued with wisdom.[105] Thou hast, with thy understanding, fully comprehended the whole universe. Though thou hast enjoyed every kind of happiness, thou wert never attached to anything, and hence thou hast not been stained by anything.[106] The qualities of Passion and Darkness do not soil thee for thou hast conquered thy senses. Thou waitest only upon thy Soul which is divested of both joy and sorrow.[107] The friend of all creatures, without animosity, with thy heart set upon tranquillity, beholding thee thus, my heart is inclined to compassion towards thee.[108] I do not desire to afflict an enlightened person like thee by keeping him in an enchained condition. Abstention from injury is the highest religion. I feel compassion towards thee.[109] These nooses of Varuna, with which thou hast been bound, will loosen in Time's course in consequence of the misconduct of men. Blessed be thou, O great *Asura!*[110] When the daughter-in-law will set the aged mother-in-law to work, when the son, through delusion, will command the sire to work for him,[111] when Cudras will have their feet washed by Brāhmanas and have sexual congress fearlessly with women of regenerate families,[112] when men will discharge the vital seed into forbidden wombs, when the refuse of houses will begin to be carried upon plates and vessels made of white brass, and when sacrificial offerings intended for the deities will begin to be borne upon forbidden vessels,[113] when all the four orders will transgress all restraints, then these bonds of thine will begin, one by one, to loosen![114] From us thou hast no fear. Wait quietly. Be happy. Be divested of all sorrow. Let thy heart be cheerful. Let no illness be thine![115]—Having said these words unto him, the divine Indra, having the prince of

elephants for his vehicle, left that spot. Having vanquished all the *Asuras*, the chief of the deities rejoiced in gladness and became the one sole lord of all the worlds.[116] The great *Rishis* hymned the praises of that lord of all mobile and immobile creatures. The deity of fire once more began to bear the libations of clarified butter that were poured (by all) into his visible form, and the great god took charge of the nectar that was committed to his care.[117] His praises hymned by the foremost of Brāhmanas engaged in sacrifices, the lord Indra, blazing with splendour, his wrath pacified, and his heart tranquillised, became gladdened, and returning to his own abode in heaven, began to pass his days in great happiness.*' "[118]

SECTION CCXXVIII.

"Yudhishthira said,—'Tell me, O grandsire, the indications of future greatness and future fall in respect of a person!'[1]

"Bhishma said,—'The mind itself, blessed be thou, indicates the premonitory symptoms of one's future prosperity and future fall.[2] In this connection is cited the old story of the discourse between Cree and Cakra. Listen to it, O Yudhishthira![3] The great ascetic Nārada, of energy whose effulgence is as immeasurable as *Brahma* itself, with sins all destroyed, capable of beholding through the prosperity of his penances both this and the other world at once, and the equal of the celestial *Rishis* dwelling in the region of the Creator, roved according to his pleasure through the triple world.[4-5] One day, rising up at dawn, he wished to perform his ablutions, and for that purpose went to the river Gangā as she issued out of the pass known by the name of Dhruva, and plunged into the stream.†[6] At that time the thousand-

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* These things had not happened for many days in consequence of the wickedness of the *Asuras*. With the victory of Indra, sacrifices returned, and with them universal peace.—T.

† The words are '*Dhruvadwārabhavām*. The commentator is silent Probably a Himālayan pass. The Vernacular translators think it is

eyed Indra also, the wielder of the thunder-bolt, and the slayer of Camvara and Pāka, came to the very shore where Nārada was.[7] The *Rishi* and the deity, both of souls under perfect command, finished their ablutions, and having completed their silent recitations, sat together.[8] They employed the hour in reciting and listening to the excellent narratives told by the great celestial *Rishis* descriptive of many good and high deeds. Indeed, with concentrated attention the two were engaged in such pleasant discourse on ancient history.*[9] While sitting there they beheld the rising Sun casting his thousand rays right before him. Seeing the full orb, both of them stood up and hymned his praises.[10] Just at that time they beheld in the sky, in a direction opposite to that of the rising star of day, some luminous object, resplendent as blazing fire and that seemed to be a second star of day. And they saw, O Bhārata, that that luminous object was gradually approaching towards them both.[11] Riding upon Vishnu's vehicle adorned with Gadura and Surya himself, that object blazed forth with unrivalled splendour, and seemed to illumine the three worlds.[12] The object they saw was none other than Cree herself, attended by many Apsarās endued with splendid beauty. Indeed, she looked like a large solar disc herself, possessed of effulgence resembling that of fire.[13] Adorned with ornaments that looked like veritable stars, she wore a wreath that resembled a garland of pearls. Indra saw that goddess called Padmā having her habitation in the midst of lotuses.[14] Descending from her foremost of cars, that unrivalled lady began to approach towards the lord of the three worlds and the calestial *Rishi* Nārada.[15] Followed

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the region of the Pole-star that is intended. Dhruva is a name of Brahman the Creator. It may mean, therefore, the river as it issues out of Brahman's *loka* or region. The Paurānic myth is that issuing from the foot of Vishnu the stream enters the Kamandalu of Brahman and thence to the Earth.—T.

* The reader of Lord Lytton's works may, in this connection, be reminded of the discourse between *Mejnour* and the neophyte introduced to him by Zanoni, in course of their evening rambles over the ridges of the Appenines.—T.

by Nārada, Maghavat also proceeded towards that lady. With joined hands, he offered himself up to her,[16] and versed as he was with all things, he worshipped her with reverence and sincerity never surpassed. The adorations over, the lord of celestials, O king, addressed Cree in the following words.[17]

" 'Cakra said,—O thou of sweet smiles, who, indeed, art thou and for what business hast thou come here? O thou of fair brows, whence dost thou come and whither wilt thou proceed, O auspicious lady?—[18]

" 'Cree said,—In the three worlds full of the seeds of auspiciousness, all creatures, mobile and immobile, strive with their whole hearts to win an association with me.[19] I am that Padmā, that Cree decked with lotuses, who sprung from the lotus that blooms at the touch of the rays of Surya, for the prosperity of all creatures.[20] I am called Lakshmi, Bhuti, and Cree, O slayer of Vala! I am Faith, I am Intelligence, I am Affluence, I am Victory, and I am Immutability![21] I am Patience, I am Success, and I am Prosperity. I am Swāhā, I am Swadhā, I am Reverence, and I an Fate, and I am Memory.[22] I dwell at the van and on the standards of victorious and virtuous sovereigns, as also in their homes and cities and dominions.[23] I always reside, O slayer of Vala, with those foremost of men, *viz.*, heroes panting after victory and unretreating from battle.[24] I also reside for ever with persons that are firmly attached to virtue, that are endued with great intelligence, that are devoted to *Brahma*, that are truthful in speech, that are possessed of humility, and that are liberal.[25] Formerly I dwelt with the *Asuras* in consequence of my disposition of being bound by truth and merit. Seeing, however, that the *Asuras* have assumed adverse natures, I have left them and wish to reside in thee!—[26]

" 'Cakra said,—O thou of fair face, in consequence of what behaviour of the *Asuras* didst thou dwell with them? What didst thou see there for which thou hast come hither, having deserted the *Daityas* and the *Dānavas*?—[27]

" 'Cree said,—I attach myself steadfastly to those that are devoted to the duties of their own order, to those that never fall away from patience, to those that take a pleasure in

walking along the path which leads to heaven.[28] I always reside with those that are distinguished for liberality, for study of the scriptures, for sacrifices, for other scriptural rites, and for worship of *Pitris*, deities, preceptors, seniors, and guests.[29] Formerly the Dānavas used to keep their abodes clean, to keep their women under control, to pour libations on the sacrificial fire, to wait dutifully on their preceptors, to restrain their passions, to be obedient to the Brāhmanas, and to be truthful in speech.[30] They were full of faith; they kept their wrath under control; they practised the virtue of charity; they never envied others; they used to maintain their friends and advisers, and their spouses; they were never jealous.[31] Formerly they never assailed one another, filled with wrath. They were all contented and never felt pain at the sight of other people's affluence and prosperity.[32] They were all charitable and economical; of repectable conduct, and endued with compassion. They were exccessively inclined to grace, possessed of simplicity of conduct, steadfast in faith, and had their passions under complete control.[33] They used to keep their servants and counsellers contented, and were grateful and endued with sweet speech. They used to serve every one as each deserved in consequence of his position and honor. They were endued with shame. They were of rigid vows.[34] They used to perform their ablutions on every sacred day. They used to smear themselves properly with perfumes and auspicious unguents. They were also given to adorn their persons duly. They were observant of fasts and penances, were trustful, and utterers of Vedic hymns.[35] The Sun never rose upon them while they lay asleep. They never outslept the moon. They always abstained from curds and pounded barley.[36] They used every morning to look at clarified butter and other auspicious articles, and with senses withdrawn they used to recite the Vedas and worship Brāhmanas with gifts.[37] Their discourse was always virtuous, and they never accepted gifts. They always went to sleep at midnight and never slept during the day.[38] They always used to take pleasure in showing compassion for the distressed, the helpless, the aged, the weak,

the sick, and women, and enjoyed all their possessions by sharing these with them.[39] They always used to assure and comfort the agitated, the cheerless, the anxious, the terrified, the diseased, the weak and emaciated, the robbed, and the afflicted.[40] They followed the dictates of virtue and never injured one another. They were ready and well-disposed for action of every kind (that deserved to be accomplished). They used to serve and wait with reverence upon seniors and aged individuals.[41] They duly worshipped *Pitris*, deities, and guests, and ate every day what was left after gratifying these. They were firmly devoted to truth and penances.[42] None amongst them ate singly any food that was good, and none had congress with other people's wives. As regards compassion, they behaved towards all creatures as towards their own selves.[43] They never allowed the emission of the vital seed into empty space, into inferior animals, into forbidden wombs, or on sacred days.[44] They were always distinguished for gifts, for cleverness, for simplicity, for hopeful exertion, for humility, for friendliness, for forgiveness.[45] And, O puissant one, truth, charity, penance, purity, compassion, soft speeches, and absence of animosity towards friends,—all these were always in them.[46] Slumber, procrastination, fretfulness, envy, and want of foresight, discontent, melancholy, cupidity, never assailed them.[47] In consequence of the *Dānavas* having been distingushed for these good qualities, I dwelt with them from the beginning of the creation for many *yugas* together.[48] Times were altered, and that alteration brought about an alteration in the character of the *Dānavas*. I saw that virtue and morality deserted them and that they began to own the sway of lust and wrath.[49] Persons, though themselves inferior in attainments, began to cherish animosities towards seniors in age possessed of superior qualifications, and while the latter, possessed of virtue and merit, used to speak upon proper topics in the midst of assemblies, the former began to ridicule or laugh at them.[50] When reverend seniors in age came, the younger individuals, seated at their ease, refused to adore the former by rising up and saluting them with respect.[51] In the pre-

sence of sires, sons began to exercise power (in matters that concerned sires alone). They that were not in receipt of wages accepted service and shamelessly proclaimed the fact.[52] Those amongst them that succeeded in amassing great wealth by doing unrighteous and censurable deeds came to be held in esteem.*[53] During the night they began to indulge in loud screams and shrieks. Their *homa* fires ceased to send bright and upward flames. Sons began to lord it over sires, and wives dominated over husbands.[54] Mothers, fathers, aged seniors, preceptors, guests, and guides ceased to command respect for their superior status. People ceased to bring up with affection their own offspring but began to desert them.[55] Without giving away the defined portion in alms and reserving the fixed portion for offering it unto the gods, every one ate what he had. Indeed, without offering their goods to the deities in sacrifices and without sharing them with the *Pitris*, the gods, guests, and reverend seniors, they apropriated them to their own use shamelessly.[56] Their cooks no longer professed any consideration for purity of mind, deed, and word. They ate what had been left uncovered.[57] Their corn lay scattered in yards, exposed to devastation by crows and rats. Their milk remained exposed, and they began to touch clarified butter with hands unwashed after eating.†[58] Their spades, domestic knives, baskets, and dishes and cups of white brass, and other utensils began to lie scattered in their houses.[59] Their housewifes abstained from looking after these. They no longer attended to the repairs of their houses and walls. Tethering their animals they abstained from giving them food and drink.‡[60] Disregard-

* K. P. Singha wrongly translates this verse.—T.

† It is difficult to give to non-Hindoo peoples the idea of what is *uchcchishta*. The hand becomes *uchcchishta* when set to food that is being eaten. Without washing that hand with pure water, it is never used by a Hindoo for doing any work. The food that remains in a dish after some portion of it has been eaten is *uchcchishta*. The idea is peculiar to Hindooism and is not to be seen among other races or peoples in the world.—T.

‡ *Yavasa* is pasture grass.—T.

ing children that only looked on, and without having fed their dependants, the *Dānavas* ate what they had.[61] They began to prepare *pāyasa* and *kriçara* and dishes of meat and cakes and *çashkuli* (not for gods and guests) but for their own selves, and commenced to eat the flesh of animals not killed in sacrifices.*[62] They used to sleep even after sun had risen. They made night of their morns. Day and night, disputes and quarrels waxed in every house of theirs.[63] They that were not respectable amongst them no longer showed any respect for those that deserved respect while the latter were seated in any place. Fallen off from their defined duties, they ceased to reverence those that had betaken themselves to the woods for leading a life of peace and divine contemplation. Intermixture of castes freely commenced among them. They ceased to attend to purity of person or mind.[64] Brāhmanas learned in the Vedas ceased to command respect among them. Those again that were ignorant of the *Richs* were not condemned or punished. Both were treated on a footing of equality,—those, that is, that deserved respect and those that deserved no respect.[65] Their servant girls became wicked in behaviour, and began to wear necklaces of gold and other ornaments and fine robes, and used to remain in their houses or go away before their very eyes.[66] They began to derive great pleasure from sports and diversions in which their women were dressed as men and their men as women.[67] Those amongst their ancestors that were affluent had made gifts of wealth unto deserving persons. The descendants of the donors, even when in prosperous conditions, began to resume, for their unbelief, those gifts.[68] When difficulties threatened the accomplishment of any purpose and friend sought the counsel of friend, that purpose was frustrated by the latter even if he had any interest of the slightest value to subserve by frustrating it.[69] Amongst even their better classes have appeared traders and dealers in goods,

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* *Pāyasa* is a kind of pudding prepared of rice boiled in sugared milk. *Kriçara* is milk, sesamum, and rice. *Cashkuli* is a sort of pie, made of rice or barley boiled in sugared water.—T.

intent upon taking the wealth of others. The Cudras amongst them have taken to the practice of penances.[70] Some amongst them have begun to study, without making any rules for regulating their hours and food. Others have begun to study, making rules that are useless. Disciples have abstained from rendering obedience and service to preceptors. Preceptors again have come to treat disciples as friendly companions.[71] Fathers and mothers are worn out with work, and have abstained from indulging in festivities. Parents in old age, divested of power over sons, have been forced to beg their food of the latter.[72] Amongst them, even persons of wisdom, conversant with the Vedas, and resembling the ocean itself in gravity of deportment, have begun to betake themselves to agriculture and such other pursuits. Persons who are illiterate and ignorant have begun to be fed at *Çrāddhas*.[73]* Every morning, disciples, instead of approaching preceptors for making dutiful enquiries, for ascertaining what acts awaited accomplishment, and for seeking commissions which they are to discharge, are themselves waited upon by preceptors who discharge those functions.[74] Daughters-in-law, in the presence of their husbands' mothers and fathers, rebuke and chastise servants and maids, and summoning their husbands lecture and rebuke them.[75] Sires, with great care, seek to keep sons in good humour, or, dividing through fear their wealth among children, live in woe and affliction.†[76] Even persons enjoying the friendship of the victims, beholding the latter deprived of wealth in conflagrations or by robbers or by the king, have begun to indulge in laughter from feelings of mockery.[77] They have become ungrateful and unbelieving and sinful and addicted to adulterous congress with even the spouses of their preceptors. They have betaken themselves to eating forbidden food. They have transgressed all bounds and restraints. They have become divested of that

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* No merit attaches to the act of feeding an illiterate person.—T.

† The correct reading is *Vyabhajat*. The Bengal reading *vyabhayat* would imply a tautology, for the second line would then give the same meaning as the first.—T.

splendour which had distinguished them before.[78] In consequence of these and other indications of wicked conduct and the reversal of their former nature, I shall not, O chief of the gods, dwell among them any longer.[79] I have, therefore, come to thee of my own accord. Receive me with respect, O lord of Cachi! Honored by thee, O chief of the celestials, I shall receive honor from all other deities.[80] There where I reside, the seven other goddesses with Jayā for their eighth, who love me, who are inseparably associated with me, and who depend upon me, desire to live.[81] They are Hope, Faith, Intelligence, Contentment, Victory, Advancement, and Forgiveness. She who forms the eighth, *viz.*, Jayā, occupies the foremost place amongst them, O chastiser of Pāka.[82] All of them and myself, having deserted the *Asuras*, have come to thy domains. We shall henceforth reside among the deities who are devoted to righteousness and faith.—[83]

"'After the goddess had said so, the celestial *Rishi* Nārada, and Vāsava the slayer of Vritra, for gladdening her, offered her a joyful welcome.[84] The god of wind,—that friend of Agni,—then began to blow gently through heaven, bearing delicious odors, refreshing all creatures with whom he came into contact, and contributing to the felicity of every one of the senses.[85] All the deities, (hearing the news) assembled together in a pure and desirable spot and waited there in expectation of beholding Maghavat seated with Lakshmi beside him.[86] Then the thousand-eyed chief of the gods, accompanied by Cree and his friend the great *Rishi*, and riding upon a splendid car drawn by green horses, came into that assembly of the celestials, receiving honor from all.[87] Then the great *Rishi* Nārada, whose prowess was known to all the celestials, observing a sign that the wielder of the thunderbolt made and which Cree herself approved of, welcomed the advent of the goddess there and proclaimed it as exceedingly auspicious.[88] Heaven's firmament became clear and bright and began to shower nectar upon the region of the self-born Grandsire. The celestial kettle-drums, though struck by none, began to beat, and all the points of the horizon, becoming clear, seemed ablaze with splendour.[89]

Indra began to pour rain upon crops that commenced to appear each at its proper season. No one then deviated from the path of righteousness. The Earth became adorned with many mines filled with jewels and gems, and the chaunt of Vedic recitations and other melodious sounds swelled up on the occasion of that triumph of the celestials.[90] Human beings, endued with firm minds, and all adhering to the auspicious path that is trod by the righteous, began to take pleasure in Vedic and other religious rites and acts. Men and gods and *Kinnaras* and *Yakshas* and *Rakshas* all became endued with prosperity and cheerfulness.[91] Not a flower,—what need then be said of fruits,—dropped untimely from a tree even if the god of wind shook it with force. All the kine began to yield sweet milk whenever milked by men, and cruel and harsh words ceased to be uttered by any one.[92] They who, from desire of advancement, approach before assemblies of Brāhmanas, and read this narrative of the glorification of Cree by all the deities with Indra at their head,—deities that are competent to grant every wish,—succeed in winning great prosperity.[93] These then, O chief of the Kurus, are the foremost indications of prosperity and adversity. Urged on by thee, I have told thee all. It behooves thee to bear thyself according to the instructions conveyed herein, understanding them after careful reflection !' "[94]

SECTION CCXXIX.

"Yudhishthira said,—'By what disposition, what course of duties, what knowledge, and what energy, does one succeed in attaining to *Brahma* which is immutable and which is beyond the reach of primordial nature ?'*[1]

"Bhishma said,—'One that is engaged in the practice of the religion of *nivritti*, that eats abstemiously, and that has his senses under complete control, can attain to *Brahma* which

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* Everything else is liable to be affected by primordial nature. Only the Supreme Soul cannot be affected. Hence, *Brahma* is often said to be "above *Prakriti*." *Prakriti*, here, is of course used in its largest sense.—T.

is immutable and which is above primordial nature.[3] In this connection is cited the old narrative, O Bhārata, of the discourse between Jaigishavya and Asita.[3] Once on a time Asita-Devala addressed Jaigishavya who was possessed of great wisdom and fully acquainted with the truths of duty and morality.[4]

" 'Devala said,—Thou art not gladened when praised. Thou dost not give way to wrath when blamed or censured. What, indeed, is thy wisdom ? Whence hast thou got it ? And what, indeed, is the refuge of that wisdom ?—'[5]

"Bhishma said,—'Thus questioned by Devala, the pure Jaigishavya of austere penances, said those words of high import, fraught with full faith, and profound sense.[6]

" 'Jaigishavya said,—O foremost of *Rishis*, I shall tell thee of that which is the highest end, that which is the supreme goal, that which is tranquillity, in the estimation of all persons of righteous acts.[7] They, O Devala, who behave uniformly towards those that praise them and those that blame them, they who conceal their own vows and good acts,[8] they who never indulge in recriminations, they who never say even what is good when it is calculated to injure (instead of producing any benefit), they who do not desire to return injury for injury received, are said to be men possessed of wisdom.*[9] They never grieve for what is yet to come. They are concerned with only what is before them and act as they should. They never indulge in sorrow for what is past or even call it to their minds.[10] Possessed of power and regulated minds, they do at their pleasure, according to the way in which it should be done, what waits for them to do in respect of all objects, O Devala, if solicited regardfully thereto.†[11] Of mature knowledge, of great wisdom, with wrath

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* The second line of verse 8, and the last clause of the first line of verse 9, are wrongly rendered by both the Vernacular translators. K. P. Singha omits certain portions, while the Burdwan translator, as usual, writes nonsense. The verb is *nihnuvanti*, meaning 'conceal,' *i. e.*, 'do not brag of.' The verb *vadishyanti* is to be repeated after *ahite hitam*. For *hitam ahitam* may be read by way of antithesis.—T.

† K. P. Singha mistranslates this verse.—T.

under complete control, and with their passions kept under sway, they never do an injury to any one in thought, word, or deed.[12] Destitute of envy, they never injure others, and possessed of self-control, they are never pained at the sight of other people's prosperity.[13] Such men never indulge in exaggerated speeches, or set themselves in praising others, or in speaking ill of them. They are again never affected by praise and blame uttered by others in respect of them.[14] They are tranquil in respect of all their desires, and are engaged in the good of all creatures. They never give way to wrath, or indulge in transports of joy, or injure any creature.[15] Untying all the knots of their hearts, they pass on very happily. They have no friends nor are they the friends of others.[16] They have no foes nor are they the foes of other creatures. Indeed, men that can live in this way can pass their days for ever in happiness.[17] O best of regenerate ones, they who acquire a knowledge of the rules of morality and righteousness, and who observe those rules in practice, succeed in winning joy, while they who fall off from the path of righteousness are afflicted by anxieties and sorrow.[18] I have now betaken myself to the path of righteousness. Decried by others, why shall I get annoyed with them, or praised by others, why shall I be pleased ?[19] Let men obtain whatsoever objects they please from whatsoever pursuits in which they engage ! (I am indifferent to acquisitions and losses). Praise and blame are unable to contribute to my advancement or the reverse.[20] He that has understood the truths of things becomes gratified with even disregard as if it were ambrosia. The man of wisdom is truly annoyed with regard as if it were poison.[21] He who is freed from all faults sleeps fearlessly both here and hereafter even if insulted by others. On the other hand, he who insults him, suffers destruction.[22] Those men of wisdom who seek to attain to the highest end, succeed in obtaining it by observing conduct such as this.[23] The man who has vanquished all his senses is regarded to have performed all the sacrifices. Such a person attains to the highest rung, *viz.*, that of *Brahma*, which is eternal and which transcends the reach of primordial nature.[24] The very

gods, the *Gandharvas*, the *Piçāchas*, and the *Rākshāsas*, cannot reach the rung which is his who has attained to the highest end.' "[26]

SECTION CCXXX.

"Yudhishthira said,—'What man is there who is dear to all, who gladdens all persons, and who is endued with every merit and every accomplishment ?'[1]

"Bhishma said,—'In this connection I shall recite to thee the words that Keçava, asked by Ugrasena, said unto him on a former occasion.[2]

" 'Ugrasena said,—All persons seem to be very solicitous of speaking of the merits of Nārada. I think that celestial *Rishi* must really be possessed of every kind of merit. I ask thee, tell me this, O Keçava !—[3]

" 'Vāsudeva said,—O chief of the Kukuras, listen to me as I mention in brief those good qulities of Nārada with which I am acquainted, O king ! Nārada is as learned in the scriptures as he is good and pious in his conduct.[4] And yet, on account of his conduct, he never cherishes pride that makes one's blood so hot. It is for this reason that he is worshipped everywhere.[5] Discontent, wrath, levity, and fear, these do not exist in Nārada. He is free from procrastination, and possessed of courage. For this he is worshipped everywhere.[6] Nārada deserves the respectful worship of all. He never falls back from his words through desire or cupidity. For this he is worshipped everywhere.[7] He is fully conversant with the principles that lead to the knowledge of the soul, disposed to peace, possessed of great energy, and a master of his senses. He is free from guile, and truthful in speech. For this he is worshipped with respect everywhere.[8] He is distinguished by energy, by fame, by intelligence, by knowledge, by humility, by birth, by penances, and by years. For these he is everywhere worshipped with respect.[9] He is of good behaviour. He dresses and houses himself well. He eats pure food. He loves all. He is pure in body and mind. He is sweet-speeched. He is free from envy and

malice. For this he is everywhere worshipped with respect.[10] He is certainly always employed in doing good to all people. No sin dwells in him. He never rejoices at other people's misfortunes. For this he is everywhere worshipped with respect.[11] He always seeks to conquer all earthly desires by listening to Vedic recitations and attending to the *Purānas*. He is a great renouncer and he never disregards any one.* For this he is everywhere worshipped with respect.[12] He casts an equal eye on all; and, therefore, he has no one whom he loves and none whom he hates. He always speaks what is agreeable to the hearer. For this he is everywhere worshipped with respect.[13] He is possessed of great learning in the scriptures. His conversation is varied and delightful. His knowledge and wisdom are great. He is free from cupidity. He is free also from deception. He is large-hearted. He has conquered wrath and cupidity. For this he is everywhere worshipped with respect.[14] He has never quarelled with any one for any subject connected with profit or pleasure. All faults have been torn away by him. For this he is everywhere worshipped with respect.[15] His devotion (to *Brahma*) is firm. His soul is blameless. He is well versed in the *Çrutis*. He is free from cruelty. He is beyond the influence of delusion or faults. For this he is worshipped everywhere with respect.[16] He is unattached to all such things as are objects of attachment (for others). For all that he seems to be attached to all things.† He is never long subject to the influence of any doubt. For this he is every-

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* The Burdwan translator misunderstands the word *anavajnātā*. K. P. Singha skips over it.—T.

† The sense is this: though really unattached, he seems to be attached. In this there is especial merit. A man doing the duties of a householder, without, however, being attached to wife and children and possessions, is a very superior person. Such a one has been compared to a lotus leaf, which, when dipt in water, is never soaked or drenched by it. Some, seeing the difficulty of the combat, fly away. In this there is little merit. To face all objects of desire, to enjoy them, but all the while to remain so unattached to them as not to feel the slightest pang if dissociated from them, is more meritorious.—T.

where worshipped with respect.[17] He has no yearning for objects connected with profit and pleasure. He never glorifies his own self. He is free from malice. He is mild in speech. For this he is everywhere worshipped with respect.[18] He observes the hearts, different from one another, of all men, without blaming any of them. He is well versed in all matters connected with the origin of things.[19] He never disregards or shows hatred for any kind of science. He lives according to his own standard of morality. He never suffers his time to pass away fruitlessly. His soul is under his control. For this he is everywhere worshipped with respect.[20] He has toiled in subjects that deserve the application of toil. He has earned knowledge and wisdom. He is never satiated with *yoga*. He is always attentive and ready for exertion. He is ever heedful. For this he is everywhere worshipped with respect.[21] He has never to feel shame for any deficiency of his. He is very attentive. He is always engaged by others in accomplishing what is for their good. He never divulges the secrets of others. For this he is everywhere worshipped with respect.[22] He never yields to transports of joy on occasions of making even valuable acquisitions. He is never pained at losses. His understanding is firm and stable. His soul is unattached to all things. For this he is everywhere worshipped with respect.[23] Who, indeed, is there that will not love him who is thus possessed of every merit and accomplishment, who is clever in all things, who is pure in body and mind, who is entirely auspicious, who is well versed with the course of time and its opportuneness for particular acts, and who is well acquainted with all agreeable things?—' "[24]

SECTION CCXXXI.

"Yudhishthira said,—'I desire, O thou of Kuru's race, to know what the origin and what the end is of all creatures; what the nature of their meditation is and what their acts; what the divisions are of time, and what the allotted periods of life in the respective epochs?[1] I desire also to know in

full the truth about the genesis and the conduct of the world; the arrival of creatures into the world and the manner of their going on. Indeed, whence their creation and destruction?[2] O best of virtuous persons, if thou art minded to favor us, do tell us this about which I ask thee![3] Having heard before this the excellent discourse of Bhrigu unto the regenerate sage Bharadwāja which thou didst recite, my understanding, purged of ignorance,[4] has become exeedingly attached to *yoga*, and withdrawn from worldly objects rests upon heavenly purity. I ask thee about the subject, therefore, once more. It behooves thee to discourse to me (more elaborately)![5]

"Bhishma said,—'In this connection I shall recite to thee an old narrative of what the divine Vyāsa said unto his son Cuka when the latter had questioned the former.[6] Having studied the illimitable Vedas with all their branches and the Upanishads, and desirous of leading a life of *Brahmacharyya* in consequence of his having earned excellence of religious merit,[7] Cuka addressed these very questions, about which his doubts had not been solved, to his father the island-born *Rishi* who had removed (by study and contemplation) all doubts connected with the topic of the true import of duties.[8]

"'Cuka said,—It behooveth thee to tell me who the Creator is of all beings, as fixed by a knowledge of time,* and what the duties are that should be accomplished by a Brāhmana![9]

"'Bhishma said,—Unto his son who had questioned him, the sire, having a knowledge of both the past and the future, conversant with all duties and endued with omniscience, thus discoursed on the subject.[10]

"'Vyāsa said,—Only *Brahma*, which is without beginning and without end, unborn, blazing with effulgence, above decay, immutable, indestructible, inconceivable, and transcending knowledge, exists before the Creation.†[11] The

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* "Kālajnānena nishthitam" are the words of the original. Vyāsa's answer is taken up with assigning limits to the successive periods of Creation and Non-existence, or the durations of Brahman's wakeful and sleeping periods.—T.

† *Agre* is explained by the commentator as *srishteh prāk*.—T.

Rishis, measuring time, have named particular portions by particular names. Five and ten winks of the eye make what is called a *Kāshthā*. Thirty *Kāshthās* would make what is called a *Kalā*. Thirty *Kalās*, with the tenth part of a *Kalā* added, make what is known as a *Muhurta*. Thirty *Muhurtas* make up one day and night. Thirty days and nights are called a month, and twelve months are called a year.[12-13] Persons conversant with mathematical science say that a year is made up of two *ayanas* (dependent on the sun's motion), *viz.*, the northern and the southern.[14] The sun makes the day and the night for the world of man. The night is for the sleep of all living creatures, and the day is for the doing of action.[15] A month of human beings is equal to a day and night of the *Pitris*. That division (as regards the *Pitris*) consists in this: the lighted fortnight (of men) is their day which is for the doing of acts; and the dark fortnight is their night for sleep.[16] A year (of human beings) is equal to a day and night of the gods. The division (as regards the gods) consists in this: the half year for which the sun travels from the vernal to the autumnal equinox is the day of the deities, and the half year for which the sun travels from the latter to the former is their night.[17] Computing by the days and nights of human beings about which I have told thee, I shall speak of the day and night of Brahman and his years also.[18] I shall, in their order, tell thee the number of years, that are (thus) for different purposes computed differently, in respect of the Krita, the Tretā, the Dwāpara, and the Kali *yugas*.[19] Four thousand years (of the deities) is the duration of the first or Krita age. The morning of that epoch consists of four hundred years and its evening is of four hundred years. (The total duration, therefore, of the Krita *yuga* is four thousand and eight hundred years of the deities).[20] As regards the other *yugas*, the duration of each gradually decreases by a quarter in respect of both the substantive period with the conjoining portion and the conjoining portion itself. (Thus the duration of the Tretā is three thousand years and its morning extends for three hundred years and its evening for three hundred.

The duration of the Dwāpara also is two thousand years, and its morning extends for two hundred years and its evening also for two hundred. The duration of the Kali *yuga* is one thousand years, and its morning extends for one hundred years and its evening for one hundred).*[21] These periods always sustain the never-ending and eternal worlds. They who are conversant with *Brahma*, O child, regard this as Immutable *Brahma*.[22] In the Krita age all the duties exist in their entirety, along with Truth. No knowledge or object came to men of that age through unrighteous or forbidden means.†[23] In the other *yugas*, duty, ordained in the Vedas, is seen to gradually decline by a quarter in each. Sinfulness grows in consequence of theft, untruth, and deception.[24] In the Krita age, all persons are free from disease and crowned with success in respect of all their objects, and all live for four hundred years. In the Tretā, the period of life decreases by a quarter.[25] It has also been heard by us that, in the succeeding *yugas*, the words of the Vedas, the periods of life, the blessings (uttered by Brāhmanas), and the fruits of Vedic rites, all decrease gradually.[26] The duties set down for the Krita *yuga* are of one kind. Those for the Tretā are otherwise. Those for the Dwāpara are different. And those for the Kali are otherwise. This is in accordance with that decline that marks every succeeding *yuga*.[27] In the Krita, Penance occupies the foremost place. In the Tretā, Knowledge is

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* The *Krita* extends in all for 4,800 years. The Tretā for 3,600; the Dwāpara for 2,400; and the Kali for 1,200. These are, however, the years of the deities. Verses 15-17 and 20-21 occur in Manu, Chap. I.—T.

† This verse occurs in Manu, corresponding with 81 of Chap. I. The reading, however, in Manu is slightly different, for the last clause is *Manushyānupavartate*. In rendering verse 23, I take this reading and follow Medhātithi's gloss. If Nilakantha's gloss and the reading in both the Bengal and the Bombay texts be followed, the passage would run thus.—"No instruction or precept of that age ran along unrighteous ways, since that was the foremost of all ages." Nilakantha explains *parah* as *sa cha parah*. K. P. Singha skips over the difficulty and the Burdwan translator, as usual, gives an incorrect version.—T.

foremost. In Dwāpara, Sacrifice has been said to be the foremost. In the Kali *yuga*, only Gift is the one thing that has been laid down.[28] The learned say that these twelve thousand years (of the deities) constitute what is called a *yuga*. A thousand such *yugas* compose a single day of Brahman.*[29] The same is the duration of Brahman's night. With the commencement of Brahman's day the universe begins to start into life. During the period of universal dissolution the Creator sleeps, having recourse to *yoga*-meditation. When the period of slumber expires, He awakes.[30] That then which is Brahman's day extends for a thousand such *yugas*. His night also extends for a thousand similar *yugas*. They who know this are said to know the day and the night.[31] On the expiry of His night, Brahman, waking up, modifies the indestructible *chit* by causing it to be overlaid with Avidyā. He then causes Consciousness to spring up, whence proceeds Mind which is identical with the Manifest.' "†[32]

SECTION CCXXXII.

"'Vyāsa said,—*Brahma* is the effulgent seed from which, existing as it does by itself, hath sprung the whole universe consisting of two kinds of being, viz., the mobile and the immobile.‡[1] At the dawn of His day, waking up, He creates

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* The total comes up to 12,000 years. These constitute a *Devayuga*. A thousand Devayugas compose a day of Brahman. Verse 28 occurs in Manu, Chap. I.—T.

† The reader who has gone through the previous Sections can have no difficulty in understanding this. The external world is nothing but Mind transformed. Mind, therefore, is spoken of here as *Vyaktātmaka* or that which is the soul of the *vyakta* or that is manifest, or that which is the *vyakta*, or between which and the *vyakta* there is no difference whatever. Some of the Bengal texts do not conclude Section 231 with the 32nd verse but go on and include the whole of the 232nd Section in it. This, however, is not, to be seen in the Bombay texts, as also in some of the texts of Bengal that I have seen.—T.

‡ 'Tejomayam' is explained by the Commentator as 'Vāsanāmayam' or having the principle of desire or wish within it, otherwise Creation could not take place. 'Yasya' is used for 'yatah.'—T.

with the help of Avidyā this universe. At first springs up that which is called Mahat. That Mahat is speedily transformed into Mind which is the soul of the Manifest.*[2] Overwhelming the Chit, which is effulgent, with Avidyā, Mind creates seven great beings.† Urged by the desire of creating, Mind, which is far-reaching, which has many courses, and which has desire and doubt for its principal indications, begins to create diverse kinds of objects by modifications of itself. First springs from it Space. Know that its property is Sound.[3-4] From Space, by modification, arises the bearer of all scents, *viz.*, the pure, and mighty Wind. It is said to possess the attribute of Touch.[5] From Wind also, by modification, springs Light endued with effulgence. Displayed in beauty, and called also Cukram, it starts into existence thus, possessing the attribute of Form.[6] From Light, by modification, arises Water having Taste for its attribute. From Water springs Earth having Scent for its attribute. These are said to represent initial creation.‡[7] These, one after another, acquire the attributes of the immediately preceding ones from which they have sprung. Each has not only its own special attribute but each succeeding one has the attributes of all the preceding ones. (Thus Space has only Sound for its attribute. After Space comes Wind, which has, therefore, both Sound and Touch for its attributes. From Wind comes Light or Fire, which has Sound, Touch, and Form for its attributes. From Light is Water, which has Sound, Touch, Form, and Taste for its attributes. From Water is Earth, which has Sound, Touch, Form, Taste, and Scent for its attributes).[8] If anybody, perceiving Scent in Water, were from ignorance to say that it belongs to Water, he would fall into an error, for Scent is the attribute of Earth though

* By Mahat is meant Pure or Subtile Intelligence. The Manifest starts into existence from Mind or has Mind for its soul. Hence, as explained in previous Sections, Mind is called 'Vyaktātmakam.'—T.

† These seven great Beings or entities are Mahat, the same speedily transformed into Mind, and the five elemental entities of Space, &c.—T.

‡ Verse 4, 5, 6, and 7 occur in Manu, corresponding with the latter's 75, 76, 77, and 78 of Chap. I.—T.

it may exist in a state of attachment with Water and also Wind.[9] These seven kinds of entities, possessing diverse kinds of energy, at first existed separately from one another. They could not create objects without all of them coming together into a state of commingling.[10] All these great entities coming together, and commingling with one another, form the constituent parts of the body which are called limbs.*[11] In consequence of the combination of those limbs, the sum total, invested with form and having six and ten constituent parts, becomes what is called the body. (When the gross body is thus formed), the subtile Mahat, with the unexhausted residue of acts, then enters that combination called the gross body.†[12] Then the original Creator of all beings, having by his Māyā divided Himself, enters that subtile form

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* Chit or Jiva is called *Purusha* or resider in body, because when overlaid with Avidyā by the Supreme Soul, it is not possible for it to exist in any other way than by being invested with a covering or case made of primordial matter determined by the power of acts. Here, however, it means limbs or *avayavam*.—T.

† What is stated in verses 10, 11, and 12 is this: the seven great entities, in their gross form, are unable, if separate, to produce anything. They, therefore, combine with one another. Thus uniting, they first form the 'āçrayanam' of 'carira,' *i. e.*, the constituent parts of the body. They, at this stage, must be known by the name of *Purusha* or *avayava*, *i. e.*, mere limbs. When these limbs again unite, then 'murtimat shodacātmakam cariram bhavati,' *i. e.*, the full body, possessed of form and having the six and ten attributes, comes into existence. Then the subtile *Mahat* and the subtile *bhuts*, with the unexhausted residue of acts, enter it. The plural form 'mahānti' is used because, as the Commentator explains, 'pratipurusham mahatādinām bhinnatwapratipādanārtham,' *i. e.*, the same 'mahat,' by entering each different form, apparently becomes many. Thus there are two bodies, one gross, and the other subtile called 'linga çarira.' The residue of acts is thus explained: all creatures enjoy or suffer the effects of their good and bad acts. If, however, the consequences of acts good and bad be all exhausted, there can be no rebirth. A residue, therefore, remains, in consequence of which rebirth becomes possible. Creation and destruction, again, are endlessly going on. The beginning of the *first* Creation is inconceivable. The Creation here described is one of a series. This is further explained in the verses that follow.—T.

for surveying or overlooking everything. And inasmuch as he is the original Creator of all beings he is on that account called the Lord of all beings.*[13] It is he who creates all beings mobile and immobile. After having thus assumed the form of Brahman he creates the worlds of the gods, the *Rishis*, the *Pitris*, and men ;[14] the rivers, the seas and the oceans, the points of the horizon, countries and provinces, hills and mountains, and large trees, human beings, *Kinnaras*, *Rikshasas*, birds, animals domestic and wild, and snakes.[15] Indeed, he creates both kinds of existent things, *viz.*, those that are mobile and those that are immobile ; and those that are destructible and those that are indestructible. Of these created objects each obtains those attributes which it had during the previous Creation ;[16] and each, indeed, obtains repeatedly the same attributes at every subsequent Creation. Determined in respect of character by either injuriousness or peacefulness, mildness or fierceness, righteousness or unrighteousness, truthfulness, or untruthfulness, each creature, at every new creation, obtains that particular attribute which it had cherished before. It is in consequence of this that that particular attribute attaches to it.[17] It is the Ordainer himself who attaches variety to the great entities (of Space, Earth, &c.), to the objects of the senses (such as form, &c.), and to size or bulk of existent matter, and appoints the relations of creatures with those multiform entities.[18] Amongst men who have devoted themselves to the science of things, there are some who say that, in the production of

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* The six and ten parts are the five gross *bhutas*, and the eleven senses of knowledge and action including mind. The great creatures are the tanmātrā of the gross elements, *i. e.*, their subtile forms. At first the gross body (with the principle of growth) is formed. Into it enters the subtile body or the linga-çarira. At first (as already said) the gross elements come together. Then the subtile ones with the residue of acts. Then enters the Soul which is *Brahma* itself. The Soul enters into the subtile form for witnessing, or surveying. All creatures are only manifestations of that Soul due to the accident of Avidyā or Māyā. *Tapas* means, as the Commentator explains *alochana*.—T.

effects, Exertion is supreme. Some learned persons say that Destiny is supreme, and some that it is Nature which is the agent.[19] Others say that Acts flowing from (personal) exertion, and Destiny, produce effects, aided by Nature. Instead of regarding any of these as singly competent for the production of effects, they say that it is the union of all three that produces all effects.[20] As regards this subject,* some say that such is the case; some, that such is not the case; some, that both of these are not the case; and some that it is not that the reverse of both are not. These, of course, are the contentions of those that depend on Acts, with reference to objects. They, however, whose vision is directed to truth regard *Brahma* as the cause.†[21] Penance is the highest good for living creatures. The roots of penance are tranquillity and self-restraint. By penance one obtains all things that one wishes for in one's mind.[22] By penance one attains to that Being who creates the universe. He who (by penance) succeeds in attaining to that Being becomes the puissant master of all beings.[23] It is by penance that the *Rishis* are enabled to read the Vedas ceaselessly. At the outset the Self-born caused those excellent Vedic sounds, that are embodiments of knowledge and that have neither beginning nor end, to (spring up and) flow on (from preceptor to disciple). From those sounds have sprung all kinds of actions.[24] The names of the *Rishis*, all things that have been created, the varieties of form seen in existent things, and the course of all actions, have their origin in the Vedas.‡[25]

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* *I. e.*, this variety of Being and this variety of relations.—T.

† *Anubhe* is explained as *ubhayavyatiriktam*. *Sattwasthāh* are those that depend upon the really existent, *i. e.*, those that regard *Brahma* as the sole cause competent for the production of all effects.—T.

‡ It is exceedingly difficult to understand the true meaning of these verses. A verbal translation is not calculated to bring out the sense. Apparently, the statement that all things are contained in the Vedas is nonsense. In reality, however, what is intended to be said is that as the Vedas are Speech or Words, the Creator had to utter words symbolizing his ideas before creating anything. It is remarkable that there is a close resemblance between the spirit of the first chapter of Genesis with what is contained in the *crutis* on the subject of Crea-

Indeed, the Supreme Master of all beings, in the beginning, created all things from the words of the Vedas. Truly, the names of the *Rishis*, and all else that has been created, occur in the Vedas. Upon the expiration of his night (*i. e.*, at the dawn of his day), the Increate Brahman creates, from prototypes that existed before, all things which are, of course, well-made by Him.*[26] In the Vedas hath been indicated the topic of the Soul's Emancipation, along with the ten means constituted by study of the Vedas, adoption of the domestic mode of life, penances, observance of duties common to all the modes of life, sacrifices, performance of all such acts as lead to pure fame, meditation which is of three kinds, and that kind of emancipation which is called success (*Siddhi*) attainable in this life.†[27] That incomprehensible *Brahma* which has been declared in the words of the Vedas, and which has been indicated more clearly in the Upanishadas by those who have an insight into the Vedas, can be realised by

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tion. Let there be Earth, and there was Earth, says the inspired poet of Genesis. Nilakantha cites exactly similar words from the *çrutis* as those which Brahman uttered for creating the Earth, such as,—"Bhuriti vyāharan sa Bhumimasrijat." Then the four modes of life with the duties of each, the modes of worship, &c., were also indicated; hence, all acts also are in the Vedas which represent the original words of *Brahma*.—T.

* All things are *Sujāta* or well-made by him. In Genesis it is said that God uttered particular words and particular objects sprang into existence, and He saw that they were *good*.—T.

† The first line contains only technical terms. *Nāma* means *Rigveda*. Hence, it stands for study of all the Vedas. *Bheda* stands for half, *i. e.*, for the wife, who must be associated with her husband in all religious acts. *Tapah* is penance; hence it stands for all kinds of observances like *chāndrāyana*, and modes of life, *vānaprastha*, &c., *Karma* means such acts as the saying of morning and evening prayers, &c. *Yajna* is sacrifice like *yotishtoma*, &c. *Akhyā* means such acts as lead to good fame, like the digging of tanks, the making of roads, &c. *Aloka*, meaning meditation, is of three kinds. Lastly, comes *Siddhi*, meaning that emancipation which is arrived at by one during this life. The instrumental plural *kramaih* should be construed as "daçabhih kramaih nāmadibhi sahitā Vedeshu prochyate." K. P. Singha has correctly rendered the verse, omitting reference to *Siddhi*. The Burdwan translator has totally misunderstood it.—T.

gradually following the practices referred to above.*[28] Unto a person who thinks he has a body, this consciousness of duality, fraught again with that of pairs of opposites, is born only of acts in which he is engaged. (That consciousness of duality ceases during dreamless slumber or when Emancipation has been attained.) That person, however, who has attained to Emancipation, aided by his knowledge, forcibly drives off that consciousness of duality.[29] Two *Brahmas* should be known, *viz.*, the *Brahma* represented by sound (*i. e.*, the Vedas), and secondly that which is beyond the Vedas and is supreme. One that is conversant with *Brahma* represented by sound succeeds in attaining to *Brahma* that is Supreme.[30] The slaughter of animals is the sacrifice laid down for the Kshatriyas. The growing of corn is the sacrifice laid down for the Vaiçyas. Serving the three other orders is the sacrifice laid down for the Çudras. Penances (or worship of *Brahma*) is the sacrifice laid down for the Brāhmanas.[31] In the Krita age the performance of sacrifices was not necessary. Such performance became necessary in the Tretā age. In the Dwāpara, sacrifices have begun to fall off. In the Kali, the same is the case with them.[32] In the Krita age, men, worshipping only one *Brahma*, looked upon the *Richs*, the *Sāmans*, the *Yajushes*, and the rites and sacrifices that are performed from motives of advantage, as all different from the object of their worship, and practiced only *yoga* by means of penances.[33] In the Tretā age, many mighty men appeared that swayed all mobile and immobile objects.[34] (Though the generality of men in that age were not naturally inclined to the practice of righteousness yet those great leaders forced them to such practice.) Accordingly, in that age, the Vedas, and sacrifices, and the distinctions between the several orders, and the four modes of life,

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* *Guhanam* is explained by the commentator as *duravagāham Brahma*; *vedavādeshu* means, according to him, the rites and observances laid down in the Vedas. It is better, however, to take it literally, *i. e.*, for the words of the Vedas. *Vedānteshu* means 'in the Upanishads,' which come *after* the Vedas. Both the Vernacular translators have misunderstood this verse.—T.

existed in a compact state. In consequence, however, of the decrease in the period of life in Dwāpara, all these, in that age, fall off from that compact condition.[35] In the Kali age, all the Vedas become so scarce that they may not be even seen by men. Afflicted by iniquity, they suffer extermination along with the rites and sacrifices laid down in them.[36] The righteousness which is seen in the Krita age is now visible in such Brāhmanas as are of cleansed souls and as are devoted to penances and the study of the scriptures.[37] As regards the other *yugas*, it is seen that without at once giving up the duties and acts that are consistent with righteousness, men, observant of the practices of their respective orders, and conversant with the ordinances of the Vedas, are led by the authority of the scriptures, to betake themselves from motives of advantage and interest to sacrifices and vows and sojourns to sacred waters and spots.*[38] As in the season of rains a large variety of new objects of the immobile order are caused to come forth into life by the showers that fall from the clouds, even so many new kinds of duty or religious observances are brought about in each new *yuga*.[39] As the same phenomena reappear with the reappearance of the seasons, even so, at each new Creation the same attributes appear in each new Brahman and Hara.[40] I have, before this, spoken to thee of Time which is without beginning and without end, and which ordains this variety in the universe. It is that Time which creates and swallows up all creatures.[41] All the in-

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* This verse is, no doubt, pleonastic. The Commentator interprets it in the way I have rendered it. *Yathādharmam*, according to him, means 'without transgressing acts and duties consistent with virtue;' 'yathāgamam' means 'following the authority of the scriptures;' 'vikriyate' implies 'do from motives of advantage and gain.' The sense seems to be that in the three other *yugas* men, without absolutely abandoning virtue, perform good acts and Vedic sacrifices and rites and scriptural vows and observances, from motives of low gain and not because as a preparation for Emancipation. Thus in even the Kali age, Vedic rites are not absolutely unknown. The motive, however, from which these are undertaken is connected with some low or sordid gain.—T.

numerable creatures that exist subject to pairs of opposites and according to their respective natures, have Time for their refuge. It is Time that assumes those shapes and it is Time that upholds them.*[42] I have thus discoursed to thee, O son, on the topics about which thou hadst inquired, *viz.*, Creation, Time, Sacrifices and other rites, the Vedas, the real actor in the universe, action, and the consequences of action !—' "[43]

SECTION CCXXXIII.

" 'Vyāsa said,—I shall now tell thee how, when his day is gone and his night comes, he withdraws all things unto himself, or how the Supreme Lord, making this gross universe exceedingly subtiie, merges everything into his Soul.[1] When the time comes for universal dissolution, a dozen Suns, and Agni with his seven flames, begin to burn. The whole universe, wrapt by those flames, begins to blaze forth in a vast conflagration.[2] All things mobile and immobile that are on the Earth first disappear and merge into the substance of which this planet is composed.[3] After all mobile and immobile objects have thus disappeared, the Earth, shorn of trees and herbs, looks naked like a tortoise shell.[4] Then water takes up the attribute of earth, *viz.*, scent. When earth becomes shorn of its principal attribute, that element is on the eve of dissolution.[5] Water then prevails. Surging into mighty billows and producing awful roars, only water fills this space and moves about or remains still.[6] Then the attribute of water is taken by Heat, and losing its own attribute, water finds rest in that element.[7] Dazzling flames of fire, ablaze all around, conceal the Sun that is in the centre of space. Indeed, then, space itself, full of those fiery flames, burns in a vast conflagration.[8] Then Wind comes and takes the attribute, *viz.*, form, of Heat or Light, which thereupon becomes extinguished, yielding to Wind, which, possessed of great might, begins to be awfully agitated.[9]

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* Samayah sthānam matam ; sa eva bhutāni bhavati ; sa eva tān dadhāti. This is the construction, as explained by the Commentator.—T.

The Wind, obtaining its own attribute, *viz.*, sound, begins to traverse upwards and downwards and transversely along all the ten points.[10] Then Space takes the attribute, *viz.*, sound, of Wind, upon which the latter becomes extinguished and enters into a phase of existence resembling that of unheard or unuttered sound.[11] Then Space is all that remains, that element whose attribute, *viz.*, sound, dwells in all the other elements, divested of the attributes of form, and taste, and touch, and scent, and without shape of any kind, like sound in its unmanifest state of existence.[12] Then sound, which is the attribute of space, is swallowed up by Mind which is the essence of all things that are manifest. Thus Mind which in itself is unmanifest withdraws all that is manifested by Mind. This withdrawal of Mind as displayed into Mind as undisplayed or subtile, is called the destruction of the vast external universe.*[13] Then Chandramas, having made Mind to (thus) withdraw its attribute into itself, swallows it up. When Mind, ceasing to exist, thus enters into Chandramas, the other attributes that are owned by Içwara are all that remain.[14] This Chandramas, which is called also *Sankalpa*, is then, after a very long time, brought under Içwara's sway, the reason being that that Sankalpa has to perform a very difficult act, *viz.*, the destruction of Chitta or the faculties that are employed in the process called judgment. When this has been effected, the condition reached is said to be of high Knowledge.[15] Then Time swallows up this Knowledge, and as the *Çruti* declares, Time itself, in its turn, is swallowed up by Might

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* From what has been said in the previous Sections, the reader will have no difficulty in understanding what is meant by 'abhivyaktātmakam manah.' It is Mind that is the essence of all that is 'abhivyakta' or manifest. That Mind swallows up the attribute of Space. Hence it is 'avyaktam' that swallows up the 'manaso vyaktam.' This swallowing up is 'Brāhmah sampratisancharah' or destruction of the outward universe in its manifest vastness. The Commentator gives the substance of the verse in these words :—'manahkalpito virāt manasi eva liyate.' From the verses that follow it would seem that the object of this section is to describe the yogin's 'pratyāhār' and not the actual dissolution of the universe.—T.

or Energy. Might or energy, however, is (again) swallowed up by Time, which last is then brought under her sway by Vidyā.[16] Possessed of Vidyā, Içwara then swallows up non-existence itself into his Soul. That is Unmanifest and Supreme *Brahma*. That is Eternal, and that is the Highest of the High.[17] Thus all existent creatures are withdrawn into *Brahma*.[18] Truly hath this, which should be conceived (with the aid of the scriptures) and which is a topic of Science, been thus declared by Yogins possessed of Supreme Souls, after actual experience.[19] Even thus doth Unmanifest *Brahma* repeatedly undergo the processes of Elaboration and Withdrawal (*i. e.*, Creation and Destruction), and even thus are Brahman's Day and Night each consisting of a thousand *yugas*.*—' "[20]

SECTION CCXXXIV.

" 'Vyāsa said,—That which thou hadst asked me about the Creation of all beings, I have now narrated to thee in full. Listen to me as I tell thee now what the duties are of a Brāhmana.[1] The rituals of all ceremonies for which sacrificial fees are enjoined, commencing with *Jātakarma* and ending with *Samāvartana*, depend for their performance

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* Verses 16 and 17 are exceedingly difficult. The Commentator has shown great learning in expounding them. Unfortunately, the subject is a *yoga* mystery, and the explanation and illustrations of the Commentator refer to things beyond the reach of ordinary experience and intelligence. The words Chandramas, Kāla, and Valam, and Akāça also and Ghosa (in verse 17), are technical terms of *yoga*. I referred the passage to more than one learned Pundit. My referees are of opinion that a *yoga* mystery is here expounded, which yogins alone can understand. European scholars will probably smile at the statement that there is a hidden meaning in these words. Most readers will take the verses for nonsense. Reflection, however, has convinced me that *yoga* is not nonsense. One who has not studied the elements of Geometry or Algebra cannot, however intelligent, hope to understand at once a proposition of the Principia or the theorem of De Moivre. Failing to give the actual sense, I have contented myself with giving a verbal translation.—T.

upon a preceptor competent in the Vedas.*[2] Having studied all the Vedas and having displayed a submissive behaviour towards his preceptor during his residence with him, and having paid the preceptor's fee, the youth should return home with a thorough knowledge of all sacrifices.†[3] Receiving the permission of his preceptor, he should adopt one of the four modes of life and live in it in due observance of its duties till he casts off his body.[4] He should either lead a life of domesticity with spouses and engaged in creating offspring, or live in the observance of *Brahmacharyya*; or in the forest in the company of his preceptor, or in the practice of the duties laid down for a *yati*.[5] A life of domesticity is said to be the root of all the other modes of life. A self-restrained householder who has conquered all his attachments to worldly objects always attains to success (in respect of the great object of life).[6] A Brāhmana, by begetting children, by acquiring a knowledge of the Vedas, and by performing sacrifices, pays off the three debts he owes.‡ He should then enter the other modes of life, having cleansed himself by his acts.[7] He should settle in that place which he may ascertain to be the most sacred spot on Earth, and he should strive, in all matters that lead to fame, for attaining to a position of eminence.[8] The fame of Brāhmanas increases through penances that are very austere, through mastery of the various branches of knowledge,

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* *Jātakarma* is the ceremony that is performed with certain Vedic *mantras* immediately after a child's birth. There are many such ceremonies to be performed till *Samāvartana* or return from the preceptor's home after completion of the period of pupilage. These ceremonies are necessarily such that they must be performed by the child's father or somebody else whom the latter might call in.—T.

† In this country, no fees are charged for tuition The pupil, however, after completing his studies, may give his preceptor a final fee which is determined by the choice of the preceptor himself and which varies according to the means of the pupil leaving the preceptor's home for his own.—T.

‡ By begetting children, one pays off one's debt to ancestors; by studying the Vedas, one pays off one's debt to the *Rishis*; and by performing sacrifices one pays off one's debt to the deities.—T.

through sacrifices, and through gifts.[9] Indeed, a person enjoys endless regions of the righteous (in the next world) as long as his deeds or the memory thereof lasts in this world.[10] A Brāhmana should teach, study, officiate at other people's sacrifices, and offer sacrifices himself. He should not give away in vain or accept other people's gifts in vain.[11] Wealth, sufficient in quantity, that may come from one who is assisted in a sacrifice, from a pupil, or from kinsmen (by marriage) of a daughter, should be spent in the performance of sacrifice or in making gifts. Wealth coming from any of these sources should never be enjoyed by a Brāhmana singly.*[12] For a Brāhmana leading a life of domesticity there is no means save the acceptance of gifts for the sake of the deities, or *Rishis*, or *Pitris*, or preceptor, or the aged, or the diseased, or the hungry.†[13] Unto those that are persecuted by unseen foes, or those that are striving to the best of their power to acquire knowledge, one should make gifts from his own possessions, including even cooked food, more than one can fairly afford.‡[14] Unto a deserving person there is nothing that cannot be given. They that are good and wise deserve to have even the prince of steeds, called Uchchaiçravas, belonging to Indra himself.¶[15] Of high vows, (king) Satyasandha, having, with due humility, offered his own life-breaths for saving those of a Brāhmana, ascended to heaven.[16] Sankriti's son Rantideva, having given only lukewarm water to the high-souled Vaçishtha, ascended to heaven

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* It is a deadly sin to take anything from the father-in-law or other relatives (by marriage) of a daughter. What is got from such sources is, to this day, spent freely. Those persons that sell their daughters in marriage are universally esteemed as fallen.—T.

† The fact is, the duty of the householder obliges him to worship the deities and the *Pitris*, and to become hospitable to the others named. The Brāhmana, however, has no ostensible means for discharging this duty. The only means open to him is acceptance of gifts. In his case, acceptance, therefore, for such ends is not productive of demerit.—T.

‡ *Kritādapi* is explained by the Commentator as *pakkānnādapi*.—T.

¶ The sense is that there is no gift which is too valuable for such persons.—T.

and received high honors there.[17] Atri's royal son Indradamana, possessed of great intelligence, having given diverse kinds of wealth to a deserving person, acquired diverse regions of felicity in the next world.[18] Uçinara's son Civi, having given away his own limbs and the dear son of his loins for the sake of a Brāhmana, ascended to heaven from this world.[19] Pratarddana, the ruler of Kāçi, having given away his very eyes to a Brāhmana, obtained great fame both here and hereafter.[20] King Devāvridha, having given away a very beautiful and costly umbrella, with eight golden ribs, proceeded to heaven with all the people of his kingdom.[21] Sankriti of Atri's race, possessed of great energy, having given instruction to his disciples on the subject of Impersonal *Brahma*, proceeded to regions of great felicity.[22] Amvarisha of great prowess, having given unto the Brāhmanas eleven *Arvudas* of kine, proceeded to heaven with all the people of his kingdom.[23] Sāvitri, by giving away her ear-rings, and king Janamejaya, by giving away his own body, both proceeded to high regions of felicity.[24] Yuvanāçwa the son of Vrishādabha, by giving away diverse kinds of gems, a fine mansion, and many beautiful women, ascended to heaven.[25] Nimi, the ruler of the Videhas, gave away his kingdom, Jamadagni's son (Rāma) gave away the whole Earth; and Gaya gave away the Earth with all her towns and cities, unto the Brāhmanas.[26] Once when the clouds ceased to pour, Vaçishtha, resembling Brahman himself, kept alive all creatures like Prajāpati keeping them alive (by his energy and kindness).[27] Karandha's son Marutta of cleansed soul, by giving away his daughter to Angiras, speedily ascended to heaven.[28] Brahmadatta, the ruler of the Pānchālas, possessed of superior intelligence, by giving away two precious jewels called *Nidhi* and *Çankha* unto some of the foremost of the Brāhmanas, obtained many regions of felicity.[29] King Mitrasaha, having given his own dear wife Mayadanti unto the high-souled Vaçishtha, ascended to heaven with that wife of his.[30] The royal sage Sahasrajit, possessed of great fame, having cast off dear life itself for the sake of a Brāhmana, ascended to regions of

great felicity.[31] King Catadyumna, having given to Mudgala a mansion made of gold and full of every object of comfort and use, ascended to heaven.[32] The king of the Cālwas, known by the name of Dyutimat, possessed of great prowess, gave unto Richika his entire kingdom and ascended to heaven.[33] The royal sage Madirāçwa, by giving away his daughter of slender waist to Hiranyahasta, ascended to such regions as are held in esteem by the very gods.[34] The royal sage Lomapāda, of great prowess, by giving away his daughter Cāntā to Rishyaçringa, obtained the fruition of all his wishes.[35] King Prasenajit, of great energy, by giving away a hundred thousand kine with calves, ascended to excellent regions of felicity.[36] These and many others, possessed of great and well-ordered souls and having their senses under control, ascended, by means of gifts and penances, to heaven.[37] Their fame will last as long as the Earth herself will last. All of them have, by gifts and sacrifices and procreation of issue, proceeded to heaven.' "[38]

SECTION CCXXXV.

"Vyāsa said,—The knowledge called *Trayi* which occurs in the Vedas and their branches should be acquired. That knowledge is to be derived from the Richs, the Sāmans, and the sciences called *Varna* and *Akshara*. There are, besides, the Yajushes and the Atharvans. In the six kinds of acts indicated in these, dwells the Divine Being.[1] They that are well-versed in the declarations of the Vedas, that have knowledge of the Soul, that are attached to the quality of Goodness, and that are highly blessed, succeed in understanding the origin and the end of all things.[2] A Brāhmana should live in the observance of the duties laid down in the Vedas. He should do all his acts like a good man of restrained soul. He should earn his livelihood without injuring any creature.[3] Having derived knowledge from the good and wise, he should control his passions and propensities. Well-versed in the scriptures, he should practise those duties that have been laid down for him, and do all acts in this

world guided by the quality of goodness. Leading even the domestic mode of life, the Brāhmana should be observant of the six acts already spoken of.*[4] His heart full of faith, he should worship the deities in the five well-known sacrifices. Endued with patience, never heedless, having self-control, conversant with duties, with a cleansed soul, divested of joy, pride, and wrath, the Brāhmana should never sink in languor.[5] Gifts, study of the Vedas, sacrifices, penances, modesty, guilelessness, and self-restraint,—these enhance one's energy and destroy one's sins.[6] One endued with intelligence should be abstemious in diet and should conquer one's senses. Indeed, having subdued both lust and wrath, and having washed away all his sins, he should strive for attaining to *Brahma*.[7] He should worship the Fire and Brāhmanas, and bow to the deities. He should avoid all kinds of inauspicious discourse, and all acts of unrighteous injury.[8] This preliminary course of conduct is first laid down for a Brāhmana. Subsequently, when knowledge comes, he should engage himself in acts, for in acts is success.†[9] The Brāhmana who is endued with intelligence succeeds in crossing the stream of life that is so difficult to cross and that is so furious and terrible, that has the five senses for its waters that has cupidity for its source, and that has wrath for its mire.[10] He should never shut his eyes to the fact that Time stands behind him in a threatening attitude,—Time who is the great stupifier of all things, and who is armed with very great and irresistible force issuing from the great Ordainer himself.[11] Generated by the current of Nature, the universe is being ceaselessly carried along.[12] The mighty river of Time, overspread with eddies constituted by the years, having the months for its waves and the seasons for its current, the fortnights for its floating straw and grass,[13] and the rise and fall of the eyelids for its froth, the days and the nights for its water, and desire and lust for its terrible crocodiles, the Vedas and sacrifices for its rafts,[14] and the righteousness

* The first and the 4th Verses are triplets in the Bengal texts.—T.

† These are, of course, religious acts.—T.

of creatures for its islands, and Profit and Pleasure for its springs, truthfulness of speech and Emancipation for its shores, benevolence for the trees that float along it,[15] and the *yugas* for the lakes along its course,—the mighty river of Time,—which has an origin as inconceivable as that of *Brahma* itself, is ceaselessly bearing away all beings created by the great Ordainer towards the abode of Yama.*[16] Persons possessed of wisdom and patience always succeed in crossing this awful river by employing the rafts of knowledge and wisdom. What, however, can senseless fools, destitute of similar rafts, do (when thrown into that furious stream) ?[17] That only the man of wisdom succeeds in crossing this stream and not he that is unwise, is consistent with reason. The former beholds from a distance the merits and faults of everything. (Accordingly, he succeeds in adopting or rejecting what is deserving of adoption or rejection).[18] The man, however, of unstable and little understanding, and whose soul is full of desire and cupidity, is always filled with doubt. Hence the man destitute of wisdom never succeeds in crossing that river. He also who sits inactively (in doubt) can never pass it over.[19] The man destitute of the raft of wisdom, in consequence of his having to bear the heavy weight of great faults, sinks down. One that is seized by the crocodile of desire, even if possessed of knowledge, can never make know-

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* In the Bengal texts Verse 12 consists of one line. This, I think, is correct. Verses 13, 14, 15, and 16 form one sentence. Verse 12 is complete by itself. The *udaka* in *kāloduka* should be taken as meaning stream or river, otherwise *ahorātrajalena* would be pleonastic. Again *arthakāmajalena*, to avoid redundancy, should be taken as implying the springs that supply the water. *Vihingsā-taruvāhinā* is, 'having benevolence for the trees that float on its waters.' This idea is beautiful. Creatures that are being borne away in the stream of Time may catch these trees of benevolence for saving themselves. The Burdwan translator misunderstands *vihingsā* and makes nonsense of the idea. Altogether, though highly ornate, the metaphors are original. Of course, the idea is eminently oriental, Eastern rhetoric being fond of spinning out metaphors and similies, which, in the hands of Eastern poets, become highly elastic.—T.

ledge one's raft.*[20] For these reasons the man of wisdom and intelligence should strive to float over the stream of Time (without sinking in it). He, indeed, succeeds in keeping himself afloat who becomes conversant with *Brahma*.[21] One born in a noble race, abstaining from the three duties of teaching, officiating at other's sacrifices, and accepting gifts, and doing only the three other acts, *viz.*, studying, sacrificing, and giving, should, for those reasons, strive to float over the stream. Such a man is sure to cross it aided by the raft of wisdom.[22] One who is pure in conduct, who is self-restrained and observant of good vows, whose soul is under control, and who is possessed of wisdom, certainly wins success in this and the other world.[23] The Brāhmana leading a domestic mode of life should conquer wrath and envy, practise the virtues already named, and, worshipping the deities in the five sacrifices, eat after having fed the deities, *Pitris*, and guests.[24] He should conform to those duties which are observed by the good; he should, do all his acts like a person of governed soul; and he should without injuring any creature, draw his sustenance by adopting a course that is not censurable.[25] One who is well-versed in the truths of the Vedas and the other branches of knowledge, whose behaviour is like that of a person of well-governed soul, who is endued with a clear vision, who observes those duties that are laid down for his order, who does not, by his acts produce an intermixture of duties,[26] who attends to the observances set down in the scriptures, who is full of faith, who is self-restrained, who is possessed of wisdom, who is destitute of envy and malice, and who is well conversant with the distinctions between righteousness and iniquity, succeeds in crossing all his difficulties.[27] That Brāhmana who is possessed of fortitude, who is always heedful, who is self-restrained, who is conversant with righteousness, whose soul is under control, and who has transcended joy, pride, and wrath, has never to languish in grief.[28] This is the

* K. P. Singha misunderstands this verse. The Burdwan translator is also inaccurate.—T.

course of conduct that was ordained of old for a Brāhmana. He should strive for the acquisition of Knowledge, and do all the scriptural acts. By living thus, he is sure to obtain success.[29] One who is not possessed of clear vision does wrong even when one wishes to do right. Such a person, by even exercising his judgment, does such acts of virtue as partake the nature of iniquity.[30] Desiring to do what is right one does what is wrong. Similarly, desiring to do what is wrong, one does what is right. Such a person is a fool. Not knowing the two kinds of acts, one has to undergo repeated rebirths and deaths.' "[31]

SECTION CCXXXVI.

" 'Vyāsa said,—If Emancipation be desirable, then knowledge should be acquired. For a person who is borne now up and now down along the stream of Time or life, knowledge is the raft by which he can reach the shore.[1] Those wise men who have arrived at certain conclusions (regarding the character of the soul and that which is called life) by the aid of wisdom, are able to assist the ignorant in crossing the stream of time or life with the raft of knowledge. They, however, that are ignorant, are unable to save either themselves or others.[2] He who has freed himself from desire and all other faults, and who has emancipated himself from all attachments, should attend to these two and ten requirements of yoga, *viz.*, place, acts, affection, objects, means, destruction, certainty, eyes, food, suppression, mind, and survey.*[3]

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* The place should be a level spot, not impure (such as a crematorium, &c.), free from *kankars*, fire, and sand, &c. ; solitary and free from noise and other sources of disturbance. Acts include abstention from food and sports and amusements, abstention from all kinds of work having only worldly objects to accomplish, abstention also from sleep and dreams. Affection means that for good disciples or for progress in *yoga*. Objects refer to sacred fuel, water, and suppression of expectancy and anxiety, &c.. Means refer to the seat to be used, the manner of sitting, and th attitude of the body. Destruction refers to the conquest of desire and attachments, *i. e.*, renunciation of all attractive things. Certainty means the unalterable belief that what is said about *yoga* in the Vedas and by

He who wishes to obtain superior Knowledge, should, by the aid of his understanding, restrain both speech and mind. He who wishes to have tranquillity, should, by the aid of his knowledge, restrain his soul.[4] Whether he becomes compassionate or cruel, whether he becomes conversant with all the Vedas or ignorant of the *Richs*, whether he becomes righteous and observant of sacrifices or the worst of sinners, whether he becomes eminent for prowess and wealth or plunged into misery, that person who directs his mind towards these (attributes that I have spoken of), is sure to cross the ocean of life which is so difficult to cross.[6] Without speaking of the results of the attainment of *Brahma* by yoga, it may be said that he who sets himself to only enquire after the Soul transcends the necessity of observing the acts laid down in the Vedas.[7] The body with *jiva* within it is an excellent car. When sacrifices and religious rites are made its *upastha*, shame its *varutha*, Upāya and Apāya its *kuvara*, the breath called Apāna its *aksha*, the breath called Prāna its *yuga*, knowledge and the allotted period of existence its points for tying the steeds, heedfulness its handsome *vandhura*, the assumption of good behaviour its *nemi*, vision, touch, scent, and hearing its four steeds, wisdom its *nābhi*, all the scriptures its *pratoda*, certain knowledge of the scriptural declarations its driver, the soul its firmly-seated rider, faith and self-restraint its fore-runners, renunciation its inseparable companion following behind and bent upon doing it good, purity the path along which it goes, meditation (or union with *Brahma*) its goal, then may that car reach *Brahma* and shine there in effulgence.*[8-11] I shall now tell thee the

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preceptors is true. (The Nom. sing. inflection stands for the instrumental plural). Eyes include the other senses. All these should be restrained. Food means pure food. Suppression refers to the subjugation of our natural inclination towards earthly objects. Mind here has reference to the regulation of the will and its reverse, *viz.*, irresolution. Survey means reflection on birth, death, decrepitude, disease, sorrow, faults, &c. In giving these meanings, I, of course, follow Nilakantha —T.

* Notwithstanding Nilakantha's gloss which shows great ingenuity and which has been apparently followed by both of them, the Verna-

speedy means that should be adopted by the person who would equip his car in such a fashion for passing through this wilderness of the world in order to reach the goal constituted by *Brahma* that is above decrepitude and destruction.[12] To set the mind upon one thing at a time is called *Dhāranā.** The Yogin, observing proper vows and restraints, practises in all seven kinds of *Dhāranā.* There are, again, as many kinds of *Dhāranās* arising out of these, upon subjects that are near or remote.†[13] Through these the Yogin

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cular translators have misunderstood portions of these Verses which sketch out the course of life which one desirous of attaining to Emancipation or *Brahma* is to follow. Particular virtues or attributes have been represented as particular limbs of the car. It does not appear that there is (except in one or two instances) any especial aptitude in any of those virtues or attributes for corresponding with one instead of with another limb of the figurative car. *Upastha* is that part of the car on which the driver sits. *Varutha* is the wooden fence round a car for protecting it against the effects of collision. Shame is the feeling that withdraws us from all wicked acts. *Kuvara* is the pole to which the yoke is attached Upāya and Apàya, which have been called the *kuvara*, are 'means' and 'destruction' as explained in Verse 3 above. *Aksha* is the wheel. *Yuga* is the yoke. *Vandhura* is that part of the *yuga* where it is attached to the pole, *i. e.*, its middle, about which appears something like a projecting knob. *Nemi* is the circumference of the wheel. *Nābhi* is the central portion of the car upon which the rider or warrior is seated. *Pratoda* is the goad with which the driver urges the steeds. The Commentator explains that *jiva-yuktah* means having such a *jiva* as is desirous of attaining to Emancipation or *Moksha.* Such elaborate figures are favourite conceits of Oriental poets.—T.

* Adopting the Kantian distribution of the mental phenomena, *viz.*, the three great divisions of Cognitive faculties, Pleasure and Pain, and Desire and Will, Sir William Hamilton subdivides the first (*viz.*, the Cognitive faculties), into the acquisitive faculty, the retentive faculty, the reproductive faculty, the representative faculty, and reason or judgment by which concepts are compared together. *Dhāranā* corresponds with the exercise of the Representative faculty or the power by which the mind is held to or kept employed upon a particular image or notion. It is this faculty that is especially trained by *yogins.* Indeed, the initial step consists in training it to the desirable extent.—T.

† The seven kinds of *Dhāranās* appertain respectively to Earth, Wind, Space, Water, Fire, Consciousness, and Understanding.—T.

gradually acquires mastery over Earth, Wind, Space, Water, Fire, Consciousness, and Understanding. After this he gradually acquires mastery over the Unmanifest.*[14] I shall now describe to thee the conceptions in their order that are realised by particular individuals amongst those that are engaged in *yoga* according to the rules and ordinances that have been laid down. I shall tell thee also of the nature of the success that attaches to *yoga* commenced (according to rules) by him who looks within his own self.†[15] The Yogin, that abandons his gross body, following the instructions of his preceptor, beholds his soul displaying the following forms in consequence of its subtility. To him, in the first stage, the welkin seems to be filled with a subtile substance like foggy vapour.‡[16] Of the Soul which has been freed from the body, even such becomes the form. When this fog disappears, a second (or new) form becomes visible.[17] For then the Yogin beholds within himself, in the firmament of his heart, the form of Water. After the disappearance of water, the form of Fire displays itself.[18] When this disappears, the form that becomes perceivable is that of Wind as effulgent as a well-tempered weapon of high polish. Gradually the form displayed by Wind becomes like that of the thinnest gossamer.[19] Then having acquired whiteness, and also, the subtilety of air, the Brāhman's soul is said to attain the supreme whiteness and subtilety of Ether.[20] Listen to me as I tell thee the consequences of these diverse conditions

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* All these have been explained lower down.—T.

† The construction of both these lines is difficult to understand. The prose order of the line is 'yogatah yuktesu (madhye) yasya yathā ete vikramāh (tathā vakshyāmi); ātmani paçyatah (janasya) yuktasya yogasya (yathā) siddhi (tathā vakshyāmi).' 'Yogatah' means 'upāyatah,' *i, e.*, according to rules and ordinances. 'Vikramāh' is used in a peculiar sense, *viz.*, 'anubhavakramāh,' *i. e.*, the order of conception or conceptions in their order. 'Atmanipaçyatah' means 'of him who looks into himself,' *i. e.*, who withdraws his mind from the outer world and turns it to view his own self. Without Nilakantha's aid, such verses would be thoroughly unintelligible.—T.

‡ *Paçyatah* means 'of that which sees, *i. e*, of the ātman or Soul.'—T.

when they occur. That Yogin who has been able to achieve the conquest of the Earth-element, attains by such lordship to the power of Creation.[21] Like a second Prajāpati endued with a nature that is perfectly imperturbable, he can from his own body create all kinds of creatures. With only his toe, or with his hand or feet,[22] that person can singly cause the whole Earth to tremble who has achieved the lordship of the Wind. Even this is the attribute of the Wind as declared in the *Çruti*. The Yogin who has achieved the lordship of Space, can exist brightly in Space in consequence of his having attained to uniformity with that element, and can also disappear at will.[23] By lordship over Water, one can (like Agastya) drink up rivers, lakes, and oceans. By lordship over Fire, the Yogin becomes so effulgent that his form cannot be looked at. He becomes visible only when he extinguishes the fire within him. When the Yogin succeeds in extinguishing his consciousness of individuality, these five elements come within his sway.[24] When the Understanding, which is the soul of the five elements and of the consciousness of individuality,* is conquered the Yogin attains to Omnipotence, and perfect Knowledge (or perception freed from doubt and uncertainty) with respect to all things comes to him.[25] In consequence of this, the Manifest becomes merged into the Unmanifest or Supreme Soul from which the world emanates and becomes what is called Manifest.†[26] Listen now to me in detail as I expound the science of the Unmanifest. But first of all listen to me about all that is Manifest as expounded in the Sānkhya system of philosophy.[27] In both the Yoga and the Sānkhya systems, five and twenty topics of knowledge have been

* The Understanding is called the *soul* of the five elements and of the consciousness of individuality because these six things rest on it or have it for their refuge. The reader will easily understand this from what has been said in the previous Sections.—T.

† It is from the Unmanifest or the Supreme Soul that the world or all that is Manifest, springs or emanates. The Yogin, in consequence of his superior knowledge, apprehends all that is Manifest to be but the Unmanifest Supreme Soul.—T.

treated in nearly the same way. Listen to me as I mention their chief feautures.[28] That has been said to be Manifest which is possessed of these four attributes, *viz.*, birth, growth decay, and death.[29] That which is not possessed of these attributes is said to be Unmanifest. Two Souls are mentioned in the Vedas and the sciences that are based upon them.[30] The first (which is called Jivātman) is endued with the four attributes already mentioned, and has a longing for the four objects or purposes (*viz.*, Religion, Wealth, Pleasure, and Emancipation). This soul is called Manifest, and it is born of the Unmanifest (Supreme Soul). It is both Intelligent and not-Intelligent.[31] I have thus told thee about *Sattwa* (inert matter) and *Kshetrajna* (immaterial spirit). Both kinds of Soul, it is said in the Vedas, become attached to objects of the senses.[32] The doctrine of the Sānkhyas is that one should keep oneself aloof or dissociated from objects of the senses. That Yogin who is freed from attachment and pride, who transcends all pairs of opposites such as pleasure and pain, heat and cold, &c., who never gives way to wrath or hate, who never speaks an untruth,[33] who though slandered or struck still shows friendship for the slanderer or the striker, who never thinks of doing ill to others, who restrains these three, *viz.*, speech, acts, and mind,[34] and who behaves uniformly towards all creatures, succeeds in approaching the presence of Brahman. That person who cherishes no desire for earthly objects, who is not unwilling to take what comes, who is dependent on earthly objects to only that extent which is necessary for sustaining life,[35] who is free from cupidity, who has driven off all grief, who has restrained his senses, who goes through all necessary acts, who is regardless of personal appearance and attire, whose senses are all collected (for devotion to the true objects of life), whose purposes are never left unaccomplished,*[36] who bears himself with equal friendliness towards all creatures, who

* 'Na kriti na,' *i. e.*, 'kriti eva.' 'Nirākriti' 'is regardless of dress and appearance.' K. P. Singha wrongly translates both these words.—T.

regards a clod of earth and a lump of gold with an equal eye, who is equally disposed towards friend and foe, who is possessed of patience, who takes praise and blame equally;*[37] who is free from longing with respect to all objects of desire, who practises Brahmacharyya, and who is firm and steady in all his vows and observances, who has no malice or envy for any creature in the universe, is a Yogin who according to the Sānkhya system succeeds in winning Emancipation.[38] Listen now to the way and the means by which a person may win Emancipation through Yoga (or the system of Patanjali). That person who moves and acts after having transcended the puissance that the practice of Yoga brings about (in the initial stages), succeeds in winning Emancipation.†[39] I have thus discoursed to thee on those topics (*viz.*, Emancipation according to the Sānkhya system and that according to the Yoga system) which are dissimilar if the speaker be disposed to treat them as such (but which, in reality, are one and the same).‡ Thus can one transcend all pairs of opposites. Thus can one attain to *Brahma*.$—' "[40]

SECTION CCXXXVII.

" 'Vyāsa said,—Borne up and down in life's ocean, he that is capable of meditation seizes the raft of Knowledge and for achieving his Emancipation adheres to Knowledge itself

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* *I. e.*, who has neither friend nor foe. This means that he regards all creatures with an equal eye, showing particular favor to none, and having no dislike for any. Coldness of heart is not implied, but impartial and equal benevolence for all. Taking praise and blame equally, *i. e.*, never rejoicing at praise nor grieving at blame.—T.

† It is said that with the practice of Yoga, during the first stages, certain extraordinary powers come to the Yogin whether he wishes for them or not. In a previous Section it has been said that that Yogin who suffers himself to be led away by these extraordinary acquisitions, goes to hell, *i. e.*, fails to attain to Emancipation beside which heaven itself with the status of Indra is only hell. Hence, he who transcends the puissance that Yoga brings about becomes Emancipate.—T.

‡ *Vide* Gitā, Verses 4 and 5, Chap. V.—T.

$ 'Brahmānam' is ärsha for *Brahmam*.—T.

(without extending his arms hither and thither for catching any other support).*—[1]

"'Cuka said,—What is that Knowledge? Is it that learning by which, when error is dispelled, the truth becomes discovered? Or, is it that course of duties consisting of acts to be done or achieved, by the aid of which the object sought may be understood or attained? Or, is it that course of duties, called absention from acts, by which an extinction of the Soul is to be sought? Do tell me what it is, so that by its aid, the two, *viz.*, birth and death, may be avoided!—†[2]

"'Vyāsa said,—That fool who, believing that all this exists in consequence of its own Nature without, in fact, an existent refuge or foundation, fills by such instruction the aspirations of disciples, dispelling by his dialectical ingenuity the reasons the latter might urge to the contrary, succeeds not in attaining to any truth.‡[3] They again who firmly believe that all Cause is due to the Nature of things, fail to acquire any truth by even listening to (wiser) men or the *Rishis* (who are capable of instructing

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* 'Dhirah' is explained as 'dhyānavān.' 'Cānti' has reference to Emancipation, for it is Emancipation alone that can give tranquillity or final rest. The Commentator points out that in this Verse the speaker shows a decided preference for the Sānkhya philosophy.—T.

† I follow Nilakantha's gloss in rendering the words Vidyā, Pravirtti, and Nivritti, as used in this Verse. By the first, the Commentator thinks, is meant that course of instruction in consequence of which error may be dispelled and truth acquired. The usual illustration of the cord and the snake is given. The former may be mistaken for the latter, but when the mistake ceases, correct apprehension follows. Pravritti has been sufficiently indicated in the text in which the words of the gloss have been incorporated. By Nivritti is meant the doctrine of the Cunyavādis and Lokayātikas (evidently the Buddhists) who seek annihilation or extinction as the only true Emancipation. Both the Vernacular translators are wrong. The Burdwan translator, as usual, citing the very words of the gloss, misunderstands them completely.—T.

‡ The construction of the first line is 'yastu achetanah bhāvam vinā swabhāvena (sarvam bhāti iti) paçyan, &c. &c., pushyate, (sa na kinchana labhate).' Bhāvam' is explained as 'adhishthānasattam.' The Commentator is of opinion that the speaker refers in this Verse to the Cunyavadis.—T.

them).*[4] Those men of little intelligence who stop (in their speculations), having adopted either of these doctrines, indeed, those men who regard Nature as the cause, never succeed in obtaining any benefit for themselves.†[5] This belief in Nature (as the producing and the sustaining Cause), arising as it does from a mind acting under the influence of error, brings about the destruction of the person who cherishes it. Listen now to the truth with respect to these two doctrines that maintain (1) that things exist by their own Nature and (2) that they flow (in consequence of their own Nature) from others that are different from and that precede them.‡[6] Wise men apply themselves to agriculture and tillage, and the acquisition of crops (by those means) and of vehicles (for locomotion) and seats and carpets and houses.[7] They attend also to the laying of pleasure-gardens, the construction of commodious mansions, and the preparation of medicines for diseases of every kind.[8] It is wisdom (which consists in the application of means) that leads to the fruition of purposes. It is wisdom that wins beneficial results. It is wisdom that enables kings to exercise and enjoy sovereignty although they are possessed of attributes equal to those of persons over whom they rule.¶[9] It is by wisdom that the high

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* The Bombay text reads *Putwātrinamishikāmvā.*—T.

† *Enam* is singular. The Commentator thinks it should be taken distributively. In Verse 3, the doctrine of the Nihilists (Cunyavādis) has been referred to. In Verse 4, that of the Lokayātikas. In both, Nature is spoken of as the cause, with this difference that the former regard the universe to be only an erroneous impression of an existent entity, while the latter regard it as a real entity flowing from and manifesting itself under its own Nature. Both doctrines, the speaker says, are false.—T.

‡ Both the Vernacular transl ators skip over the word 'paribhāva' in the second line of Verse 6. The Commentator correctly explains that 'swabhāva' in 6 means 'swasyaiva bhāvah sattākāranam iti, ekah pakshah.' 'Paribhāva,' he explains, is 'paritah swasya itareshām bhāvah.' The first refers to the Nihilists, the second to the Lokayātikas ; or to Verses 3 and 4 respectively.—T.

¶ It is by wisdom that all these results are achieved. Wisdom is the application of means for the accomplishment of ends. Nature,

and the low among beings are distinguished. It is by wisdom that the superior and the inferior ones among created objects are understood. It is wisdom or knowledge that is the highest refuge of all things.*[10] All the diverse kinds of created things have four kinds of birth. They are viviparous, oviparous, vegetables, and those born of filth.[11] Creatures, again, that are mobile should be known to be superior to those that are immobile. It is consistent with reason that intelligent energy, inasmuch as it differentiates (all non-intelligent matter), should be regarded as superior to (non-intelligent) matter.†[12] Mobile creatures, that are innumerable, are of two kinds, *viz.*, those that have many legs and those that have two. The latter, however, are superior to the former.[13] Bipeds, again, are of two species, *viz.*, those that live on land and those that are otherwise. Of these, the former are superior to the latter. The superior ones eat diverse kinds of cooked food.‡[14] Bipeds moving on land are of two kinds, *viz.*, middling or intermediate, and those that are foremost. Of these, the middling or intermediate are regarded as superior (to the

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never rears palaces or produces vehicles and the divers other comforts that man enjoys. He that would rely upon Nature for these would never obtain them however long he might wait. The need for exertion, both mental and physical, and the success which crowns that exertion furnish the best answer, the speaker thinks, to both the Nihilists and the Lokayātikas. The word 'tulyalakshanāh' is skipped over by both the Bengali translators.—T.

* By *para* is meant the Chit or Soul, by *avara*, all else, *i. e.*, non-ego or matter. The words Prajnā, Jnāna, and Vidyā are all, as used here, equivalent. The second line of this Verse is wrongly rendered by both the Bengali translators, the Burdwan translator, as usual, not understanding the words of the gloss he quotes.—T.

† It is difficult to render the word *cheshtā* as used here. Ordinarily it implies effort or action. It is plain, however, that here it stands for intelligent energy, implying both mental and physical effort or action, for its function is to distinguish or differentiate.—T.

‡ The *itarāni* in 14 do not refer to Piçāchas as rendered by K. P Singha, but to birds which are called *Khechara* or denizens of the sky or air. Khechara may include Piçāchas, but these are also *Bhuchara* or denizens of the surface of the Earth.—T.

former) in consequence of their observance of the duties of caste.*[15] The middling or intermediate ones are said to be of two kinds, *viz.*, those that are conversant with duties, and those that are otherwise. Of those, the former are superior in consequence of their discrimination in respect of what should be done and what should not.[16] Those conversant with duties are said to be of two kinds, *viz.*, those that are acquainted with the Vedas and those that are otherwise. Of these the former are superior, for the Vedas are said to dwell in them.†[17] Those that are acquainted with the Vedas are said to be of two kinds, *viz.*, those that lecture on the Vedas and those that are otherwise. Of these, the former, who are fully conversant with the Vedas, with the duties and the rites laid down in them, and the fruits of those duties and rites, are superior in consequence of their publishing all those duties and rites. Indeed, all the Vedas with the duties laid down in them are said to flow from them.[18-19] Preceptors of the Vedas are of two kinds, *viz.*, those that are conversant with the Soul and those that are otherwise. Of these the former are superior in consequence of their knowledge of what is meant by Birth and Death.‡[20] As regards duties, they are, again, of two kinds, (*viz.*, Pravritti and Nivritti). He who is conversant with duties is said to be omniscient

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* The Commentator explains that for ascertaining who are *uttama* or foremost, the middling or intermediate ones are first spoken of and their distinctions mentioned in the following verses. Of course, the foremost *are* foremost, and the intermediate ones can never be superior to them. For all that, the intermediate ones are observers of the duties of caste; the foremost ones are not so, they having transcended such distinctions; hence, tentatively, the ignorant or popular opinion is first taken, to the effect that the observers of caste are superior to those who do not observe *Jātidharma*.—T.

† This probably means that as the Vedas had not been reduced to writing, their contents rested or dwelt in the memories of men versed in them.—T.

‡ To understand what is birth and what is death, and to avoid birth (and, therefore, death), are the highest fruits of knowledge of the Soul. Those that have no knowledge of the Soul have to travel in a round of repeated rebirths.—T.

or possessed of universal knowledge. Such a man is a Renouncer. Such a man is firm in the accomplishment of his purposes. Such a man is truthful, pure (both outwardly and inwardly), and possessed of puissance.*[21] The gods know him for a Brāhmana who is devoted to knowledge of *Brahma* (and not him who is conversant with only the duties of Pravritti). Such a man is versed also in the Vedas and earnestly devoted to the study of the Soul.†[22] They that have true knowledge behold their own Soul as existing both in and out. Such men, O child, are truly regenerate and such men are gods.‡[23] Upon these rests this world of Beings, in them dwell this whole universe. There is nothing that is equal to their greatness.[24] Transcending birth and death and distinctions and acts of every kind, they are the lords of the four kinds of creatures and are the equals of the Self-born himself.$—' "[25]

SECTION CCXXXVIII.

" 'Vyāsa said,—These then are the obligatory acts ordained for Brāhmanas. One possessed of knowledge always attains to success by going through (the prescribed) acts.[1]

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* *I. e.*, of power that comes of Yoga.—T.

† The word *para* (the locative form of which is used here) always means that which is high or foremost. It is frequently employed to mean either *Brahma* or the Soul, and as Soul is regarded to be a part of *Brahma*, *para* has but one and the same meaning. The Burdwan translator takes it for "Scriptures other than the Vedas.' K. P. Singha skips over it. Of course, *çavda-Brahma* stands for the Vedas.—T.

‡ To look upon everything in the universe as one's own Soul is the highest aspiration of a righteous person. It is *yoga* that enables one to attain to this highest ideal of existence. One who realises this is said to be a true Brāhmana, a really regenerate person, in fact, a god on Earth. Adhiyajna and Adhidaivata are words that signify the Soul.—T.

$ What the distinction is between *anta* and *nidhan* is not obvious. The Commentator is silent. K. P. Singha translates the verse correctly. The Burdwan translator makes utter nonsense of the words in the second line.—T.

If no doubt arises in respect of acts, then acts done are sure to lead to success. The doubt to which we refer is this: whether acts are obligatory or whether they are optional.*[2] As regards this (doubt about the true character of acts, it should be said that) if acts are ordained for man for inducing knowledge (by which alone *Brahma* or Emancipation is to be attained, even then) they should be regarded as obligatory (and not optional). I shall now discourse on them by the light of inferences and experience. Listen to me.†[3] With respect to acts some men say that Exertion is their cause. Others say that Necessity is their cause. Others, again, maintain that Nature is the cause.[4] Some say that acts are the result of both Exertion and Necessity. Some maintain that acts flow from Time, Exertion, and Nature. Some say that of the three, (*viz.*, Exertion, Necessity, and Nature), one only (and not the other two) is the cause. Some are of opinion that all three combined are the cause.‡[5] Some persons that are engaged in the performance of acts say, with respect to all objects, that they exist, that they do not exist, that they cannot be said to exist, that they cannot be said not to exist, that it is not that they cannot be said to

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* Whether 'karma is swabhāva or jnānam,' means (as the Commentator explains) whether it is obligatory or optional. 'Jnānam,' of course, means here 'jnāna-janakam,' *i. e.*, leading to knowledge. Knowledge is essential to success or emancipation. If acts become necessary for leading to knowledge, the doubt may then arise that they cease to be obligatory, for knowledge may be supposed to be attainable otherwise than by acts. K. P. Singha translates this verse correctly, the Burdwan translator incorrectly, and, as usual, misunderstands the gloss completely.—T.

† The first line of this verse is exceedingly terse. The construction, as explained by the Commentator, is 'Tatra (samçaye) purusham prati Jnānam (jnānajanakam) chet (karma) syāt, (tarhi) sa (eva) Vedabidhih.' One cannot help admiring Nilakantha for his patience and ingenuity.—T.

‡ 'Daiva' is explained by the Commentator as 'Grahāh' or 'Kālah.' I think, it is used to signify some kind of blind force whose origin is untraceable. Hence, I render it Necessity. 'Vritti' in Verse 5 is evidently Exertion, for the word implies course of conduct. 'Avivekam' is 'samuchchayam' or a combination of all the three.—T.

exist, and lastly, that it is not that they cannot be said not to exist. (These then are the diverse views entertained by men). They, however, that are Yogins, behold *Brahma* to be the universal cause.[6] The men of the Tretā, the Dwāpara, and the Kali Yugas are inspired with doubts. The men, however, of the Krita Yuga are devoted to penances, possessed of tranquil souls, and observant of righteousness.*[7] In that age all men regard the Richs, the Sāmans, and the Yajushes as identical notwithstanding their apparent diversity. Analysing desire and aversion, they worship only penance.†[8] Devoted to the practice of penances, steadfast in them, and rigid in their observance, one obtains the fruition of all desires by penances alone.[9] By penance one attains to that by becoming which one creates the universe. By penance one becomes that in consequence of which one becomes the puissant master of all things.‡[10] That *Brahma* has been expounded in the declarations of the Vedas. For all that, *Brahma* is inconceivable by even those that are conversant with those declarations. Once more has *Brahma* been declared in the Vedānta. *Brahma*, however, cannot be beheld by means of acts.$[11] The sacrifice ordained for

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* 'Inspired with doubt,' with reference to the declarations of the Crutis. 'Possessed of tranquil souls,' *i. e.*, not penetrated by doubts of any kind.—T.

† In the Tretā and the other Yugas people are seen professing attachment or devotion to one only of the Vedas and not to the others, be it the Richs, the Sāmans, or the Yajushes. The speaker, dissatisfied with this, refers to the Krita age as one in which such differences of faith were not observable. The men of that age regarded all the Vedas equally, and, in fact, as even identical.—T.

‡ Jiva or Chit becomes puissant and succeeds in creating the universe by means of penance. By penance one attains to *Brahma*, and, therefore, universal puissance. This has been sufficiently explained in the previous Sections.—T.

$ This is one of the most important Verses in this Section, for, as the Commentator explains, this furnishes the answer to the question proposed in the previous Section, *viz.*, 'what is that knowledge?' In the Vedas both acts and knowledge have been spoken of. In the province of acts, *Brahma* has been represented as Indra and the other gods. *Brahma*, therefore, as spoken of there, is 'gahana' or hidden to

Brāhmanas consists in *yapa* (meditation and recitation), that for Kshatriyas consists in the slaughter of (clean) animals for the gratification of the deities; that for Vaiçyas consists in the production of crops and the keep of domestic animals; and that for Cudras in menial service of the three other orders.[12] By observing the duties laid down for him and by studying the Vedas and other scriptures, one becomes a *Dwija* (regenerate). Whether one does any other act or not, one becomes a Brāhmana by becoming the friend of all creatures.*[13] In the beginning of Tretā, the Vedas and sacrifices and the divisions of caste and the several modes of life existed in their entirety. In consequence, however, of the duration of life being decreased in Dwāpara, those are overtaken by decline.[14] In the Dwāpara age as also in the Kali, the Vedas are overtaken by perplexity. Towards the close of Kali again, it is doubtful if they ever become even visible to the eye.†[15] In that age, the duties of the respective orders disappear, and men become afflicted by iniquity. The juicy attributes of kine, of the earth, of water, and (medicinal and edible) herbs, disappear.‡[16] Through (universal) iniquity the Vedas disappear and with them all the duties inculcated in them as also the duties in respect of the four modes of life. They who remain observant of the duties of their own order become afflicted, and all mobile and immobile objects undergo a change for the worse.$[17] As

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(or inconceivable by) even those that are conversant with that province or sphere of the Vedas. In the Vedānta, again, knowledge or *Vidyā* has been spoken of as the means by which to attain to *Brahma*. The knowledge or Vidyā, therefore, which is the subject of the question, is not what is implied by *Pravritti dharma* or by *Nivritti* as used in Verse 2 of the previous Section.—T.

* The second line of this verse corresponds with the second line of Verse 87 of Chap. II of Manu.—T.

† 'They are seen and not seen' is an idiomatic expression for 'becoming invisible.'—T.

‡ *I. e.*, kine do not yield copious and sweet milk; the soil ceases to be fertile; water ceases to be sweet; and the medicinal and edible herbs lose their virtues of healing as also their flavour.—T.

$ The Commentator thinks that 'Swadharmasthah' is connected

the showers of heaven cause all products of the Earth to grow, after the same manner the Vedas, in every age, cause all the *angas* to grow.*[18] Without doubt, Time assumes diverse shapes. It has neither beginning nor end. It is Time which produces all creatures and again devours them. I have already spoken of it to thee.[19] Time is the origin of all creatures; Time is that which makes them grow; Time is that which is their destroyer; and lastly it is Time that is their ruler. Subject to pairs of opposites (such as heat and cold, pleasure and pain, &c.), creatures of infinite variety rest on Time according to their own natures (without being otherwise than what they have been ordained by supreme *Brahma*).†[20]

SECTION CCXXXIX.

"Bhishma said,—'Thus addressed (by his sire), Cuka, highly applauding these instructions of the great *Rishi*, set himself about asking the following question relating to the import of duties that lead to Emancipation.[1]

"'Cuka said,—By what means doth one possessed of wisdom, conversant with the Vedas, observant of sacrifices, endued with wisdom, and free from malice, succeeds in attaining to *Brahma* which is incapable of being apprehended by either direct evidence or inference, and unsusceptible of being indicated by the Vedas?[2] Asked by me, tell me by what

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with 'açramah' in the first line. I prefer the more obvious construction.—T.

* 'Varshati' means 'Pushnāti.' 'Angāni' means the observances necessary for the practice of Yoga as also all kinds of rites and vows. The Vedas cause these to grow, and they, in their turn, aid all students of the Vedas in achieving their purposes.—T.

† 'Prabhavah' is 'uttpattih' or origin; 'sthānam' is 'poshanam.' Both the Varnacular translators skip over the last word, thinking that 'prabhavasthānam' is one word. The Commentator notices them as separate. In the beginning of the second line, *yatra* is understood. 'Swabhāvena' is explained by the Commentator as 'Brahmabhāvena, na tu vikritena rupena.' I think the explanation is correct, and have adopted it accordingly in the text.—T.

means is *Brahma* to be apprehended? Is it by penance, by Brahmacharyya, by renunciation of everything, by intelligence, by aid of the Sānkhya philosophy, or by Yoga?[3] By what means may what kind of singleness of purpose be attained by men, with respect to both, *viz.*, the mind and the senses? It behooveth thee to expound all this to me!*—[4]

"'Vyāsa said,—No man ever attains to success by means other than the acquisition of knowledge, the practice of penances, the subjugation of the senses, and renunciation of everything.†[5] The great entities (five in number) represent the first (or initial) creation of the Self-born. They have been very largely placed in embodied creatures included in the world of life.‡[6] The bodies of all embodied creatures are derived from earth. Their humours are from water. Their eyes are said to be derived from light. Prāna, Apāna, (and the three other vital breaths,) have the wind for their refuge. And, lastly, all unoccupied apertures within them (such as the nostrils, the cavities of the ear, &c.,) are of Space.[7] In the feet (of living creatures) is Vishnu. In their arms is Indra. Within the stomach is Agni desirous of eating. In the ears are the points of the horizon (or the compass) representing the sense of hearing. In the tongue is speech which is Saraswati.$[8] The ears, skin, eyes, tongue, and nose forming the fifth, are said to be the senses of knowledge. These exist for the purposes of apprehension of their res-

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* 'Yatha' in the first line of Verse 4 means, as the Commentator explains, 'yat prakārakam.'—T.

† The Commentator points out that by these four words the four modes of life are indicated.—T.

‡ The Commentator explains that this means that amongst embodied creatures they that are ignorant take those great entities which really non-ego for either the ego or its possessions.—T.

$ The Commentator explains that the object of this Verse is to show that the Yoga view of the Soul being only the enjoyer but not the actor, is not correct. On the other hand, the Sānkhya view of the Soul being neither the enjoyer nor the actor, is true. The deities, remaining in the several senses, act and enjoy. It is through ignorance that the Soul ascribes to itself their enjoyments and their actions.—T.

pective objects.[9] Sound, touch, form, taste, and scent forming the fifth, are the objects of the (five) senses. These should always be regarded as separate from (or independent of) the senses.[10] Like the charioteer setting his well-broken steeds along the paths he pleases, the mind sets the senses (along directions it pleases). The mind, in its turn, is employed by the Understanding sitting in the heart.*[11] The mind is the lord of all these senses in respect of employing them in their functions and guiding or restraining them. Similarly, the Understanding is the lord of the mind (in employing, and guiding or restraining it).†[12] The senses, the objects of the senses, the attributes of those objects represented by the word Nature, understanding, mind, the vital breaths, and Jiva dwell in the bodies of all embodied creatures.‡[13] The body within which the Understanding dwells has no real existence. The body, therfore, is not the refuge of the Understanding. Primordial Nature (Prakriti) having the three attributes (of Goodness and Passion and Darkness) is the refuge of the Understanding which exists only in the form of a sound. The Soul also is not the refuge of the Understanding. It is Desire that creates the Understanding. Desire, however, never creates the three attributes.$[14] The

* I render 'Bhutātmā' by Understanding, following the Commentator who uses the words 'buddhyupādhirjivah' for explaining it.—T.

† 'Niyama' and 'Visarga' are explained by the Commentator as 'destruction' and 'creation.' I prefer to take them as meaning 'guiding or restraining,' and 'employing.' Practically, the explanations are identical.—T.

‡ What is meant by the objects of the senses residing within the bodies of living creatures is that (as the Commentator explains) their concepts exist in 'the cavity of the heart' (probably, mind,) so that 'when necessary or called for, they appear (before the mind's eye). 'Swabhāva' is explained as 'attributes like heat and cold, &c.'—T.

$ This is a very difficult verse. I have rendered it, following Nilakantha's gloss. In Verse 13 the speaker lays down what entities dwell in the body. In 14 he expounds the nature of Sattwa which the Commentator takes to mean buddhi or Understanding. He begins with the statement that 'Sattwasya āçrayah nāsti.' This does not mean that the Understanding has no refuge, for that would be absurd, but it means that the āçraya of the Understanding, *i. e.*, that in which

man of wisdom, capable of subduing his senses, beholds the seventeenth, *viz.*, the Soul, as surrounded by six and ten attributes, in his own Understanding by the aid of the mind.[15] The Soul cannot be beheld with the aid of the eye or with that of all the senses. Transcending all, the Soul becomes visible by only the light of the mind's lamp.[16] Divested of the properties of sound and touch and form, without taste and scent, indestructible and without a body (either gross or subtile) and without senses, it is nevertheless beheld within the body.[17] Unmanifest and supreme, it dwells in all mortal bodies. Following the lead of the preceptor and the Vedas, he who beholds it hereafter becomes *Brahma's* self.[18] They that are possessed of wisdom look with an equal eye upon a Brāhmana possessed of knowledge and disciples, a cow, an elephant, a dog, and a Chandāla.*[19] Transcending all things, the Soul dwells in all creatures mobile and immobile. Indeed, all things

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the Understanding dwells, *viz.*, the body, does not exist, the true doctrine being that the body has no real existence but that it exists like to its image in a dream. The body being non-existent, what then is the real refuge of the Understanding? The speaker answers it by saying Gunah, implying that primeval Prakriti characterised by the three attributes is that real refuge. Then it is said that Chetanā (by which is implied the Soul here) is not the refuge of the Understanding for the Soul is dissociated from everything and is incapable of transformation of any kind. The question is then mentally started,—May not the Gunas be the qualities of the Understanding (instead of being, as said above, its refuge)? For dispelling this doubt, it is stated that Sattwa is the product of Tejas (Desire). The Gunas are *not* the product of Tejas. Hence the Gunas, which have a different origin, cannot be the properties of Sattwa. The Gunas exist independently of Desire. Thus the Understanding, which has Desire for its originating cause, rests on the Gunas or has them for its refuge. In this Verse, therefore, the nature of the body, the Understanding, and the Gunas, is expounded. The grammatical construction of the first line is exceedingly terse.—T.

* Such men behold *Brahma* in all things. *Abhijanah* is explained by the Commentator as *çishyakuladih*. This seems to be the true meaning of the word here.—T.

are pervaded by it.*[20] When a living creature beholds his own Soul in all things, and all things in his own Soul, he is said to attain to *Brahma*.[21] One occupies that much of the Supreme Soul as is commensurate with what is occupied in one's own soul by Vedic sound.† He that can always realise the identity of all things with his own self certainly attains to immortality.[22] The very gods are stupified in the track of that trackless man who constitutes himself the soul of all creatures, who is engaged in the good of all beings, and who desires to attain to (*Brahma* which is) the final refuge (of all things).‡[23] Indeed, the track which is pursued by men of knowledge is as invisible as that of birds in the sky or of fish in water.[24] Time, of its own power, cooks all entities within itself. No one, however, knows That in which Time, in its turn, is itself cooked.$[25] That (of which I speak) does not occur above, or in the middle or below, or in transverse or in any other direction. That is no tangible entity is not to be found in any place.¶[26] All these worlds are within That. There is nothing in these worlds that exists out of That. Even if one goes on ceaselessly with the celerity of a shaft impelled from the bow-string,[27] even

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* In rendering this word *tatam* (where it occurs in the Gitā), it has been shown that to take it as equivalent to 'spread' is incorrect. In such connections, it is evident that it means 'pervaded.'—T.

† If I have understood the gloss aright, this is what the first line of 21 means. 'Vedātmā' is explained as Vedic sound, *i. e.*, the instructions inculcated in the Vedas. The word 'ātmā' in the second clause means simply oneself or a person or individual. The sense then is this. The Vedas teach that all is one's soul. The extent to which one succeeds in realising this is the measure of one's attainment of *Brahma*. If one can realise it fully, one attains to *Brahma* fully. If partially, one's attainment of *Brahma* also is partial.—T.

‡ The track of such a person, it is said, is as invisible as the skies. The Commentator explains that the very gods become stupified in respect of the object which such a man seeks, that object, of course, being *Brahma*.—T.

$ That, of course, in which Time is cooked, is *Brahma*.—T.

¶ By this the speaker says that *Brahma* is not be found in any particular spot however holy.—T.

if one goes on with the speed of the mind itself, one would not still reach the end of that which is the cause of all this.* That is so gross that there is nothing grosser.[28] His hands and feet extend everywhere. His eyes, head, and face are everywhere. His ears are everywhere in the universe. He exists overwhelming all things.[29] That is minuter than the minutest, that is the heart of all entities. Existing, without doubt, that is still imperceptible.[30] Indestructible and destructible,—these are the dual forms of existence of the (Supreme) Soul. In all mobile and immobile entities the existence it displays is destructible; while the existence it displays in *Chaitanya* is celestial, immortal, and indestructible.[31] Though the lord of all existent beings both mobile and immobile, though inactive and divested of attributes, it enters nevertheless the well-known mansion of nine doors and becomes engaged in action.†[32] Men of wisdom who are capable of beholding the other shore say that the Unborn (or the Supreme Soul) becomes invested with the attribute of action in consequence of motion, pleasure and pain, variety of form, and the nine well-known possessions.‡[33] That indestructible Soul which is said to be invested with the attribute of action is nothing else than that indestructible Soul which is said to be inactive. A person of knowledge, by attaining to that indestructible essence, gives up for good both life and birth.—' "§[34]

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* Because *Brahma* is infinite.—T.

† 'Niyatah' is explained by the Commentator as 'achanchalah,' and 'Vaçi' as without the fault of 'upādhi.' 'Hansati, *i. e.*, Gachchati ite,' hence 'gatimān.'—T.

‡ The sense is that the Soul residing within the body is identical with the Supreme Soul, and men of wisdom only know it.—T.

§ The construction is 'Hansoktancha yat aksharam tat (eva) kutstham aksharam,' meaning that there is no difference between Jivátman and Paramātman. Both are identical.—T.

SECTION CCXL.

"'Vyāsa said,—O excellent son, asked by thee, I have told thee truly what the answer to thy question should be according to the doctrine of Knowledge as expounded in the Sānkhya system![1] Listen now to me as I expound to thee all that should be done (for the same end) according to the Yoga doctrine. The uniting together of Intellect and Mind, and all the Senses,[2] and the all-pervading Soul is said to be Knwoledge of the foremost kind. That Knowledge should be acquired (through the preceptor's aid) by one that is of a tranquil disposition, that has mastered his senses, that is capable (by meditation) of turning his gaze on the Soul, that takes a pleasure in (such) meditation, that is endued with intelligence and pure in acts. One should seek to acquire this Knowledge by abandoning those five impediments of Yoga which are known to the wise,[3-4] *viz.*, desire, wrath, cupidity, fear, and sleep. Wrath is conquered by tranquillity of disposition. Desire is conquered by giving up all purposes.[5] By reflecting with the aid of the understanding upon topics worthy of reflection,* one endued with patience succeeds in abandoning sleep. By steady endurance one should restrain one's organs of generation and the stomach (from unworthy or sinful indulgence). One should protect one's hands and feet by (using) one's eyes.[6] One should protect one's eyes and ears by the aid of one's mind, and one's mind and speech by one's acts. One should avoid fear by heedfulness, and pride by waiting upon the wise.[7] Subduing procrastination, one should, by these means, subdue these impediments of Yoga. One should pay one's adorations to fire and the Brāhmanas, and one should bow one's head to the deities.[8] One should avoid all kinds of inauspicious discourse, and speech that is fraught with malice, and words that are painful to other minds. *Brahma* is the effulgent seed (of everything). It is, again,

* 'Sattwena' is explained as 'by intelligence or the understanding.'—T.

the essence of that seed whence is all this.*[9] *Brahma* became the eye, in the form of this mobile and immobile universe, of all entities that took birth.† Meditation, study, gift, truth, modesty, simplicity, forgiveness,[10] purity of body, purity of conduct, and subjugation of the senses, these enhance one's energy, which (when enhanced) destroys one's sins.[11] By behaving equally towards all creatures and by living in contentment upon what is acquired easily and without effort, one attains to the fruition of all one's objects and succeeds in obtaining knowledge.[12] Cleansed of all sins, endued with energy, abstemious in diet, with senses under complete control, one should, after having subdued both desire and wrath, seek to attain to *Brahma*.‡[13] Firmly uniting the senses and the mind (having drawn them away from all external objects), with gaze fixed inwards, one should, in the still hours of evening or in those before dawn, place one's mind upon the understanding.[14] If even one of the five senses of a human being be kept unrestrained, all his wisdom may be seen to escape through it like water through an unstopped hole at the bottom of a leathern bag.[15] The mind in the first instance should be sought to be restrained by the Yogin after the manner of a fisherman seeking at the outset to render that one among the fish powerless from which there is the greatest danger to his nets. Having first subdued the mind, the Yogin should then proceed to subdue his ears, then his eyes, then his

* The construction, as explained by the Commentator, is 'Brahma tejomayam çukram ; yasya çukrasya sarvam idam tasyāpi Brahma rasah.' The last word means 'sārah'.—T.

† Both the Vernacular translators have skipped over this line. The meaning is this ; *Brahma* opened his eyes for becoming many, as the Crutis declare, and thereupon he became many. Thus, as the Commentator explains, 'Ikshana-kartrittena sarvātmakatwam gatam,' or 'by a glance *Brahma* became the Soul of all things mobile and immobile.—T.

‡ The Commentator explains that 'Brahmanah padam' means 'prakritim.' He thinks, therefore, that the last clause of the second line means "should seek to subdue *prakriti* which is the 'layasthānam' of 'mahattattwa.'" I prefer the obvious sense of the words.—T.

tongue, and then his nose.[16] Having restrained these, he should fix them on the mind. Then withdrawing the mind from all purposes, he should fix it on the understanding.[17] Indeed, having restrained the five senses, the Yati should fix them on the mind. When these with the mind for their sixth become concentred in the understanding,[18] and thus concentred remain steady and untroubled, then *Brahma* becomes perceptible like a smokeless fire of blazing flames or the Sun of effulgent radiance.[19] Indeed, one then beholds in oneself one's soul like lightning-fire in the skies. Everything then appears in it and it appears in everything in consequence of its infinitude.[20] Those high-souled Brāhmanas that are possessed of wisdom, that are endued with fortitude, that are possessed of high knowledge, and that are engaged in the good of all creatures, succeed in beholding it.[21] Engaged in the observance of austere vows, the Yogin who conducts himself thus for six months, seated by himself on an isolated spot, succeeds in attaining to an equality with the Indestructible.*[22] Annihilation, extension, power to present varied aspects in the same person or body, celestial scents, and sounds, and sights, the most agreeable sensations of taste and touch, pleasurable sensations of coolness and warmth, equality with the wind,[23] capability of understanding (by inward light) the meaning of scriptures and every work of genius, companionship of celestial damsels,—acquiring all these by Yoga the Yogin should disregard them and merge them all in the Understanding.†[24] Restraining speech and the senses one should practise Yoga

* 'Parimitam Kālam' is explained by the Commentator as equivalent to six months as the *çrutis* declare.—T.

† These 2 Verses set forth the Yoga ideal. By the practice of Yoga all these are capable of being acquired or attained. But then the Yogin who suffers himself to be led away by those valuable possessions is said to fall in hell, for enjoyment of this kind is nothing but hell compared to the high object for which Yogins should strive. Pramoha, Bhrama, and Āvarta, are technical terms. Equality with the wind means speed of motion, power to disappear at will, and capacity to move through the skies.—T.

during the hours after dusk, the hours before dawn, and at dawn of day, seated on a mountain summit, or at the foot of a goodly tree, or with a tree before him.*[25] Restraining all the senses within the heart, one should, with faculties concentred, think on the Eternal and Indestructible like a man of the world thinking of wealth and other valuable possessions. One should never, while practising Yoga, withdraw one's mind from it.[26] One should with devotion betake oneself to those means by which one may succeed in restraining the mind that is very restless. One should never permit oneself to fall away from it.[27] With the senses and the mind withdrawn from everything else, the Yogin (for practice) should betake himself to empty caves of mountains, to temples consecrated to the deities, and to empty houses or apartments, for living there.[28] One should not associate with another in either speech, act, or thought. Disregarding all things, and eating very abstemiously, the Yogin should look with an equal eye upon objects acquired or lost.[29] He should behave after the same manner towards one that praises and one that censures him. He should not seek the good or the evil of one or the other.[30] He should not rejoice at an acquisition or suffer anxiety when he meets with failure or loss. Of uniform behaviour towards all beings, he should imitate the wind.†[31] Unto one whose mind is thus turned to itself, who leads a life of purity, and who casts an equal eye upon all things,—indeed, unto one who is ever engaged in Yoga thus for even six months,—*Brahma* as represented by sound appears very vividly.‡[32] Beholding all men afflicted with anxiety (on

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* A 'chaitya' is a sacred or a large tree which stands firm on its roots and about which all round a platform of earth is raised. 'Vrikshāgra' means 'in the front of a tree,' probably implying 'under the shade of its spreading branches'.—T.

† The Commentator explains that he should imitate the wind by becoming 'asangah,' *i. e.*, unattached to all things. 'Aniketah' means without a house or fixed abode.—T.

‡ It is difficult to understand what is meant by 'Cavda-Brahmātivartate.' I follow the Commentator. 'Brahma as represented by sound,

account of earning wealth and comfort), the Yogin should view a clod of earth, a piece of stone, and a lump of gold with an equal eye. Indeed, he should withdraw himself from this path (of earning wealth), cherishing an aversion for it, and never suffer himself to be stupified.[33] Even if a person happens to belong to the inferior order, even if one happens to be a woman, both of them, by following in the track indicated above, will surely attain to the highest end.*[34] He that has subdued his mind beholds in his own self, by the aid of his own understanding the Increate, Ancient, Undeteriorating, and Eternal *Brahma*,—That, *viz.*, which cannot be attained to except by fixed senses,—That which is subtiler than the most subtile, and grosser than the most gross, and which is Emancipation's self.†—'[35]

"'Bhishma continued,—'By ascertaining from the mouths of preceptors and by themselves reflecting with their minds upon these words of the great and high-souled Rishi spoken so properly, persons possessed of wisdom attain to that equality (about which the scriptures say) with Brahman himself, till, indeed, the time when the universal dissolution comes that swallows up all existent beings ‡' "[36]

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is, of course, 'Pranavah' or 'Om,' the mystic monosyllable standing for the trinity. K. P. Singha, taking 'Cavda-Brahma' for an accusative, regards it as implying,—'such a man transcends all Vedic rites.' This is precisely the meaning attached to it by the Commentator where it occurs in Verse 7 of Sec. 236 *ante*.—T.

* The inferior order here refered to is, of course, the Cudra order. The Commentator points out that whereas only the three superior orders are regarded to be eligible for the study of Sānkhya and for inculcation of such *Crutis* as 'Tattwamasi' (That thou art), here Vyasa lays down that as regards the Yoga path, *all* are eligible to betake themselves to it.—T.

† 'Fixed senses,' *i. e.*, when the senses are fixed on the mind and the mind on the understanding. 'Ajaram' is immutable or unchanging, or that in which there is no change for the worse (or for the better). By subtility is indicated the incapacity of being apprehended, and by 'mahattaram' is meant infinity.—T.

‡ The 'anu' in 'anudriçya' is explained as 'Guruvachanamanu.' This

SECTION CCXLI.

"'Cuka said,—The declarations of the Vedas are twofold. They once lay down the command,—Do all acts.—They also indicate (the reverse, saying),—Give up acts.—I ask,—Whither do persons go by the aid of Knowledge and whither by the aid of acts?*[1] I desire to hear this. Do tell me this. Indeed, these declarations about knowledge and acts are dissimilar and even contradictory.[2]—'

"Bhishma continued,—'Thus addressed, the son of Parāçara said these words unto his son:—I shall expound to thee the two paths, *viz.*, the destructible and the indestructible, depending respectively upon acts and knowledge. Listen with concentrated attention, O child, to me as I tell thee the place that is reached by one with the aid of knowledge, and that other place which is reached with the aid of acts. The difference between these two places is as great as the limitless sky.[3-4] The question that thou hast asked me has given me as much pain as an atheistic discourse gives to a man of faith.[5] These are the two paths upon which the Vedas are established: the duties (acts) indicated by *Pravritti*, and those based on *Nivritti* that have been treated of so excellently.†[6] By acts a living creature is destroyed. By knowledge, however, he becomes emancipated. For this reason, Yogins who behold the other side of the ocean of life never betake themselves to acts.[7] Through acts one is forced to take rebirth, after death, with a body composed of the six and ten ingredients. Through knowledge, however, one becomes transformed into that which is Eternal, Un-

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seems to be the true meaning, otherwise 'avekshya' would be pleonastic, 'ābhutagarim' is 'bhutasamplavaparyantam,' *i. e.*, till the destruction of all beings. 'Imam' is 'çāstraprasiddham.'—T.

* The Vedas proclaim the efficacy of both acts and knowledge. Acts are not laid down for those that have knowledge.—T.

† 'Subhāshitah' is explained by the Commentator as 'ayam tu paramo dharmah yat yogena ātma darçanam.'—T.

manifest, and Immutable.[8] One class of persons, that are however of little intelligence, applaud acts. In consequence of this they have to assume bodies (one after another) ceaselessly.[9] Those men whose perceptions are keen in respect of duties and who have attained to that high understanding (which leads to knowledge), never applaud acts even as persons that depend for their drinking water upon the supply of streams never applaud wells and tanks.[10] The fruit that one obtains of acts consists of pleasure and pain, of existence and non-existence. By knowledge one attains to that whither there is no occasion for grief;[11] whither one becomes freed from both birth and death; whither one is not subject to decrepitude; whither one transcends the state of conscious existence;*[12] whither is *Brahma* which is Supreme, Unmanifest, immutable, ever-existent, imperceptible, above the reach of pain, immortal, and transcending destruction;[13] whither all become freed from the influence of all pairs opposites (like pleasure and pain, &c.), as also of wish or purpose.† Reaching that stage, they cast equal eyes on everything, become universal friends and devoted to the good of all creatures. There is a wide gulf, O son, between one devoted to knowledge and one devoted to acts.[14] Know that the man of knowledge, without undergoing destruction, remains existent for ever like the moon on the last day of the dark fortnight existing in a subtile (but undestroyed) form.[15] The great *Rishi* (Yājnavalkya in Vrihadāranyaka) has said this more elaborately. As regards the man devoted to acts, his nature may be inferred from beholding the new-born moon which appears like a bent thread in the firmament.‡[16] Know, O son, that the person of acts takes rebirth with a body with eleven entities, for its ingredients, that are the

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* 'Na vartate' does not mean 'annihilated,' but, as the Commentator explains, 'aham asmi iti na jānāti ātmānam.'—T.

† 'Mānasena karmanā' is explained by the Commentator as 'sankalpena.'—T.

‡ The meaning is this: the man of acts is like the new-born moon, *i. e.*, subject to growth and decay.—T.

results of modification, and with a subtile form that represents a total of six and ten.*[17] The deity who takes refuge in that (material) form, like a drop of water on a lotus leaf, should be known as *Kshetrajna* (Soul), which is Eternal, and which succeeds by Yoga in transcending both the mind and the understanding.†[18] Tamas, Rajas, and Sattwa are the attributes of the Understanding. The understanding is the attribute of the individual soul residing within the body. The individual soul, in its turn, comes from the Supreme Soul.‡[19] The body with the soul is said to be the attribute of *jiva*. It is *jiva* that acts and causes all bodies to live. He who has created the seven worlds is said by those that are acquainted with what is *Kshetra* (and what is Kshetrajna) to be above *jiva*.—' "[20]

SECTION CCXLII.

" 'Cuka said,—I have now understood that there are two kinds of creation, *viz.*, one commencing with *kshara*, (which is universal), and which is from the (universal) Soul. The other, consisting of the senses with their objects, is traceable to the puissance of the Understanding. This last transcends the other and is regarded to be the foremost.§[1] I desire,

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* This has been explained in a previous Section.—T.

† The Soul resides in the body without partaking any of the attributes of the body. It is, therefore, likened to a drop of water on a lotus leaf, which, though on the leaf, is not yet attached to it, insomuch that it may go off without at all soaking or drenching any part of the leaf. 'Yogajitātmakam' is 'yogena jito niruddha ātmā chittam yena tam,' as explained by the Commentator.—T.

‡ Literally, 'Tamas and Rajas and Sattwa have the attribute of Jiva for their essence.' The particular attribute of Jiva here referred to is the 'Jnānamaya kosha.' Jiva, again, is an accident of the Soul. The Soul comes from the Supreme Soul. Thus the chain of existence is traced to the Supreme Soul. In Verse 20 again it is said that the body, which by itself is inanimate, when it exists with the Soul, is an accident of Jiva as uninvested with attributes.—T.

§ I follow Nilakantha substantially in his interpretation of this verse. Two kinds of creation are here referred to as those of which

however, to once more hear of that course of righteousness which runs in this world, regulated by the virtue of Time and according to which all good men frame their conduct.*[2] In the Vedas there are both kinds of declarations, *viz.*, do acts and avoid acts. How shall I succeed in ascertaining the propriety of this or that? It behooveth thee to expound this clearly.†[3] Having obtained, through thy instructions, a thorough knowledge of the course of conduct of human beings, having purified myself by the practice of only righteousness, and having cleansed my understanding, I shall, after casting off my body, behold the indestructible Soul.‡[4]—

"'Vyāsa said,—The course of conduct that was first established by Brahman himself was duly observed by the wise and pious persons of old, *viz.*, the great *Rishis* of ancient times.[5] The great *Rishis* conquer all the worlds by the practice of Brahmacharyya. Seeking all things that are good for himself by fixing the mind on the understand-

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Vyāsa has spoken in the previous Sections. The first is 'Ksharāt prabhriti yah sargah,' meaning that creation which consists of the four and twenty entities commencing with 'Kshara' or Prakriti. The other creation, consisting of the senses with their objects, represents 'buddhaiçwaryya' or the puissance of the 'buddhi,' these being all 'buddhikalpitāh.' This second creation is also 'atisargah,' which means, according to the Commentator, 'utkrishtah' and which is also 'pradhānah' or foremost, the reason being 'bandhakatwam' or its power to bind all individuals. I take 'atisargah' to mean 'derivative creation,' the second kind of creation being derived from or based upon the other, or (as I have put it in the text) transcends or overlies the other.—T.

* It is explained in previous Sections how the course of righteousness is regulated by the character of the particular Yuga that sets in.—T.

† Vyāsa has already explained the character of the two apparently hostile declarations. The meaning of Cuka's question, therefore, is that if the two declarations are only apparently hostile,—if, as explained in the Gitā, they are identical,—how is that identity to be clearly ascertained? The fact is, Cuka wishes his sire to explain the topic more clearly.—T.

‡ 'The course of conduct of human beings,' *i. e.*, the distinctions between right and wrong. 'Vimuktātmā' is taken by the Commentator to imply 'taktadehah.' The second line may also mean 'having cast off (by Yoga) the consciousness of body, I shall behold my own Soul.'—T.

ing,*[6] practising severe austerities by residing in the forest and subsisting on fruit and roots, by treading on sacred spots, by practising universal benevolence,[7] and by going on his rounds of mendicancy at the proper time to the huts of forest recluses when these become smokeless and the sound of the husking rod is hushed, a person succeeds in attaining to *Brahma*.†[8] Abstaining from flattery and from bowing thy head to others, and avoiding both good and evil, live thou in the forest by thyself, appeasing hunger by any means that comes by the way.—[9]

"'Cuka said,—The declarations of the Vedas (already referred to in respect of acts) are, in the opinion of the vulgar, contradictory. Whether this is authoritative or that is so, when there is this conflict, how can they be said to be scriptural ?‡[10] I desire to hear this: how can both be regarded as authoritative ? How, indeed, can Emancipation be obtained without violating the ordinance about the obligatory character of acts ?[11]—'

"Bhishma continued,—'Thus addressed, the son of Gandhavati, *viz.*, the *Rishi*, applauding these words of his son possessed of immeasurable energy, replied unto him, saying the following.[12]

"'Vyāsa said,—One that is a Brahmachārin, one that leads a life of domesticity, one that is a forest recluse, and one that leads a life of (religious) mendicancy, all reach the same high end by duly observing the duties of their res-

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* I do not follow the Commentator in his interpretation of this line.—T.

† 'When the huts become smokeless,' *i. e.*, when the cooking and the eating of the inmates are over. 'When the sound of the husking rod is hushed,' *i. e.*, when the pestle for cleaning rice no longer works, and consequently when the inmates are not likely to be able to give much to the mendicant.—T.

‡ There is an apparent conflict between the two declarations. If both are authoritative, they cannot be regarded to be scriptural declarations in consequence of their conflict. If one is so and the other not so, the scriptural character of the latter at least is lost. The scriptures cannot but be certain and free from fault. How then (the question proceeds) is the scriptural character of both to be maintained ?—T.

pective modes of life.[13] Or, if one and the same person, freed from desire and aversion, practises (one after another) all these four modes of life according to the ordinances that have been laid down, he is certainly fitted (by such conduct) to understand *Brahma*.[14] The four modes of life constitute a ladder or flight of steps. That flight is attached to *Brahma*. By ascending that flight one succeeds in reaching the region of *Brahma*.[15] For the fourth part of his life, the Brahmachārin, conversant with the distinctions of duty and freed from malice, should live with his preceptor or his preceptor's son.[16] While residing in the preceptor's house, he should go to bed after the preceptor has gone to his, and rise therefrom before the preceptor rises from his.* All such acts again as should be done by the disciple, as also those which should be done by a menial servant,[17] should be accomplished by him. Finishing these, he should humbly take his stand by the side of the preceptor. Skilled in every kind of work, he should conduct himself like a menial servant, doing every act for his preceptor.[18] Having accomplished all acts (without leaving any portion undone), he should study, sitting at the feet of his preceptor, with eager desire to learn. He should always behave with simplicity, avoid evil speech, and take lessons only when his preceptor invites him for it.†[19] Become pure in body and mind, and acquiring cleverness and other desirable virtues, he should now and then speak what is agreeable. Subduing his senses, he should look at his preceptor without eyes of longing curiosity.‡[20] He should never eat before his preceptor has

* The Burdwan translator makes a ridiculous blunder in rendering 'Jaghanyaçāyi,' which he takes to mean 'sleeping on a wretched bed.' 'Jaghanya' implies, here as elsewhere, subsequence in point of time.—T.

† Both the Vernacular translators have misunderstood the last part of the second line. It does not mean that the disciple should approach the preceptor when summoned, implying that he should be prompt to answer the summons, but that he should not disturb his preceptor by clamouring for lessons or instruction. He should go to his preceptor for taking lessons only when his preceptor summons him for it.—T.

‡ Meaning, he should cast submissive or humble glances instead of staring boldly or rudely.—T.

eaten; never drink before his preceptor has drunk; never sit down before his preceptor has sat down; and never go to bed before his preceptor has gone to bed.[21] He should gently touch his preceptor's feet with upturned palms, the right foot with the right hand and the left foot with the left.[22] Reverentially saluting the preceptor, he should say unto him :—O illustrious one, teach me! I shall accomplish this (work), O illustrious one! This (other work) I have already accomplished! O regenerate one, I am ready to accomplish whatever else thy reverend self may be pleased to command![23]—Having said all this, and having duly offered himself unto him (thus), he should accomplish whatever acts of his preceptor wait for accomplishment, and having completed them inform the preceptor once more of their completion.[24] Whatever scents or tastes the Brahmachārin may abstain from while actually leading a life of Brahmacharyya may be used by him after his return from the preceptor's abode. This is consistent with the ordinance.[25] Whatever observances have been elaborately laid down for Brahmachārins (in the scriptures) should all be regularly practised by him. He should, again, be always near his preceptor (ready within call).[26] Having contributed to his preceptor's gratification in this way to the best of his powers, the disciple should, from that mode of life, pass into the others (one after another) and practise the duties of each.[27] Having (thus) passed a fourth part of his life in the study of the Vedas, and observance of vows and fasts, and having given the preceptor the (final) fee, the disciple should, according to the ordinance, take his leave and return home (for entering into a life of domesticity.*[28] Then, having taken spouses, obtaining them in the ways indicated in the ordinances, and having carefully established the domestic fire, he

* Learning was never sold in this country in ancient times. The final fee is not a return for the services of the preceptor but a token of gratitude from the pupil. Its value depended upon the ability of the disciple, though there are stories in the scriptures of disciples coming to grief on account of their persistent forwardness in pressing the acceptance of this fee. *Vide* the story of Gālava in the Udyoga Parvan.—T.

should, observant all the while of vows and fasts, become a house-holder and pass the second period of life.—' "[20]

SECTION CCXLIII.

" 'Vyāsa said,—'Observant of meritorious vows, the householder, for the second period of his life, should dwell in his house, having taken spouses according to the ways indicated in the ordinance and having established a fire (of his own).[1] As regards the domestic mode of life, four kinds of conduct have been laid down by the learned. The first consists of keeping a store of grain sufficient to last for three years. The second consists of keeping a store to last for one year.[2] The third consists of providing for the day without thinking of the morrow. The fourth consists of collecting grain after the manner of the pigeon.* Of these, each succeeding one is superior in point of merit to that which precedes it, according to what has been laid down in the scriptures.†[3] A householder observing the first kind of conduct may practise all the six well-known duties (*viz.*, sacrifice on his own account, sacrifice on that of others, teaching, learning, making gifts, and accepting gifts). He who observes the second kind of conduct should practise three only of these duties (*viz.*, learning, giving, and taking). He who observes the third kind of conduct should practise only two of the duties of domesticity (*viz.*, learning and giving). The householder practising the fourth kind of domesticity should observe only one duty (*viz.*, learning the scriptures).[4] The duties of the householder are all said to be exceedingly meritorious. The householder should never cook any food for only his own use; nor should he slaughter animals (for

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* The fourth kind of conduct, called 'kāpoti,' is also called 'uncha.' It consists of collecting such seeds of grain as have fallen down from the ears and as have been abandoned by the reapers.—T.

† Thus the second is more meritorious than the first, the third than the second, and the fourth than the third. The fourth or last, therefore, is the first in point of merit.—T.

food) except in sacrifices.*[5] If it be an animal which the householder desires to kill (for food), or if it be a tree which he wishes to cut down (for fuel), he should do either act according to the ritual laid down in the *Yajushes* for that much is due to both animate and inanimate existences. The householder should never sleep during the day, or during the first part of the night, or during the last part thereof.[6] He should never eat twice between morning and evening, and should never summon his wife to bed except in her season. In his house, no Brāhmana should be suffered to remain unfed or unworshipped.[7] He should always worship such guests as are presenters of sacrificial offerings, as are cleansed by Vedic lore and observance of excellent vows, as are high-born and conversant with the scriptures,[8] as are observers of the duties of their own order, as are self-restrained, mindful of all religious acts, and devoted to penances. The scriptures ordain that what is offered to the deities and the *Pitris* in sacrifices and religious rites is meant for the service of guests like these.[9] In this mode of life the scriptures ordain that a share of the food (that is cooked) should be given unto every creature (irrespective of his birth or character), unto one, that is, who for the sake of show keeps his nails and beard, unto one who from pride displays what his own (religious) practices are, unto one who has improperly abandoned his sacred fire, and even unto one who has injured his preceptor. One leading a domestic mode of life should give (food) unto Brahmachārins and Sanyāsins.[10-11] The house-holder should every day become an eater of *Vighasa*, and should every day eat *amrita*. Mixed with clarified butter, the remains of the food that is offered in sacrifices constitute *amrita*.[12] That householder who eats after having fed (all relatives and)

* It is said that the householder who cooks must give a share of the cooked food to a Brahmachārin or Yati or any one who comes as a guest. If he does not do it but eats the whole of what has been cooked, he is regarded as eating what belongs to a Brāhmana. This, of course, is a high sin.—T.

servants is said to eat *Vighasa*. The food that remains after the servants have been fed is called *Vighasa*, and that which is left after the presentation of sacrificial offerings is called *amrita*.[13] One leading a domestic mode of life should be content with his own wedded wife. He should be self-restrained. He should avoid malice and subdue his senses.[14] He should never quarrel with his *Ritwik*, *Purohita*, and preceptor, with his maternal uncle and guests and dependants, with the aged and the young in years, with those that are afflicted with diseases, with those that practise as physicians, with kinsmen, relatives, and friends, with his parents, with women that belong to his own paternal family, with his brother and son and wife, with his daughter, and with his servants.[15-16] By avoiding disputes with these, the householder becomes cleansed of all sins. By conquering such disputes, he succeeds in conquering all the regions of felicity (in the world hereafter). There is no doubt in this.*[17] The preceptor (if duly reverenced) is able to lead one to the regions of Brahman. The father (if reverenced) can lead to the regions of Prajāpati. The guest is puissant to lead to the region of Indra. The *Ritwij* has power in respect of the regions of the deities. Female relatives of the paternal line have lordship in respect of the regions of the Apsaras, and kinsmen (by blood), in respect of the region of the Viçwedevas.[18] Relatives by marriage and collateral kinsmen have power in respect of the several quarters of the horizon (*viz.*, north, &c.), and the mother and the maternal uncle have power over the Earth. The old, the young, the afflicted, the wasted, have power over the sky.†[19] The eldest brother is like unto the sire himself (to all his younger brothers). The wife and the son are one's own body. One's

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* The Commentator supposes that these relatives and kinsmen are named because of the great likelihood there is of disputes arising with them on account of shares of inheritance.—T.

† The sense is this: these various persons, if duly reverenced by the householder, are able to send the latter to the places indicated or make him comfortable in those places.—T.

menial servants are one's own shadow. The daughter is an object of great affection.[20] For these reasons a householder endued with learning, observant of duties, and possessed of endurance, should bear without warmth or anxiety of heart every kind of annoyance and even censure from the last-named relatives.[21] No righteous householder should do any act, urged by considerations of wealth. There are three courses of duty in respect of a life of domesticity. Of these, that which comes next (in the order of enumeration) is more meritorious than the preceding one.*[22] As regards the four (principal) modes of life also, the same rule of merit applies, *viz.*, the one that comes after is superior to the one preceding it. (Accordingly, domesticity is superior to Brahmacharyya, forest life is superior to domesticity, and a life of mendicancy or complete renunciation is superior to a forest life).[23] One desirous of prosperity should accomplish all those duties and rites that have been ordained in the scriptures in respect of those modes.[24] That kingdom grows in prosperity where these highly deserving persons live, *viz.*, those that lead a life of domesticity according to the Kumbhadhānya method, they that lead it according to the Unccha method, and they that lead it according to the Kāpoti method.†[25] That man who cheerfully leads a life of domesticity in the observance of those duties, succeeds in sanctifying ten generations of his ancestors above and ten generations of descendants below.[26] A householder, duly observing the duties of domesticity, obtains an end that yields felicity equal to what occurs in the regions attained by great kings and emperors. Even this is the end that has been ordained for those who have subdued their senses.[27] For all high-souled householders heaven has been ordained. That heaven is equipt with delightful cars for each (moving at

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* *Vide* verses 2 and 3 of this Section. Of the four courses, the first or 'Kuçaladhānya' is left out here. The three others, of course, are the 'Kumbhadhānya,' the 'Açwastana' (otherwise called 'Unchaçila),' and the 'Kāpoti.' The Burdwan translator makes a blunder in enumerating the three kinds of domesticity here referred to.—T.

† The Burdwan version of this Verse is incorrect.—T.

the will of the rider). Even that is the delightful heaven indicated in the Vedas.[28] For all householders of restrained souls, the regions of heaven constitute the high reward.[29] The Self-born Brahman ordained that the domestic mode of life should be the productive cause of heaven. And since it has been so ordained, a person, by gradually attaining to the second mode of life, obtains happiness and respect in heaven.[30] After this comes that high and superior mode of life, called the third, for those that are desirous of casting off their bodies. Superior to that of householders, that is the life of forest recluses,—of those, that is, who waste their bodies (by diverse kinds of austerities) into skeletons overlaid with dried skins. Listen as I discourse to thee upon it!—'"[31]

SECTION CCXLIV.

"Bhishma said,—'Thou hast been told what the duties of domesticity are as ordained by the wise. Listen now, O Yudhishthira, to what those duties are that have been next spoken of.[1] Gradually abandoning the domestic mode, one should enter the third mode which is excellent. It is the mode that belongs to persons who living with their wives afflict themselves by means of austerities. It is the mode practised by those that live as forest recluses.[2] Blessed be thou, O son, listen to the duties observed by those that lead this mode of life in which occur the practices of all men and all modes of life. Listen, indeed, to the duties of those that are denizens of sacred spots and that have betaken to this mode after proper deliberation!'[3]

"'Vyāsa said,—When the householder beholds wrinkles on his body and white hair on his head, and children of his children, he should then retire into the forest.[4] The third part of his life he should pass in the observance of the *Vānaprastha* mode. He should attend to those fires to which he had attended while a householder. Desirous of sacrificing, he should also adore the deities (according to the rituals ordained).[5] Observant of vows and abstemious in

diet, he should eat only once, the time thereof being the sixth part of the day. He should be always heedful. Attending to his fires, he should keep some kine, waiting upon them dutifully.* He should attend to all the rituals of a sacrifice.[6] He should live upon rice growing indegenously, upon wheat growing under similar circumstances, upon grain of other kinds, growing wildly (and belonging to none). He should eat what remains after feeding guests. In this the third mode of life, he should present offerings of clarified butter in the five well-known Sacrifices.†[7] Four kinds or courses of conduct have been laid down for observance in the Vānaprastha mode of life. Some collect only what is needed for the day. Some collect stores to last for a month.[8] Some store grain and other necessaries sufficient to last for twelve years. Forest recluses may act in these ways for worshipping guests and performing sacrifices.[9] They should during the season of rains, expose themselves to rain and betake themselves to water during the autumn. During the summer they should sit in the midst of four fires with the sun burning overhead. Throughout the year, however, they should be abstemious in diet.‡[10] They sit and sleep on the bare earth. They stand on only their toes. They content themselves with the bare earth and with small mats of grass (owning no other furniture for seat or bed). They perform their ablutions morning, noon, and evening (preparatory to sacrifices).[11] Some amongst them use only their teeth for cleaning grain. Others use only stones for that purpose.$ Some

* The cow is a sacred animal and there is merit in feeding and properly tending a cow. Forest recluses kept kine for merit as also for *homa* or sacrifice with the *ghee* obtained from them. The story of Vaçistha's cow is well-known.—T.

† These five are Agnihotra, Darçapurnamāshi, Chaturmāsya, Pacu-sacrifice, and Soma-sacrifice.—T.

‡ The Burdwan translator misunderstands the word 'abhrāvakāçāh.' It is a well-known word occurring in almost every lexicon. Wilson explains it correctly.—T.

$ *I. e.*, they do not use a regular husking or cleaning apparatus for cleaning the grain they use as food.—T.

amongst them drink, only during the lighted fortnight, the gruel of wheat (or other grain) boiled very lightly.*[12] Others drink similar gruel only during the dark fortnight. Some eat what only comes by the way (without seeking to obtain it). Some, adopting rigid vows, live upon only roots, some upon only fruits, some upon only flowers, duly observing the method followed by the Vaikhānashas.[13] These and diverse other observances are adopted by those men of wisdom and piety. The fourth is (the mode called Renunciation) based upon the Upanishads.[14] The duties laid down for it may be observed in all the modes of life equally. This mode differing from the others comes *after* domesticity and forest life.[15] In this very Yuga, O son, many learned Brāhmanas conversant with the truths of all things, have been known to observe this mode. Agastya, the seven *Rishis* (*viz.*, Atri, Angiras, Pulastya, Pulaha, Vaçishtha, Nārada, and Kratu), Madhucchandas, Aghamarshana,[16] Sānkriti, Sudivātandi who lived whithersoever he pleased and was content to take what came (without ever seeking for anything),† Ahoviryya, Kāvya, Tāndya, the learned Medhātithi,[17] Karmanirvāka of mighty energy, and Cunyapāla who had exerted himself greatly (for acquiring ascetic puissance), were the authors of this course of duties, and themselves observing them have all proceeded to heaven.[18] Many great *Rishis*, O son, who had the puissance to behold immediately the fruits of their ascetic merit,‡ those numerous ascetics who are known by the name of Yāyāvaras, many *Rishis* of very austere penances and possessed of accurate knowledge in respect of distinctions of duty,[19] and many other Brāhmanas too numerous to mention, adopted the forest

* So that a very small portion of the grain comes out or mixes with the water.—T.

† *I. e.*, who had no fixed residence and who never sought with any effort for the necessaries of life. The Burdwan translator takes both 'yathāvāsah' and 'akritācramah' for two independent names of *Rishis* instead of taking them as adjectives of Sudivātandi.—T.

‡ *I. e.*, whose wishes were immediately crowned with success, in respect of both blessings and curses, &c.—T.

mode of life. The Vaikhānasas, the Vālikhilyas, the Saikatas,[20] all of whom were devoted to austere penances,* who were steadfast in virtue, who had subdued their senses, and who used to behold the fruits of their penances immediately, adopted this mode of life and finally ascended to heaven.[21] Freed from fear and not counted among the stars and planets, these have become visible in the firmament as luminous bodies.† When the fourth or last part of life is reached, and when one is weakened by decrepitude and afflicted by disease, one should abandon the forest mode of life (for the fourth mode called Renunciation). Performing a sacrifice that is capable of being completed in a single day and in which the *Dakshinā* should be everything of which he may he possessed,[22-23] he should himself perform his own *Çrāddha.* Withdrawn from every other object, he should devote himself to his own self, taking pleasure in himself, and resting also on his own self.‡ He should establish all his sacrificial fires (thenceforth) upon his own self, and give up all kinds of ties and attachments.[24] (In case he fails to attain to complete Renunciation) he should always perform such sacrifices and rites as are completed in a single day.$ When, however, from performance of the (ordinary) sacrifices of sacrificers, the Sacrifice in Self proceeds,[25] then (may he discontinue all ordinary sacrifices, and) unto the three fires duly sacrifice in his own Self for the sake of his Emancipation.¶ Without finding fault with his food he should

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* 'Nirānandāh' is explained as 'krichchrachāndrāyanādiparatwāt.'—

† 'Anakshtrāh' is explained by the Commentator as 'different from stars and planets but still freed from darkness' and, therefore, effulgent or luminous. 'Anādhrishyāh' is fearless.—T.

‡ 'Atmayāji' is explained as one who performs his own *çrāddha* or obsequial rites. The Sandhi in the next word is ārsha; 'ātmakrida' is one who does not take a pleasure in wife or children but whose source of pleasure is his own self; Similarly, 'ātmācraya' is one who without depending upon kings or others takes refuge in himself.—T.

$ Such sacrifices, for example, as those called *Brahma-yajna*, &c —T

¶ 'Yājinām yajna' is the sacrifice of ordinary sacrifices, *i. e.*, the usual sacrifices consisting of tangible offerings unto the deities, and

eat five or six mouthfuls, offering them duly unto the five vital airs uttering (every time the well-known) *mantras* of the Yajurveda.*[26] Engaged in the observance of austerities while leading the life of a forest recluse, one should shave off one's hair and bristles and pare off one's nails, and having cleansed oneself by acts, pass into the fourth and last mode of life that is fraught with great holiness.†[27] That regenerate person who enters the fourth mode of life, giving pledges of assurance unto all creatures, succeeds in earning many regions of blazing effulgence hereafter and ultimately attains to the Infinite.‡[28] Of excellent disposition and conduct, with sins all washed off, the person who is conveasant with his own self never desires to do any act for either this or the other world. Divested of wrath, freed from error, without anxiety and without friendship, such a person lives in this world like one totally uninterested in its concerns.[29] One (in the observance of Sannyāsa) should not feel reluctance in discharging the duties included in *Yama*

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performed with the aid of Vedic *mantras*. The ablative implies cause. 'Atmani ijyā' is sacrifice in Self, *i. e.*, Yoga. The meaning of the first line, therefore, is 'when through performance of ordinary sacrifices and rites, the mind becomes pure and the sacrificer is enabled to practise Yoga.' 'Unto the three fires he should duly sacrifice in his own self' means, of course, that without any longer adoring his fires by visible rites and actual recitation of *mantras*, he should, for the sake of Emancipation, worship in his own self or seek the extinction of mind and understanding in Yoga.—T.

* To this day every orthodox Brāhmana or Kshatriya or Vaicya never eats without offering at the outset five small moutfuls unto the five vital breaths, *viz.*, Prāna, Apāna, Samāna, Udāna, and Vyāna.—T.

† 'Vāpya' or Vāpayitwā means causing or obtaining a shave. The Burdwan translator makes a blunder by supposing it to mean 'parivyāpta.' The Sannyāsa mode of life, it is well-known, can never be entered without a previous shave. K. P. Singha gives the correct version.—T.

‡ It is difficult to render the word 'abhaya' into English. 'To give *abhaya* to all creatures' is to pledge oneself to a life of total harmlessness, or to practise universal compassion or benevolence. Abstention from every kind of injury is the great duty of the fourth mode of life.—T.

and those also that walk behind them (and are included in *niyama*). Such a one should with energy live according to the ordinances in respect of his own mode, and throw away Vedic study and the sacred thread that is indicative of the order of his birth. Devoted to righteousness and with his senses under complete control, such a one, possessed of knowledge of self, attains undoubtedly to the end for which he strives.*[30] After the third is the fourth mode of life. It is very superior, and fraught with numerous high virtues. It transcends in point of merit the three other modes of life. It is said to occupy the very highest place. Listen to me as I discourse upon the duties that belong to that mode which is pre-eminent and which is the high refuge of all !—' "[31]

SECTION CCXLV.

" 'Cuka said,—While living in the due observance of the duties of the forest mode of life, how should one, who seeks to attain to That which is the highest object of knowledge, set one's soul on Yoga according to the best of one's power ?[1]—

" 'Vyāsa said,—Having acquired purity (of conduct and body) by the practice of the first two modes of life, *viz.*,

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* The duties included in *yama* (as explained by the Commentator) are universal benevolence, truthfulness, faith, Brahmacharyya, and freedom from attachment. Those that are included in *niyama* are purity (of body and mind), contentment, study of the Vedas, meditation on the Supreme, &c. 'Swacāstra sutra' means the 'sutras' of his own 'cāstras,' *i. e.*, the duties laid down in respect of that Sannyāsa which he has adopted ; the chief of which is enquiry after the Soul or Self ; 'Bhutimanta' implies Vedic recitation and the sacred thread. He who has taken to Sannyāsa should display energy in these, *i. e.*, persistently enquire after the Soul and throw away all caste-marks, and other indications. 'The desirable end' is, of course, gradual Emancipation or that obtained at once. Following the Commentator, K. P. Singha gives the correct version. The Burdwan version, containing the very words of the gloss, is based upon a complete misconception of their meaning.—T.

Brahmacharyya and domesticity, one should, after that, set one's soul on Yoga in the third mode of life. Listen now with concentrated attention to what should be done for attaining to the highest object of acquisition !*[2] Having subdued all faults of the mind or heart by easy means in the practice of the first three modes of life (*viz.*, pupilage, domesticity, and seclusion), one should pass into the most excellent and the most eminent of all the modes, *viz.*, Sannyāsa or Renunciation.[3] Do thou then pass thy days, having acquired that purity. Listen also to me. One should, alone and without anybody to assist him or bear him company, practise Yoga for attaining to success (in respect of one's highest object of acquisition).[4] One who practises Yoga without companionship, who beholds everything as a repetition of his own self, and who never discards anything (in consequence of all things being pervaded by the Universal Soul), never falls away from Emancipation. Without keeping the sacrificial fires and without a fixed habitation, such a person should enter a village for only begging his food.[5] He should provide himself for the day without storing for the morrow. He should betake himself to penances, with heart fixed on the Supreme.† Eating little and that even under proper regulations, he should not eat more than once a day.[6] The other indications of a (religious) mendicant are the human skull, shelter under trees, rags for wearing, solitude unbroken by the companionship of any one, and indifference to all creatures.‡[7] That person into

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* The Commentator correctly explains that by the first line of this Verse, Vyāsa answers his son's question. The two modes referred to are the first and the second, and *not* the second and the third as K. P. Singha in his Vernacular version wrongly states. Having answered the question, the speaker (in the second line) proceeds to indicate the simple or straight path for reaching the highest object of man's endeavour, *viz.* *Paramārtham* or *Brahma*.—T.

† 'Bhāva samāhitah' is explained as 'chitta-samādhānavān.'—T.

‡ The skull is to be used as a drinking vessel. 'Kuchela,' which I render 'rags,' is supposed by the Commentator to signify reddish or brown cloth which has, from age, lost its color.—T.

whom words enter like affrighted elephants into a well, and from whom they never come back to the speaker, is fit to lead this mode of life which has Emancipation for its object.*[8] The mendicant (or Renouncer) should never take note of the evil acts of any person. He should never hear what is said in dispraise of others. Especially should he avoid speaking evil of a Brāhmana.[9] He should always say only what is agreeable to the Brāhmanas. When anything is said in dispraise (of himself), he should (without answering) remain perfectly silent. Such silence, indeed, is the medical treatment prescribed for him.[10] That person in consequence of whose single self the place he occupies becomes like the eastern sky, and who can make a spot teeming with thousands of men and things appear to himself perfectly solitary or unoccupied, is regarded by the deities to be a true *Brāhmana.*†[11] Him the gods know for a Brāhmana who clads himself with whatever comes by the way, who subsists upon whatever he gets, and who sleeps on whatever spot he finds.[12] Him the gods know for a Brāhmana who is afraid of company as of a snake; of the full measure of gratification (from sweet viands and drinks) as of hell; and of women as of a corpse.‡[13] Him the gods

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* Elephants, when hurled into a well, become utterly helpless and unable to come out. That person, therefore, into whom words enter like elephants into a well, is he who answers not the evil speeches of others. What is said here is that only a person of such forbearance should betake himself to mendicancy or Sannyāsa.—T.

† I have given a closely literal version of this verse. The Commentator explains that the first line refers to the person who deems himself to be everything and everything to be himself. The second line refers to the same individual who, by Yoga, can withdraw his senses and the mind and consequently make the most populous place appear as totally solitary or unoccupied. This is the Yoga process called *Pratyāhāra* and is described in Section 233 *ante*. The Burdwan translator gives an incorrect version. K. P. Singha follows the Commentator.—T.

‡ 'Suhitya', whence 'sauhitya', means not satiety but the full measure of gratification from eating. The speaker wishes to lay down that a mendicant or renouncer should never take food to the full mea-

know for a Brāhmana who is never glad when honored and never angry when insulted, and who has given assurances of compassion unto all creatures.[14] One in the observance of the last mode of life should not view death with joy. Nor should he view life with joy. He should only wait for his hour like a servant waiting for the behest (of his master).[15] He should purify his heart of all faults. He should purify his speech of all faults. He should cleanse himself of all sins. Destitute as he is of foes, what fear can assail him ?[16] He who fears no creature and whom no creature fears, can have no fear from any quarter, freed as he is from error of every kind.[17] As the foot-prints of all other creatures that move upon legs are engulphed within those of elephants, after the same manner all ranks and conditions are absorbed within Yoga.*[18] After the same manner, every other duty and observance is supposed to be engulphed within the one duty of abstention from injury (to all creatures).† He lives an everlasting life of felicity who avoids injuring other creatures.[19] One who abstains from injury, who casts an equal eye upon all creatures, who is devoted to truth, who is endued with fortitude, who has his senses under control, and who grants protection to all beings, attains to an end that is beyond compare.[20] The

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sure of gratification. He should eat without completely appeasing his hunger.—T.

* I follow the Commentator in his exposition of 'kaunjara' which he derives as 'kun (earth or the body which is made of earth) jarayati iti kunjarah,' *i. e.*, a Yogin in Samādhi. The sense seems to be that the fruits of Yoga include or absorb the fruits of every other act. The rank and status of Indra himself is absorbed within what is attained to by Yoga. There is no kind of felicity that is not engulphed in the felicity of Emancipation, which Yoga alone can confer.—T.

† The Commentator thinks that by the 'one duty of abstention from injury' is implied the fourth mode of life or Sannyāsa. What is said, therefore, in the first line of 19 is that the observance of the single duty of harmlessness includes that of every other duty; or, what amounts to the same thing, the fourth mode of life is singly capable of giving merit which all the others may give together.—T.

condition called death succeeds not in transcending such a person who is content with self-knowledge, who is free from fear, and who is divested of desire and expectancy. On the other hand, such a person succeeds in transcending death.[21] Him the gods know for a Brāhmana who is freed from attachments of every kind, who is observant of penances, who lives like space which while holding everything is yet unattached to all things, who has nothing which he calls his own, who leads a life of solitude, and whose is tranquillity of soul.[22] The gods know him for a Brāhmana whose life is for the practice of righteousness, whose righteousness is for the good of them that wait dutifully upon him, and whose days and nights exist only for the acquisition of merit.*[23] The gods know him for a Brāhmana who is freed from desire, who never exerts (for doing such acts as are done by worldly men), who never bends his head unto any one, who never flatters another, and who is free from attachments of every kind.[24] All creatures are pleased with happiness and filled with fear at the prospect of grief. The man of faith, therefore, who should feel distressed at the prospect of filling other creatures with grief, must abstain entirely from acts of every kind.†[25] The gift of assurances of harmlessness unto all creatures transcends in point of merit all other gifts. He who, at the outset, foreswears the religion of injury, succeeds in attaining to Emancipation (in which or) whence is the assurance of harmlessness unto all creatures.‡[26]

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* 'Haryyartham' means 'for the sake of *Hari*,' *i. e.*, one who takes away merit, implying a disciple or attendant. Some texts read 'Ratyartham,' meaning 'for the happiness (of others).'—T.

† Because all acts are fraught with injury to others. Whether 'acts' be taken in its general sense or in the particular sense of "religious acts," their character is so.—T.

‡ Both the Vernacular translators have completely misunderstood the second line of this Verse. The Commentator correctly explains that 'Tikshnām tanum' means the religion of injury, *i. e*, the religion of sacrifices and acts. 'So' for 'sa' is ārsha; as also 'anantyam' for 'ānantyam' which, of course, implies 'moksham' or Emancipation. The Commentator correctly supplies 'yatah' after 'āpnoti' and shows

That man who does not pour into his open mouth even the five or six mouthfuls that are laid down for the forest recluse, is said to be the navel of the world, and the refuge of the universe. The head and other limbs, as also the acts good and bad, become possessed by Fire.[27] Such a man, who sacrifices in his own self, makes a libation of his senses and mind into the fire that dwells within the limited space of his own heart. In consequence again of his pouring such a libation into such a fire within his own self, the universe with all creatures including the very gods, becomes gratified.*[28] They who apprehend the *Jiva*-soul that is endued with effulgence, that is enveloped in three cases, that has three attributes for its characteristics, to be *Içwara* partaking of that which is foremost, *viz.*, the nature of the Supreme Soul, become objects of great regard in all the worlds. The very gods with all human beings speak highly of their merits.[29] He who succeeds in beholding in the soul that resides in his own body all the Vedas, space and the other objects of perception, the rituals that occur in the scriptures, all those entities that are comprehensible in sound only, and the superior nature of the Supreme Soul, is sought to be worshipped by the very deities as the foremost of all beings.[30] He who sees in the soul that resides within his body that foremost of beings which is not attached to the Earth, which is immeasurable in even the (measureless) firmament, which is made of gold, which is born of the egg and resides within the egg, which is equipt with many feathers, and which has two wings like a bird, and which is rendered effulgent by many rays of light, is sought to be worshipped by the very

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that 'prajābhyah' is equivalent 'prajānām.' The last clause of the second line, therefore, means 'sa moksham āpnoti, yatah prajabhyah (or prajānām) abhayam.' The dative, *not* ablative as the Vernacular translators take it, is not bad grammar, although the genetive is more agreeable with usage.—T.

* It is difficult to understand what is really meant by the second line of 27 and the two lines of 28. A tentative version is offered here, following the actual words used in the original.—T

deities as the foremost of all beings.*[31] The very deities worship him in whose understanding is set the wheel of Time, which is constantly revolving, which knows no decay, which swallows up the period of existence of every creature, which has the six seasons for its naves, which is equipt with two and ten radii consisting of the two and ten months, which has excellent joints, and towards whose gaping mouth proceeds this universe (ready to be devoured).†[32] The Supreme Soul is the capacious unconsciousness of dreamless slumber. That Unconsciousness is the body of the universe. It pervadeth all created things. *Jiva*, occupying a portion of that capacious unconsciousness, gratifies the deities. These last, being gratified, gratify the open mouth of that unconsciousness.‡[33] Endued with effulgence as also with the

* All these expressions apply to the supreme Soul. Immeasurable in the firmament implies that the Supreme Being is vaster than the firmament. 'Made of gold' means, as the Commentator explains, 'Chit having knowledge only for its attribute.' 'Born of the egg,' *i. e.*, belonging to the universe. 'Within the egg' means 'capable of being apprehended in the heart.' 'Equipt with many feathers,' *i. e.*, having many limbs each of which is presided over by a particular deity. The two wings are absence of attachment or complete dissociation from everything, and joy and gladness and aptitude for enjoyment. 'Rendered effulgent by many rays of light,' *i. e.*, transformed into a living and active agent by means of eyes, ears, &c.—T.

† The sense is that he who understands the wheel of Time is a person worthy of universal regard. The excellent joints of that wheel are the *parva* days, *viz.*, those sacred lunations on which religious rites are performed.—T.

‡ I give a literal version of Verse 33, following the Commentator as regards the meaning of 'samprasādam.' The sense, however, of the verse is this: *Brahma*, in the previous Sections, has often been spoken of as 'Sushupti' or the unconsciousness of dreamless slumber. The universe flows from *Brahma*. Unconsciousness, therefore, is the cause or origin or body of the universe. That unconsciousness, therefore, pervades all things, *viz.*, gross and subtile. *Jiva*, finding a place within that unconsciousness existing in the form of gross and subtile, gratifies the deities, *prāna* and the senses. These, thus gratified by *jiva*, at last gratify the open mouth of the original unconsciousness that waits to receive or swallow them. All these verses are based upon the figurative ideas that find expression in the Upanishads.—T.

principle of eternity, *Jivá* is without a beginning. It acquires (by following particular paths) infinite regions of eternal happiness. He of whom no creature is afraid has never to fear any creature.[34] He who never does anything censurable and who never censures another, is said to be a truly regenerate person. Such a man succeeds in beholding the Supreme Soul. He whose ignorance has been dispelled and whose sins have been washed away, never enjoys either here or hereafter the happiness that is enjoyed by others (but attains to complete Emancipation).[35] A person in the observance of the fourth mode of life wanders on the Earth like one unconnected with everything. Such a one is freed from wrath and error. Such a one regards a clod of earth and a lump of gold with an equal eye. Such a man never stores anything for his use. Such a one has no friends and foes. Such a one is utterly reckless of praise or blame, and of the agreeable and the disagreeable.—' "[36]

SECTION CCXLVI.

"'Vyāsa said,—The *Jiva*-soul is endued with all those entities that are modifications of Prakriti. These do not know the Soul but the Soul knows them all.[1] Like a good driver proceeding with the aid of strong, well-broken, and high-mettled steeds along the paths he selects, the Soul acts with the aid of these, called the senses, having the mind for their sixth.[2] The objects of the senses are superior to the senses themselves. The mind is superior to those objects. The understanding is superior to the mind. The Soul, also called *Mahat*, is superior to the understanding.[3] Superior to *Mahat* is the Unmanifest (or Prakriti). Superior to the Unmanifest is *Brahma*. There is nothing Superior to *Brahma*. That is the highest limit of excellence and the highest goal.[4] The Supreme Soul is concealed in every creature. It is not displayed for ordinary men to behold. Only Yogins with subtile vision behold the Supreme Soul with the aid of their keen and subtile understandings.[5] Merging the senses having the mind for their sixth and all the objects

of the senses into the inner Soul by the aid of the Understanding, and reflecting upon the three states of consciousness, *viz.*, the object thought, the act of thinking, and the thinker,[6] and abstaining by contemplation from every kind of enjoyment, equipping his mind with the knowledge that he is *Brahma's* self, laying aside at the same time all consciousness of puissance, and thereby making his Soul perfectly tranquil, the Yogin obtains that to which immortality inheres.[7] That person, however, who happens to be the slave of all his senses and whose ideas of right and wrong have been confounded, already liable as he is to death, actually meets with death by such surrender of self to (the passions).*[8] Destroying all desires, one should merge the gross Understanding into one's subtile Understanding. Having thus merged the gross into the subtile Understanding, one is sure to become a second Kālanjara mountain.†[9] By purifying his heart, the Yogin transcends both righteousness and its reverse. By purifying his heart and by living in his own true nature, he attains to the highest happiness.‡[10] The indication of that purity of heart (of

* 'Smriti' is memory. One whose 'smriti' is lost means one whose conceptions of right and wrong are confounded. 'Atmanah sampradānena' is 'by the surrender of oneself' to one's own passions or 'Kāmādibhyah' as the Commentator explains.—T.

† 'Chittam' is explained by the Commentator as the gross Understanding, and 'Sattwa' as the subtile Understanding. The Understanding that is concerned with the images brought in by the mind or the senses is called gross; while that which is concerned with ideas about *Brahma* is called subtile. 'Kālanjara' is explained by the Commentator either as standing for the mountain of that name, *i. e.*, irremovable as the mountain so called; or, as one who destroys the effect of Time, *i. e.*, one who subdues Time itself instead of being subdued by that universal conqueror.—T.

‡ The purification here referred to consists in transcending the consciousness of duality. Righteousness should be avoided because of its incapacity to lead to Emancipation which is much higher than heaven. 'Atmani sthitwā' means living in one's real or true nature, *i. e.*, merging everything into the Soul. This is attained when the consciousness of duality is transcended.—T.

which I speak) is that one who has attained to it experiences that state of unconsciousness (with respect of all one's surroundings) which one experiences in dreamless slumber. The Yogin who has attained to that state lives like the steady flame of a lamp that burns in a place where the atmosphere is perfectly still.[11] Becoming abstemious in diet, and having cleansed his heart, that Yogin who applies his Soul to the Soul succeeds in beholding the Soul in the Soul.*[12] This discourse, O son, intended for thy instruction, is the essence of all the Vedas. The truths herein disclosed are incapable of being understood by the aid of inference alone or by that of mere study of the scriptures. One must understand it oneself by the aid of faith.[13] By churning the wealth that is contained in all religious works and in all discourses based on truth, as also the ten thousand *Richs*, this nectar hath been raised.[14] As butter from curds and fire from wood, even hath this been raised for the sake of my son,—this that constituteth the knowledge of all truly wise men.[15] This discourse, O son, fraught with solid instruction, is intended for delivery unto *Snātakas*.† It should never be imparted to one that is not of tranquil soul, or one that is not self-restrained, or one that hath not undergone penances.[16] It should not be communicated to one that is not conversant with the Vedas, or one that doth not humbly wait upon one's preceptor, or one that is not free from malice, or one that is not possessed of sincerity and candour, or one that is of reckless behaviour.[17] It should never be communicated to one whose intellect hath been consumed by the science of disputation, or one that is vile or low. Unto that person, however, who

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* 'Atmānam' in the first line is the Jiva-soul, and 'ātmani' is the Supreme Soul. In the second line also, the same distinction is observed between the two words.—T.

† Brāhmanas, who having completed the study of the Vedas have betaken themselves to the domestic mode of life, are so called. Here, probably, the reference is to persons having faith in the Vedas and of pure conduct.—T.

is possessed of fame, or who deserveth applause (for his virtues), or who is of tranquil soul, or possessed of ascetic merit,[18] unto a Brāhmana who is such, unto one's son or dutiful disciple, this discourse containing the very essence of duties should be communicated, but on no account should it be communicated to others.[19] If any person make a gift of the whole Earth with all her treasures, unto one conversant with truth, the latter would still regard the gift of this knowledge to be very much superior to that gift.[20] I shall now discourse to thee on a subject that is a greater mystery than this, a subject that is connected with the Soul, that transcends the ordinary understandings of human beings, that has been beheld by the foremost of *Rishis*, that has been treated in the Upanishads, and that forms the topic of thy inquiry.[21] Tell me what, after this, is in thy mind? Tell me in what thou hast still any doubt? Listen, for here I am, O son, seated before thee! Upon what, indeed, shall I once more speak to thee?—' "[22]

SECTION CCXLVII.

"Cuka said,—'O illustrious one, O foremost of *Rishis*, once again discourse to me on *Adhyātma* more elaborately! Tell me what, indeed, is *Adhyātma* and whence does it come?*[1]

"'Vyāsa said,—That, O son, which is regarded as *Adhyātma* with reference to human beings, I shall now mention to thee, and listen to the explanation I give (of *Adhyātma*).[2] Earth, water, light, wind, and space, are the great entities that form the component parts of all creatures, and though really one are yet regarded different like the waves of the ocean (which though identical with respect to their constituent substance are yet counted as different

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* 'Adhyātma' is topic bearing on the Soul. Here it signifies the seven and twenty usual topics of philosophical discourse, *viz.*, the five organs of action, the five organs of knowledge, the mind and three others called Chitta, &c., the five vital breaths, the five elementary substances, Desire, Acts, and Avidyā.—T.

from one another).[3] Like a tortoise stretching out its limbs and withdrawing them again, the great entities (already named), by dwelling in numberless small forms, undergo transformations (called creation and destruction).[4] All this universe of mobile and immobile objects hath for its component parts these five entities. Everything, in respect of its creation and destruction, is referrible to this fivefold entity.[5] These five entities occur in all existent things. The Creator of all things however, hath made an unequal distribution of those entities (by placing them in different things in different proportions) for serving different ends.*[6]—

" 'Cuka said,—How may one succeed in understanding that unequal distribution (of the five great entities of which thou speakest) in the diverse things of the universe? Which amongst them are the senses and which the attributes? How may this be understood?[7]—

" 'Vyāsa said,—I shall explain thee this duly one after another. Listen with concentrated attention to the subject as I expound how what I have said actually happens.[8] Sound, the sense of hearing, and all the cavities within the body,—these three—have space for their origin. The vital breaths, the action of the limbs, and touch form the attributes of the wind.[9] Form, eyes, and the digestive fire within the stomach, are originated by light. Taste, tongue, and all the humours,—these three,—are from water.[10] Scent, nose, and the body,—these three,—are the attributes of earth. These then, as I have expounded to thee, are the transformations of the five (great) entities in connection with the senses.[11] Touch is said to be the attribute of the wind; taste of water; form of light. Sound is said to have its origin in space, and scent is said to be the property of earth.[12] Mind, Understanding, and Nature,—these three, —spring from their own previous states, and attaining (at each rebirth) to a position higher than the attributes (which form their respective objects,) do not transcend those attri-

* The second clause of the second line is explained by the Commentator as 'yasmin karmani nimitte sati yat anupaçyati'.—T.

butes.*[13] As the tortoise stretches out its limbs and withdraws them once again within itself, even so the Understanding creates the senses and once again withdraws them into itself†[14] The consciousness of personal identity that arises in respect of that which is above the soles of the feet and below the crow of the head, is principally due to the action of the Understanding.‡[15] It is the understanding that is transformed into the (five) attributes (of form, scent, &c.,) It is the Understanding also that is transformed into the (five) senses with the mind for the sixth. When the Understanding is absent, where are the attributes ?§[16] In man there are five senses. The mind is called the sixth

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* The grammatical construction is 'Gunebhyah paramāgatāh gunān na ativartante'. The meaning is this : Mind, Understanding, and Nature (or individual disposition of man or animal or vegetable, &c.,) are all due to their own previous states, Nature in particular being the result of the desires of a past state of existence. Such being their origin, they too are due to the five entities named. As regards their functions, it is said that having reached to that which is 'Gunebhyah parama', *i.*, *e.*, 'Crotrādikāryam swrupam', they do not transcend the 'gunas' themselves ; or, in other words, having become endued with the faculty or power of seizing particular attributes (such as scent, form, &c.,) they actually seize or apprehend them.—T.

† In other words, the senses and the mind are nothing but the Understanding displayed in a particular shape or form. The principal function of the mind is to cherish and discard impressions. The Understanding is 'niçchayātmikā' or engaged in arriving at certainty of conclusions.—T.

‡ Everything above the soles of the feet and below the crown of the head, is, of course, the whole body or self or the person. 'Asmin kritye' is, 'aham iti yat darçanam tasmin karaniye.' There can be no doubt that the Commentator correctly explains the meaning.—T.

§ 'Neniyate' is, as the Commentator explains, an instance of 'karmakartari prayogah'. Hence, the meaning is that both the attributes of form &c., and the senses with the mind which apprehend those attributes, are the Understanding itself, so that when the Understanding is not, these also are not. The object of this Verse is to establish the identity of the Understanding with the senses, the mind, and the attributes which the senses and the mind apprehend. Both the Vernacular versions are inaccurate.—T.

(sense). The Understanding is called the seventh. The Soul is the eighth.[17] The eyes (and the other senses) are for only receiving impressions of form (and scent &c.). The mind exists for doubting (the accuracy of those impressions). The Understanding settles those doubts. The Soul is said to only witness every operation without mingling with them.[18] Rajas, Tamas, and Sattwa,—these three,—arise from their own counterparts. These exist equally in all creatures (*viz.*, the deities and human beings, &c.). These are called attributes and should be known by the actions they induce.*[19] As regards those actions, all such states which one becomes conscious of in oneself as united with cheerfulness or joy and which are tranquil and pure, should be known as due to the attribute of Sattwa.[20] All such states in either the body or the mind, as are united with sorrow, should be regarded as due to the influence of the attribute called Rajas.[21] All such states again as exist with stupifaction (of the senses, the mind or the understanding) whose cause is unascertainable, and which are incomprehensible (by either reason or inward light), should be known as ascribable to the action of Tamas.[22] Delight, cheerfulness, joy, equanimity, contentment of heart, due to any known cause or arising otherwise, are all effects of the attribute of Sattwa.[23] Pride, untruthfulness of speech, cupidity, stupifaction, vindictiveness, whether arising from any known cause or otherwise, are indications of the quality of Rajas.[24] Stupifaction of judgment, heedlessness, sleep, lathargy, and indolence, from whatever cause these may arise, are to be known as indications of the quality of Tamas.†—"[25]

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* The three attributes of Rajas, Tamas, and Sattwa do not spring from any different thing but from their own counterparts existing in a previous state of existence or life. They arise from their respective states as they had existed with the *Chitta* or Understanding in a previous life. Hence *Chitta*, and the objects of the senses and the senses also arising from it, are all affected by these three Gunas.—T.

† The last word in the first line is not *prabodhitā* but *aprabodhitā*.—T.

SECTION CCXLVIII.

" 'Vyāsa said,—The mind creates (within itself) numerous ideas (of objects or existent things). The Understanding settles which is which. The heart discriminates which is agreeable and which disagreeable. These are the three forces that impel to acts.[1] The objects of the senses are superior to the senses. The mind is superior to those objects. The Understanding is superior to mind. The Soul is regarded as superior to Understanding.[2] (As regards the ordinary purposes of man) the Understanding is his Soul. When the Understanding, of its own motion, forms ideas (of objects) within itself, it then comes to be called Mind.*[3] In consequence of the senses being different from one another (both in respect of their objects and the manner of their operation), the Understanding (which is one and the same) presents different aspects in consequence of its different modifications. When it hears, it becomes the organ of hearing, and when it touches, it becomes the organ of touch.[4] Similarly, when it sees, it becomes the organ of vision, and when it tastes, it becomes the organ of taste, and when it smells, it becomes the organ of scent. It is the Understanding that appears under different guises (for different functions) by modification.[5] It is these modifications of the Understanding that are called the senses. Over them is placed as their presiding chief (or overseer) the invisible Soul. Residing in the body, the Understanding exists in the three states (of Sattwa, Rajas, and Tamas).[6] Sometimes it obtains cheerfulness, sometimes it gives way to grief; and sometimes its condition becomes such that it is united with

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* In the original, the word 'ātman' is used in various senses. Sometimes it stands for the Jiva-soul, sometimes for the Supreme Soul, sometimes for essence or the principal portion of anything, sometimes for one's own self, and sometimes even for the person or body. It is not difficult to distinguish in which sense the word is used (in what place.—T.

neither cheerfulness nor grief.[7] The Understanding, however, whose chief function (as already said) is to create entities, transcends those three states even as the ocean, that lord of rivers, prevails against the mighty currents of the rivers that fall into it.*[8] When the Understanding desires for anything, it comes to be called by the name of Mind. The senses, again, though (apparently different) should all be taken as included within the Understanding.[9] The senses, which are engaged in bearing impressions of form, scent, &c., should all be subdued.†[10] When a particular sense becomes subservient to the Understanding, the latter, though in reality not different (from that sense), enters the Mind in the form of existent things. Even this is what happens with the senses one after another (separately and not simultaneously) with reference to the ideas that are said to be apprehended by them‡[11] All the three states that exist, (*viz.*, Sattwa, Rajas, and Tamas), inhere to these three (*viz.*, Mind, Understanding, and Consciousness), and like the spokes of a car-wheel acting in consequence of their attach-

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* 'Velā' is tide or current. The Understanding, although it exists with the three states of Sattwa, Rajas, and Tamas, can yet transcend them by Yoga. The ordinary and extraordinary states of the Understanding are spoken of in this Verse.—T.

† The Bengal texts make this a Verse of one line. In the Bombay text, Verse 9 is made a triplet, so that this line is included in it. 'Medhyāni' is explained as 'medhā, rupādi jnānam, tatra tāni'.—T.

‡ If I have understood this Verse correctly, the theory of perception here laid down is a sort of idealism which has not, perhaps, its counterpart in European metaphysics. The senses are first said to be only modifications of the understanding. The mind also is only a modification of the same. A particular sense, say the eye, becomes subservient to the understanding at a particular moment. As soon as this happens, the understanding, though in reality it is only the eye, becomes united with the eye, and entering the mind raises an image there, the consequence of which is that that image is said to be seen. External world there is, of course, none, as independent of mind and understanding. That which is called a tree is only an idea or image created in the mind by the understanding with the aid of the sense of vision.—T.

ment to the circumference of the wheel, they follow the different objects (that exist in Mind, Understanding, and Consciousness).*[12] The mind must make a lamp of the senses for dispelling the darkness that shuts out the knowledge of the Surreme Soul. This knowledge that is acquired by Yogins with the aid of the especial agency of Yoga, is acquired without any especial efforts by men that abstain from worldly objects.†[13] The universe is of this nature (*viz.*, it is only a creation of the understanding). The man of knowledge, therefore, is never stupified (by attachment to things of this world). Such a man never grieves, never rejoices, and is free from envy (at seeing another possessing a larger share of earthly objects).[14] The Soul is incapable of being seen with the aid of the senses whose nature is to wander among all (earthly) objects of desire. Even righteous men, whose senses are pure, fail to behold the soul with their aid what then should be said of the vicious whose senses are impure ?[15] When, however, a person, with the aid of his mind, tightly holds their reins, it is then that his

* The speaker here combats the theory that the qualities of Sattwa, Rajas, and Tamas inhere to the objects themselves of the senses. His own view is that they inhere to the mind, the understanding, and Consciousness. The qualities may be seen to exist with objects, but in reality they only follow objects in consequence of their permanent connection with the mind, the understanding, and consciousness which have agency in the production of objects. The Commentator cites the instance of a wife's beautiful and symmetrical limbs. These excite pleasure in the husband, envy in a co-wife, and desire (mixed with pain at its not being gratified) in a weak-hearted gazer. All the while the limbs remain unchanged. Then again, the husband is not always pleased with them, nor is the co-wife always filled with envy at their sight, nor is the gazer always agitated. Like the spokes of a wheel which are attached to the circumference and which move with the circumference, the qualities of Sattwa, &c., attached to the mind, understanding and consciousness, move along with them, *i. e.*, follow those objects in the production of which the mind, &c., are causes.—T.

† This version of Verse 13 is offered tentatively. I give the substance without following the exact order of the original. Compare this verse with 42 of Section 194 *ante*,—T.

Soul discovers itself like an object (unseen in darkness) appearing to the view in consequence of the light of a lamp.[16] Indeed, as all things become visible when the darkness that envelopes them is dispelled, even the soul becomes visible when the darkness that covers it is removed.*[17] As an aquatic fowl, though moving on the water, is never drenched by that element, after the same manner the Yogin of freed soul is never soiled by the imperfections of the three attributes (of Sattwa, Rajas, and Tamas).[18] After the same manner, the man of wisdom, by even enjoying all earthly objects without being attached to any of them, is never soiled by faults of any kind (that arise in the case of others from such enjoyment).[19] He who avoids acts after having done them duly,† and takes delight in the one really existent entity, *viz.*, the Soul, who has constituted himself the soul of all created beings, and who succeeds in keeping himself aloof from the three attributes,[20] obtains an understanding and senses that are created by the Soul. The qualities are incapable of apprehending the Soul. The Soul, however, apprehends them always.[21] The Soul is the witness that beholds the qualities and duly calls them up into being. Behold, this is the difference between the Understanding and the Soul both of which are exceedingly subtile.[22] One of them creates the qualities. The other never creates them. Though they are different from each other by nature, yet they are always united.[23] The fish living in the water is different from the element in which it lives. But as the fish and the water forming its home are always united, after the same manner Sattwa and Kshetrajna exist in a state of union. The gnat born within a rotten fig is really not the fig but different from it. Nevertheless, as the gnat and the fig are seen to be united with each other, even so are Sattwa and Kshetrajna.[24] As the blade in a clump of grass

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* As soon as the darkness of the understanding is dispelled and true knowledge succeeds, the Soul becomes visible.—T.

† *I. e.*, who adopts the Sannyāsa or the last mode of life after having duly gone through the preceding modes.—T.

though distinct from the clump, nevrtheless exists in a state of union with it, even so these two, though different from each other and each exists in its own self, are to be seen in a state of constant union.—' "[26]

SECTION CCXLIX.

" 'Vyāsa said,—The objects by which one is surrounded are created by the Understanding. The Soul, without being connected with them, stands aloof, presiding over them. It is the Understanding that creates all objects. The three primary qualities are continually being transformed (for the production of objects). The Kshetrajna or Soul, endued with puissance, presides over them all, without, however, mingling with them.*[1] The objects which the Understanding creates partake of its own nature. Indeed, as the spider creates threads (which partakes of its own material substance), the objects created by the Understanding partake of the nature of the Understanding.[2] Some maintain that the qualities, when driven away by Yoga or knowledge, do not cease to exist. They say this because when once gone, the indications only of their return are not perceptible, (But that is no evidence of their actual destruction). Others say that when dispelled by knowledge, they are at once destroyed never to return.†[3] Reflecting upon these two opinions properly, one should strive one's best according to the way one thinks proper. It is by this way that one should attain to eminence and take refuge in one's own Soul

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* 'Gunān' in the first line means 'Vishayán', in the second line it means 'Sattwàdin'. 'Vikriyatah' is 'vikâram bhajamànān. How the Understanding creates objects has been explained in the previous Sections.—T.

† 'Na nivartante' is explained by the Commentator as 'na ghatādivat naçyanti kintu rajjuragādiva bâdha eva &c., and he concludes by saying that according to this theory, 'niranvayanāça eva gunānām', or, in other words, that the Gunas are not so destroyed by knowledge that they do not return.—T.

alone.*[4] The Soul is without beginning and without end. Comprehending his Soul properly, man should move and act, without giving way to wrath, without indulging in joy, and always free from envy.[5] Cutting by this means the knot that is in one's heart, the knot whose existence is due to the operation of the faculties of the Understanding, which is hard (to open or cut), but which nevertheless is capable of being destroyed by knowledge, one should live happily, without giving way to grief (for anything that happens), and with one's doubts dispelled.[6] Know that they who mingle in the affairs of this world are as distressed in body and mind as persons ignorant of the art of swimming when they slip from the land and fall into a large and deep river.[7] The man of learning, however, being conversant with the truth, is never distressed, for he feels like one walking over solid land. Indeed, he who apprehends his Soul to be such, *viz.*, as presenting only the character of *Chit* which has knowledge alone for its indication, is never distressed.[8] Indeed, a person, by thus comprehending the origin and end of all creatures, and by thus apprehending their inequalities or distinctions, succeeds in attaining to high felicity.[9] This knowledge is the possession of a Brāhmana in especial by virtue of his birth. Knowledge of the Soul, and felicity like that which has been adverted to, are each fully sufficient to lead to emancipation.†[10] By acquiring such knowledge one really becomes learned. What else is the indication of a person of knowledge? Having acquired such knowledge, they that are wise among men regard themselves crowned with success and become emancipate.‡[11] Those

* According to the speaker then, there is not much practical difference between the two opinions here adverted to, and one's course of conduct will not be much affected by either of the theories that one may, after reflection, adopt.—T.

† 'Janmasàmartham' is explained as 'certain to be acquired by virtue of birth or of the practice of the duties laid down for one's own order'. 'Parāyanam' is 'moksha-pràpakam'.—T.

‡ The Bengal reading 'buddhah' is preferable to the Bombay reading 'Cudhah' which would be pleonastic in view of what follows in the second line.—T.

things that become sources of fear unto men destitute of knowledge do not become sources of fear unto those that are endued with knowledge. There is no end higher than the eternal end which is obtained by a person possessed of knowledge.[12] One beholds with aversion all earthly objects of enjoyment which are, of course, fraught with faults of every kind. Another, beholding others betake themselves with pleasure to such objects, is filled with sorrow. As regards this matter, however, behold, they that are conversant with both objects, *viz.*, that which is fictitious and that which is not so, never indulge in sorrow and are truly happy.*[13] That which a man does without expectation of fruits destroys his acts of a former life. The acts, however, of such a person both of this and his previous life cannot lead to Emancipation. On the other hand, such destruction of former acts and such acts of this life cannot lead to what is disagreeable (*viz.*, hell,) even if the man of wisdom engages in acts.—' "†[14]

SECTION CCL.

" 'Cuka said,—Let thy reverence tell me of that which is the foremost of all duties, indeed, of that duty than which no higher one exists in this world.—'[1]

" 'Vyāsa said,—I shall now tell thee of duties having a very ancient origin and laid down by the *Rishis,* duties that are distinguished above all others. Listen to me with undivided attention![2] The senses that are maddening should carefully be restrained by the understanding like a sire restraining his own inexperienced children liable to fall into

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* 'Lokam' is explained as 'lokyate iti lokah', *i. e.*, 'objects of enjoyment such as wife, &c.; 'āturam, is 'afflicted with faults or defects'. 'Ubhayam kritâkritam' is, as the Commentator explains, 'cokāçokarupam' or 'āropitam and anāropitam'.—T.

† Many of the verses of this and the previous Section correspond with those of Section 194 *ante.* Many verbal changes, however, are noticeable. In consequence of those changes, the meaning sometimes becomes slightly and sometimes materially different.—T.

diverse evil habits.[3] The withdrawal of the mind and the senses from all unworthy objects and their due concentration (upon worthy objects) is the highest penance. That is the foremost of all duties. Indeed, that is said to be the highest duty.[4] Directing, by the aid of the understanding, the senses having the mind for their sixth, and without, indeed, thinking of worldly objects which have the virtue of inspiring innumerable kinds of thought, one should live contented with one's own self.[5] When the senses and the mind, withdrawn from the pastures among which they usually run loose, come back for residing in their proper abode, it is then that thou wilt behold in thy own self the Eternal and Supreme Soul.*[6] Those high-souled Brāhmanas that are possessed of wisdom succeed in beholding that Supreme and Universal Soul which is like unto a blazing fire in effulgence.[7] As a large tree endued with numerous branches and possessed of many flowers and fruit does not know in which part it has flowers and in which it has fruits,[8] after the same manner the Soul, as modified by birth and other attributes, does not know whence it has come and whither it is to go. There is, however, an inner Soul, which beholds (knows) everything.†[9] One sees the Soul oneself with the aid of the lighted lamp of knowledge. Beholding, therefore, thyself with thy own self, cease to regard thy body as thyself and attain thou to omniscience.[10] Cleansed of all sins, like unto a snake that has cast off its slough, one attains to high intelligence here and becomes free from every anxiety and the obligation of acquiring a new body (in a subsequent birth).[11] Its current

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* 'Gocharebhyah', literally, pastures, is used here to signify all external and internal objects upon which the senses and the mind are employed. Their proper home or abode is said to be *Brahma*.—T.

† The absence of anything like precision in the language employed in such verses frequently causes confusion. The word 'ātmā' as used in the first line is very indefinite. The Commentator thinks it implies 'achetanabuddhi', *i. e.*, the perishable Understanding. I prefer, however, to take it as employed in the sense of Chit as modified by birth. It comes, I think, to the samething in the end. The 'inner Soul' is, perhaps, the Soul or Chit as unmodified by birth and attributes.—T.

spreading in diverse directions, frightful is this river of life bearing the world onward in its course. The five senses are its crocodiles. The mind and its purposes are the shores.[12] Cupidity and stupifaction of judgment are the grass and straw that float on it, covering its bosom. Lust and wrath are the fierce reptiles that live in it. Truth forms the *tirtha* by its miry banks. Falsehood forms its surges, anger its mire.[13] Taking its rise from the Unmanifest, rapid is its current, and incapable of being crossed by persons of uncleansed souls. Do thou, with the aid of the understanding, cross that river having desires for its alligators![14] The world and its concerns constitute the ocean towards which that river runs. Genus and species constitute its unfathomable depth that none can understand. One's birth, O child, is the source from which that stream takes its rise. Speech constitutes its eddies. Difficult to cross,[15] only men of learning and wisdom and understanding succeed in crossing it. Crossing it, thou wilt succeed in freeing thyself from every attachment, acquiring a tranquil heart, knowing the Soul, and becoming pure in every respect.[16] Relying then on a purged and elevated understanding, thou wilt succeed in becoming *Brahma's* self. Having dissociated thyself from every worldly attachment, having acquired a purified Soul and transcending every kind of sin,[17] look thou upon the world like a person looking from the mountain top upon creatures creeping below on the Earth's surface! Without giving way to wrath or joy, and without forming any cruel wish, thou wilt succeed in beholding the origin and the destruction of all created objects.[18] They that are endued with wisdom regard such an act to be the foremost of all things. Indeed, this act of crossing the river of life is regarded by the foremost of righteous persons, by ascetics conversant with the truth, to be the highest of all acts that one can accomplish.[19] This knowledge of the all-pervading Soul is intended to be imparted to one's son. It should be inculcated unto one that is of restrained senses, that is honest in behaviour, and that is docile or submissive.[20] This knowledge of the Soul, of which I have just now spoken to

thee, O child, and the evidence of whose truth is furnished by the Soul itself, is a mystery,—indeed, the greatest of all mysteries, and the very highest knowledge that one can attain.[21] *Brahma* hath no sex,—male, female, or neuter. It is neither sorrow nor happiness. It hath for its essence the past, the future, and the present.[22] Whatever one's sex, male or female, the person that attains to the knowledge of *Brahma* hath never to undergo rebirth. This duty (of Yoga) hath been inculcated for attaining to exemption from rebirth.*[23] These words that I have used for answering thy question lead to Emancipation in the same way as the diverse other opinions advanced by diverse other sages that have treated of this subject. I have expounded the topic to thee after the manner in which it should be expounded. Those opinions sometimes become productive of fruit and sometimes not. (The words, however, that I have used are of a different kind, for these are sure to lead to success.)†[24] For this reason, O good child, a preceptor, when asked by a contented, meritorious, and self-restrained son or disciple, should, with a deligated heart, inculcate, according to their true import, these instructions that I have inculcated for the benefit of thee my son !—"[25]

SECTION CCLI.

"'Vyāsa said,—One should not show any affection for scents and tastes and other kinds of enjoyment. Nor should one accept ornaments and other articles contributing to the enjoyment of the senses of scent and taste. One should not covet honor and achievements and fame. Even this is the

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* 'Abhavapratipattyartham' is explained by the Commentator as 'for the attainment of the unborn or the soul'.—T.

† The Commentator explains the first line thus: 'yathā sarvāni matāni tathā etāni vachānsi me'. He takes the words 'yathā tathā kathitāni mayā' as implying that 'I have treated of the topic *yathātathyena*.'—T.

behaviour of a Brāhmana possessed of vision.*[1] He that hath studied all the Vedas, having waited dutifully on his preceptor and observed the vow of Brahmacharyya, he that knows all the Richs, Yajushes, and Sāmans, is not a regenerate person.†[2] One that behaves towards all creatures as if one is their kinsman, and one that is acquainted with *Brahma*, is said to be conversant with all the Vedas. One that is divested of desire, (being contented with knowledge of the Soul), never dies. It is by such a behaviour and such a frame of mind that one becomes a truly regenerate person.‡[3] Having performed only various kinds of religious rites and diverse sacrifices completed with gift of *Dakshinā*, one does not acquire the status of a Brāhmana if one is devoid of compassion and hath not given up desire.$[4] When one ceases to fear all creatures and when all creatures cease to fear one, when one never desires for anything nor cherishes aversion for anything, then is one said to attain to the status of *Brahma*.[5] When one abstains from injuring all creatures in thought, speech, and act, then is one said to acquire the status of *Brahma*.[6] There is only one kind of bondage in this world, *viz.*, the bondage of desire, and no other. One that is freed from the bondage of desire attains to the status of *Brahma*.[7] Freed from desire like the Moon emerged from murky clouds, the man of wisdom, purged of all stains, lives in patient expectation of his time.[8] That person into whose mind all sorts of desire enter like diverse

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* The Commentator explains that 'tasya tasya' has reference to 'gandhādeh'. 'Prachārah' means 'vyavahāra'. 'Paçyatah' is 'Vidushah'.—T.

† *I. e.*, one that only knows the Vedas and has observed the vow of Brahmacharyya is not a superior Brāhmana. To become so requires something more.—T.

‡ I follow the Commentator closely in rendering this verse. 'Sarvavit' is taken in the sense of 'Brahmavit'. 'Akámah' is one contented with knowledge of Self. Such a man, the Crutis declare, never dies or perishes. The two negatives in the last clause nullify each other. The Burdwan translator, with the gloss before him, for he cites copiously from it, misunderstands the negatives. K. P. Singha is correct.—T.

$ 'Avidhānāt' is explained as 'dayānaishkāmyayorananusaranāt'.—T.

streams falling into the ocean without being able to enhance its limits by their discharge, succeeds in obtaining tranquillity, but not he who cherishes desire for all earthly objects.[9] Such a person becomes happy in consequence of the fruition of all his wishes, and not he who cherishes desire for earthly objects. The latter, even if he attains to heaven, has to fall away from it.*[10] The Vedas have truth for their recondite object. Truth hath the subjugation of the senses for its recondite object. The subjugation of the senses hath charity for its recondite object. Charity hath penance for its recondite object.[11] Penance hath renunciation for its recondite object. Renunciation hath happiness for its recondite object. Happiness hath heaven for its recondite object. Heaven hath tranquillity for its recondite object.†[12] For the sake of contentment thou shouldst wish to obtain a serene understanding which is a precious possession, being indicative of Emancipation, and which, scorching grief and all purposes or doubts together with thirst, destroys them completely in the end.‡[13] One possessed of those six attributes, *viz.*, contentment, grieflessness, freedom from attachment, peacefulness, cheerfulness, and freedom from envy, is sure to become full or complete.§[14] They that, transcending all

* 'Kāmakāntah' is explained as 'kāmaih kāntah,' *i. e.*, 'manoharah'.—T.

† Heaven is *Brahma* invested with attributes. Tranquillity of soul is *Brahma* uninvested with attributes. 'Upanishat' is explained as 'rahasyam'. This I render 'recondite object'. The sense of the verse is that each of the things mentioned is useless without that which comes next; and as tranquillity or *Brahma* uninvested with attributes is the ultimate end, the Vedas and truth, &c., are valuable only because they lead to tranquillity.—T.

‡ Both the Vernacular translators have rendered this Verse wrongly. In the first place, 'ichchasi' is equivalent to 'ichcheta'. 'Santoshât' is 'for the sake of santosha'. 'Sattwam' is 'buddhiprasādam'. 'Manas' is explained as 'sankalpa or samçaya'. The grammatical order is çokamanasoh santāpya kledanam'. The Commentator adds 'santāpamiti namulantam', *i. e.*, formed by the suffix *namul*.—T.

§ 'Samagrah' is literally 'full or complete,' implying that such a man becomes 'jnāna-triptah'. Only five attributes are mentioned in this Verse, but *santosha* mentioned in Verse 13 should be taken to make up six.—T.

consciousness of body, know the Soul which resides within the body and which is understood by only persons of wisdom with the aid of the six entities (already mentioned, *viz.*, the Vedas and truth &c.) when endowed with only the attribute of Sattwa, and with the aid also of the other three (*viz.*, instruction, meditation, and Yoga), succeed in attaining to Emancipation.*[15] The man of wisdom, by understanding the Soul which presides within the body, which is divested of the attributes of birth and death, which exists in its own nature, which being uninvested with attributes requires no act of purification, and which is identical with *Brahma*, enjoys beatitude that knows no termination.[16] The gratification that the man of wisdom obtains by restraining his mind from wandering in all directions and fixing it wholly on the Soul is such that its like cannot be attained by one through any other means.[17] He is said to be truly conversant with the Vedas who is conversant with that which gratifies one whose stomach is empty, which pleases one who is indigent, and which invigorates one whose limbs are dry.[18] Suspending his senses that have been duly restrained from unworthy indulgence, he who lives engaged in Yoga meditation, is said to be a Brāhmana. Such a person is said to be distinguished above others. Such a person is said to derive his joys from the Soul.[19] With reference to one who lives after having weakened desire and devoting himself to the highest topic of existence, it should be said that his happi

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* Both the Vernacular translators have rendered this Verse incorrectly. In the first place 'shadbhih' has reference to the six things mentioned in Verses 11 and 12 above. These six again should be 'satwagunopetaih' *i. e.*, destitute of the attributes of Rajas and Tamas, Unless freed from those two, even the six, of themselves, will not lead to knowledge of the Soul. 'Tribhih' has reference to 'Cravana, manana, and nididhyāsana'. 'Thasstham' is 'residing within the body'. 'Pretya' implies transcending consciousness of body or 'jivati eva dehe dehàbhimànàdutthāya'. 'Tam gunam' is 'mukta-lakshanam'. The sense, in simple words, is this: transcending all consciousness of body they that succeed in knowing the Soul which resides within the body become emancipated. The first line of the Verse simply points out *how* the Soul may be known.—T.

ness is continuously enhanced like the lunar disc (in the lighted fortnight).*[20] Like the Sun dispelling darkness, felicity dispels the sorrows of that Yogin who transcends both the gross and the subtile elements, as also *Mahat* and the Unmanifest.†[21] Decrepitude and death cannot assail that Brāhmana who has got beyond the sphere of acts, who has transcended the destruction of the *Gunas* themselves, and who is no longer attached to worldly objects.‡[22] Indeed, when the Yogin, freed from everything, lives in a state transcending both attachment and aversion, he is said to transcend in even this life his senses and all their objects.[23] That Yogin, who having transcended Prakriti attains to the Highest Cause, becomes freed from the obligation of a return to the world in consequence of his having attained to that which is the highest.—' "§[24]

SECTION CCLII.

"'Vyāsa said,—Unto a disciple that wishes to enquire after Emancipation after having transcended all pairs of opposites and accomplished the concerns of both profit and religion, an accomplished preceptor should first recount all that has been said in the foregoing section, which is elaborate, on the topic of Adhyātma.¶[1] Space, wind, light,

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* 'Anweti' is explained as 'vardhate'.—T.

† The reading I adopt is 'saviçeshāni' and *not* 'aviçeshāni' although the latter is not incorrect. In treatises on *yoga*, 'viçeshāh' imply the gross elements and the eleven senses including the mind. 'Aviçeshāh' imply the five subtile elements (tanmātrāni) and *buddhi*. By 'Gunān' is meant here Mahat and Avyakta or Prakriti. If 'aviçeshāni' be taken, the reference to the subtile elements would imply that the grosser ones have already been transcended.—T.

‡ 'Atikrāntaguna-kshayam', *i. e.*, one who has transcended disregards the very puissance that the destruction of the *gunas* is said to bring about.—T.

§ 'Kāryyatām' is Prakriti which alone is active, Purusha being inactive. 'Paramam kāranam' is, of course, *Brahma* uninvested with attributes.—T.

¶ 'Dwandwāni' is governed by 'anushthitah'. 'Mahat' here is ela-

water, and earth counted as the fifth, and *bhāva* and *abhāva* and time, exist in all living creatures having the five for their constituent ingredients.*[2] Space is unoccupied interval. The organs of hearing consist of space. One conversant with the science of entities endued with form should know that space has sound for its attribute.[3] The feet (that assist at locomotion) have wind for their essence. The vital breaths are made of wind. The sense of touch (skin) has wind for its essence, and touch is the attribute of wind.[4] Heat, the digestive fire in the stomach, light that discovers all things, the warmth that is in the body, and eye counted as the fifth, are all of light which has form of diverse colors for its attribute.[5] Liquified discharges, solubility, and all kinds of liquid matter are of water. Blood, marrow, and all else (in the body) that is cool, should be known to have water for their essence. The tongue is the sense of taste, and taste is regarded as the attribute of water.[6] All solid substances are of earth, as also bones, teeth, nails, beard, the bristles on the body, hair, nerves, sinews, and skin.[7] The nose is called the sense of scent. The object of that sense, *viz.*, scent, should be known as the attribute of earth.[8] Each subsequent element possesses the attribute or attributes of the preceding one besides its own.† In all living creatures again are the (three) supplementary entities (*viz.*, avidyā, kāma, and karma).‡ The *Rishis* thus declared the five elements and

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borate. The speaker, having first discussed the subject elaborately, intends to speak of it in brief in this Section.—T:

* 'Panchasu' is explained by the Commentator as 'Panchātmakeshu'. Hence, he properly points out that 'bhāva' and 'abhāva' and 'kāla' are included by the speaker within 'bhutas' or primary elements. 'Bhāva' implies the four entities called karma, sāmānya, viçesha, and samavāya. By 'abhāva' is meant a negative state with respect to certain attributes not possessed by a thing. We cannot think of a thing without thinking of it as uninvested with certain attributes watever other attributes it may possess.—T.

† Enlarged, the construction of the original becomes thus: 'uttareshu (bhuteshu) (purvabhuta) gunāh (santi).—T.

‡ 'Uttarāh' imply the three entities known by the names of Avidyā

the effects and attributes flowing from or belonging to them.[9] The mind forms the ninth in the calculation, and the understanding is regarded as the tenth. The Soul, which is infinite, is called the eleventh. It is regarded as this all and as the highest.[10] The mind has doubt for its essence. The understanding discriminates and causes certainty. The Soul (which, as already said, is infinite,) becomes known as Jiva invested with body (or jivātman) through consequences derived from acts.*[11] That man who looketh upon the entire assemblage of living creatures to be unstained though endued with all these entities having time for their essence, has never to recur to acts affected by error.—' "†[12]

SECTION CCLIII.

"' 'Vyāsa said,—Those that are conversant with the scriptures behold, with the aid of acts laid down in the scriptures, the Soul which is clothed in a subtile body and is exceedingly subtile and which is dissociated from the gross

(Ignorance), Kāma (desire), and Karma (acts). This part of the Verse is skipped over by the Vernacular translators.—T.

* *I e.*, the soul, when invested with Avidyā and desire becomes a living creature and engages in acts. It is through consequences then that are derived from acts that the infinite Soul (or Chit) becomes Jivātman.—T.

† This is a very difficult Verse and no wonder that both the Vernacular versions are defective. K. P. Singha gives the substance, skipping over many of the words. The Burdwan translator, though citing largely from the gloss, misunderstands both Verse and gloss completely. The grammatical construction is this: 'Ebhih sarvaih kālātmakaih bhāvaih anwitam sarvam yah akalusham paçyati (sah) samoham karma nānuvartate'. 'Sarvam' here refers to 'prānijātam' or the entire assemblage of living creatures. 'Kālātmakaih bhāvaih' is punyapāpádi samskàràtmabhih'. 'Bhāvaih' is taken by the Commentator as equivalent to 'bhávanâbhih'. I prefer to take it in the sense of entity. He who looks upon these as 'akalusham', *i. e.* as unstained Chit, (that is, he who has a knowledge of the Soul,) becomes freed from 'samoham karma', *i. e.*, succeeds in becoming 'nishkàmah' in consequence of his acquaintance with 'átmatattwa'.—T.

body in which it resides.*[1] As the rays of the Sun that course in dense masses through every part of the firmament are incapable of being seen by the naked eye though their existence is capable of being inferred by reason, after the same manner, existent beings freed from gross bodies and wandering in the universe are beyond the ken of human vision.†[2] As the effulgent disc of the Sun is beheld in the water in a counter-image, after the same manner the Yogin beholds within gross bodies the existent self in its counter-image.‡[3] All those souls again that are encased in subtile forms after being freed from the gross bodies in which they resided, are perceptible to Yogins who have subjugated their senses and who are endued with knowledge of the soul. Indeed, aided by their own souls, Yogins behold those invisible beings.[4] Whether asleep or awake, during the day as in the night, and during the night as in day time, they who apply themselves to Yoga after casting off all the creations of the understanding and the *Rajas* born of acts, as also the very puissance that Yoga begets, succeed in keeping their *linga* form under complete control.§[5-6] The *jiva*

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* 'Conversant with the scriptures', *i. e.*, Yogin; 'acts laid down in the scriptures' are the practices connected with Yoga. 'Caririnam', the Commentator takes, implies the Soul as invested with a subtile body; of course, 'Caririn' as distinguished from 'Cariram' generally means the Soul or the owner of the Cariram without reference to the body. Hence, the word cannot be taken as referring to the Soul as uninvested with the linga-carira.—T.

† I follow the Commentator in his exposition of this Verse. 'Sahitāḥ' is 'nividāh'; 'driçyamānāh' is explained as 'though unseen by the eye is yet realised through instruction and by the aid of reason.'—T.

‡ 'Tapah' is 'raçmi-mandalam'. 'Prati-rupam' is 'pratyupā-dhi'. 'Satwam' is 'satwapradhāna-lingam'. The sense, in simple words, seems to be that the Yogin beholds within his own body and those of others the Souls or Chits residing there as invested in subtile forms.—T.

§ Both 'àtmachintitam' and 'karmajam rajas' are governed by 'Jahatām'. The first means all that is 'kalpitah' in self, *i. e.*, the creations of the understanding or the mind, implying, of course, the objects of the senses or the external world. The second means 'kàmādi vyasanam', *i. e.*, the calamities constituted by desire, &c., 'Pradhànàdwaidhamuktah' is one who is freed from identity with

that dwells in such Yogins, always endued with the seven subtile entities, (*viz.*, Mahat, consciousness, and the five tanmātrā of the five elemental entities,) roves in all regions of bliss, freed from decrepitude and death. I say 'always,' and 'freed from death' only in accordance with the common form of speech, for in reality, that *linga* form is terminable.*[7] That man, however, who (without having been able to transcend them) is under the influence of his mind and understanding, discriminates, even in his dreams, his own body from that of another and experiences (even then) both pleasure and pain.†[8] Yes, in even his dreams he enjoys happiness and suffers misery; and yielding to wrath and cupidity, meets with calamiti es of various kinds.[9] In his dreams he acquires great wealth and feels highly gratified: accomplishes meritorious acts, and sees (and hears, &c.,) as he does in his wakeful hours.[10] Wonderful it is to note that *jiva*, which has to lie within the uterus and amid much internal heat, and which has to pass a period of full ten months in that place, is not digested and reduced to destruction like food within the stomach.[11] Men overwhelmed by the qualities of Rajas and Tamas never succeed in beholding within the gross body the Jiva-soul which is a portion of the Supreme Soul of transcendent effulgence and which lies within the heart of every creature.[12] They who betake themselves to the science of Yoga for the purpose of obtaining (a knowledge) of that Soul succeed in transcending the

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Pradhána or the Universal cause; hence, the puissance that Yoga brings about. Such Yogins have their subtile forms under complete control under all conditions and at all times. They can enter at will into other forms. 'Satwátma' is 'linga-dehah'.—T

* 'Satatam' qualifies 'anwitah'. 'Nityam' qualifies 'charishnuh.' 'Sadànityah' is explained by the Commentator as in reality terminable, though the words *always* &c., have been used. The plain meaning of the Verse is that Yogins, in their linga body, rove everywhere, not excluding the most blissful regions in heaven itself.—T.

† The meaning is this: like Yogins, ordinary men even have the 'linga-çariram'. In dreams, the gross body is inactive. Only the subtile body acts and feels. The Burdwan translator misunderstands this Verse completely.—T.

inanimate and gross body, the imperceptible *lingā* body, and the *kārana* body that is not destroyed on the occasion of even the universal destruction.*[13] Amongst the duties that have been laid down for the different modes of life including the fourth mode (or Sanyāsa), these to which I have adverted, which have *yoga* for their foremost, and which imply a cessation of every operation of the Mind and the Understanding, have been laid down by Cāndilya (in the Chāndogya Upanishad).†[14] Having comprehended the seven subtile entities (*viz.*, the senses, the objects of the mind, Mind, Understanding, Mahat, Unmanifest or Prakriti, and Purusha), having comprehended also the Supreme cause of the universe with the six attributes (*viz.*, omniscience, contentment, unlimited comprehension, independence, eternal wakefulness, and omnipotence), and lastly having understood that the universe is only a modification of Avidyā endued with the three qualities, one succeeds in beholding, (guided by the scriptures), high Brahma.‡—' "[15]

SECTION CCLIV.

" 'Vyāsa said,—There is a wonderful tree, called Desire, in the heart of man. It is born of the seed called Error. Wrath and Pride constitute its large trunk. The wish for

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* 'Atikrāmanti' is understood at the end of the Verse. 'Vajropamāni' is explained by the Commentator as 'so undying that they are not destroyed at even the universal destruction ; hence, of course, the kārana bodies'. The kārana bodies are the potentialities, existing in the tanmātrā of the elemental substances, of forming diverse kinds of linga bodies in consequence of the acts of *Jiva* in previous periods of existence.—T.

† 'Etat' is 'maduktam vākyam' ; 'yogam' implies 'yogapradhānam'. 'Samādhau samam' has reference to 'yogam'. What the speaker wishes to say in this verse is that 'dhyāna' is not laid down for Sanyāsins alone but it is laid down for all others as well.—T.

‡ 'Pradhānam' is Avidyā or Ignorance. 'Viniyoga' is 'Viparināma'. The particle *anu* is always interpreted as 'following' the scriptures or some special branch of knowledge that treats of the subject spoken of.—T.

action is the basin around its foot (for holding the water that is to nourish it).[1] Ignorance is the root of that tree, and heedlessness is the water that gives it sustenance. Envy constitutes its leaves. The evil acts of past lives supply it with vigor.[2] Loss of judgment and anxiety are its twigs; grief forms its large branches; and fear is its sprout. Thirst (after diverse objects) that is (apparently) agreeable forms the creepers that twine round it on every side.[3] Cupidinous men, bound in chains of iron, sitting around that fruit-yielding tree, pay their adorations to it, in expectation of obtaining its fruit.*[4] He who, subduing those chains, cutteth down that tree and seeks to cast off both sorrow and joy, succeeds in attaining to the end of both.†[5] That foolish man who nourishes this tree by indulgence in the objects of the senses is destroyed by those very objects in which he indulges after the manner of a poisonous pill destroying the patient to whom it is administered.‡[6] A dexterous person, however, by the aid of Yoga, forcibly teareth up and cutteth with the sword of *samādhi*, the far-reaching root of this tree.§[7] One who knows that the end of all acts undertaken from only the desire of fruit is rebirth or chains that bind, succeeds in transcending all sorrow.[8] The body is said to be a city. The understanding is said to be its mistress. The mind dwelling within the body is the minister of that mistress whose chief function is to decide.[9] The senses are the citizens that are employed by the mind (upon the service of the mistress). For cherish-

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* The correct reading is 'āyasaih' meaning 'made of iron', and *not* 'āyāsaih'. K. P. Singha adheres to the incorrect reading. The chains of iron here are either the diverse longings cherished by worldly men, or, perhaps, the bodies with which men are invested.—T.

† The dual genetive 'duhkhayoh' is used because worldly 'sukha' also is regarded as 'duhkha'. 'Tyajamānah' is equivalent to 'tyaktum ichchan'. It is an instance of 'hetau çānach'.—T.

‡ 'Yena' is explained as 'Stryādinā hetunā'. 'Sah' is Stryādih' 'Samrohati' is 'Varddhayati'. 'Tam' is 'Varddhakam'.—T.

§ 'Uddhriyate' is literally 'tears up'. The use of the word 'asinā' suggests also 'cutting'. The root of the tree, of course, is 'Avidyā' or Ignorance.—T.

ing those citizens the mind displays a strong inclination for acts of diverse kinds. In the matter of those acts, two great faults are observable, *viz.*, Tamas and Rajas.*[10] Upon the fruits of those acts rest those citizens along with the chiefs of the city (*viz.*, Mind, Understanding, and Consciousness).† The two faults (already spoken of) live upon the fruits of those acts that are accomplished by forbidden means.[11] This being the case, the understanding, which of itself is unconquerable (by either Rajas or Tamas), descends to a state of equality with the mind (by becoming as much tainted as the mind is that serves it). Then again the senses, agitated by the stained mind, lose their own stability.[12] Those objects again for whose acquisition the understanding strives (regarding them to be beneficial) become productive of grief and ultimately meet with destruction. Those objects, after destruction, are recollected by the mind, and accordingly they afflict the mind even after they are lost.[13] The understanding is afflicted at the same time, for the mind is said to be different from the understanding only when the mind is considered in respect of its chief function of receiving impressions about whose certainty it is no judge. In reality, however, the mind is identical with the under-

* K. P. Singha wrongly translates the first line. The Burdwan translator quotes the gloss without understanding it. The first half of the first line, literally rendered, is 'the senses are the mind-citizens', meaning, as the Commentator rightly explains, that they are citizens under the lead of the mind. 'Tadartham' means 'for the sake of the senses,' *i. e.*, 'for cherishing them'. 'Parākritih' is 'mahati kriyā pravrittih' 'Tadartham' is 'kriyāphalam', i. e., happiness or misery. The meaning, in brief, is this : the body is a city. The understanding is its mistress. The mind is her principal servitor. The senses are the citizens under the lead of the mind. In order to cherish the senses the mind engages in acts productive of visible and invisible fruits, *i. e.*, sacrifices and gifts, and the acquisition of houses and gardens, &c. Those acts are liable to two faults, *viz.*, Rajas and Tamas. The senses (both in this life and the succeeding ones) depend upon the fruits (happiness or misery) of those acts.—T.

† The meaning is this : the senses, the mind, the understanding, &c. are all due to acts. These, therefore, are said to rest upon acts and draw their sustenance therefrom.—T.

standing.* The Rajas (productive of only sorrow and evil of every kind) that is in the understanding then overwhelms the Soul itself that lies over that Rajas-stained understanding like an image upon a mirror.†[14] It is the mind that first unites in friendship with Rājas. Having united itself, it seizes the soul, the understanding, and the senses (like a false minister seizing the king and the citizens after having conspired with a foe) and makes them over to Rajas (with which it has united itself).—' "[15]

SECTION CLV.

"Bhishma said,—'Do thou, O son, O sinless one, listen once more, with feelings of great pride, to the words that fell from the lips of the Island-born *Rishi* on the subject of the enumeration of the entities.[1] Like unto a blazing fire (for having transcended all ignorance), the great *Rishi* said these words unto his son who resembled a fire wrapped in smoke.‡ Instructed by what he said, I also, O son, shall again expound to thee that certain knowledge (which dispels ignorance).[2] The properties possessed by earth are immobility, weight, hardness, productiveness, scent, density, capacity to absorb scents of all kinds, cohesion, habitableness (in respect of vegetables and animals), and that attribute of the mind which is called patience or the capacity to bear.[3] The properties of water are coolness, taste, moisture, liquidity, softness, agreeableness, tongue, fluidity, capacity to be congealed, and power to melt many earthy products.$[4]

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* I expand the first line of 14 for giving the meaning clearly.—T.

† The sense is that the understanding being stained or afflicted, the Soul also becomes stained or afflicted. 'Enam' is 'ātmānam'. Vidhritam' is 'placed like an image upon a mirror.'—T.

‡ Because the son had not yet obtained the light of full knowledge.—T.

$ It is curious to note how carelessly this Verse is rendered in the Burdwan version. In the Bengal texts there is a misprint, *viz.*, 'tathā' for 'rasah'. The Burdwan translator does not notice it, but gives just eight qualities instead of ten. Capacity to be consealed is to be inferred from *cha*. K. P. Singha is correct.—T.

The properties of fire are irresistible energy, inflammability, heat, capacity to soften, light, sorrow, disease, speed, fury, and invariably upward motion.[5] The properties of the wind are touch that is neither hot nor cool, capacity to assist the organs of speech, independence (in respect of motion), strength, celerity, power to assist all kinds of emission or discharge, power to raise other objects, breaths inhaled and exhaled, life (as the attribute of Chit), and birth (including death).[6] The properties of space are sound, extension, capacity of being enclosed, absence of refuge for resting upon absence of all necessity for such refuge, status of being unmanifest, capacity for modification, incapacity for producing resistance, material cause for producing the sense of hearing, and the unoccupied portions of the human body.[7] These are the fifty properties, as declared, that constitute, the essences of the five elementary entities.*[8] Patience, reasoning or disputation, remembrance, forgetfulness or error, imagination, endurance, propensity towards good, propensity towards evil, and restlessness,—these are the properties of the mind.[9] Destruction of both good and evil thoughts (*i. e.*, dreamless slumber), perseverance, concentration, decision, and ascertainment of all things resting upon direct evidence, constitute the five properties of the understanding.'[10]

"Yudhishthira said,—'How can the understanding be said to have five properties? How again, can the five senses be spoken of as properties (of the five elementary entities)? Expound to me, O grandsire, all this that seems to be very abstruse!'[11]

"Bhishma said,—'The understanding is said to possess altogether sixty properties, for the understanding includes

* The *Rishis*, it is evident, regarded an entity not as an unknown substance to which certain known properties inhered, but as the sum total of those properties themselves. So far as the human mind is concerned, there is no warrant for the proposition that matter is an unknown substance to which extension and divisibility, &c., inhere; on the other hand, matter, as it appears to us, is only extension, divisibility, &c., existing in a combined state.—T.

the five elements.* All those properties exist in a state of union with the Soul. The Vedas declare, O son, that the elements, their (fifty) properties, (together with the mind and the understanding and their nine and five properties) are all created by Him who is above all deterioration. These (one and seventy) entities, therefore, are not eternal (like the Soul).[12] The theories contradicting the Revelation that have in the previous Verses, O son, been placed before thee (about the origin of the Universe and its other incidents), are all defective in the eye of reason. Carefully attending, however, in this world to all that I have said unto thee about the Supreme *Brahma*, do thou, after attaining to the puissance that the knowledge of *Brahma* offers, seek to win tranquillity of heart.' "†[13]

SECTION CCLVI.

"Yudhishthira said,—'These lords of Earth that lie on the Earth's surface amid their respective hosts, these princes endued with great might, are now reft of animation.[1] Every one of these mighty monarchs was possessed of strength equal to that of ten thousand elephants. Alas! these have all been slain by men possessed of equal prowess and might![2] I do not behold any one else (in the world) that could slay

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* The elements are five in number. Their properties number fifty. The five especial properties of the understanding should be added to those five and fifty. The total, therefore, of the properties of the understanding comes up to sixty.—T.

† This is a difficult Verse. 'Anāgatam' is 'āgama-viruddham'. The grammatical construction, as explained by the Commentator, is this: 'tat (tasmin or purvaçlokokte vishaye yat) anāgatam tava uktam tat chintākulam. (Twam tu) samprati iha (loke) tat (maduktam) bhutārtha-tattwam sarvam avāpya bhuta-prabhavāt çāntabuddhi bhava.' Bhutārthah is *Brahma*, and 'bhutaprabhāvāt' is 'Brahmaiçwaryyāt'. (This is an instance of the ablative with 'lyap' understood). What Bhishma wishes Yudhishthira to do is not so much to attend to the various theories about the origin of the universe but to carefully attend to the method of attaining to *Brahma*. To be of tranquil heart, of course, implies the possession of a 'nirvrittikā buddhi'.—T.

any of these men in battle.* All of them were endued with great prowess, great energy, and great strength.[3] Possessed also of great wisdom, they are now lying on the bare ground, deprived of life. With respect to all these men that are deprived of life, the word that is used is that they are *dead.*[4] Of terrible prowess, all these kings are said to be dead. On this subject a doubt has arisen in my mind. Whence is animation and whence is death?[5] Who is it that dies? (Is it the gross body, the subtile body, or the Soul, that dies?) Whence is death? For what reason also doth death take away (living creatures)? O grandsire, tell me this, O thou that resemblest a celestial![6]

"Bhishma said,—'In days of old, in the Krita age, O son, there was a king of the name of Anukampaka. His cars and elephants and horse and men having been reduced in number, he has brought under the sway of his foes in battle.[7] His son, named Hari, who resembled Nārāyana himself in strength, was in that battle slain by his foes along with all his followers and troops.[8] Afflicted with grief on account of the death of his son, and himself bought under the sway of foes, the king devoted himself thence to a life of tranquillity. One day, while wandering without a purpose he met the sage Nārada on the Earth.[9] The monarch told Nārada all that had happened, *viz.*, the death of his son in battle and his own capture by his enemies.[10] Having heard his words, Nārada, possessed of wealth of penances, then recited to him the following narrative for dispelling his grief on account of the death of his son.[11]

"'Nārada said,—Listen now, O monarch, to the following narrative of rather lengthy details as these had occurred. I myself heard it formerly, O king![12] Endued with great energy, the Grandsire, at the time of the creation of the universe, created a large number of living beings. These

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* *I. e.*, they could be slain by only their equals who were engaged with them, meaning that all those warriors were very superior men. They could not possibly be slain by others than those with whom they fought.—T.

multiplied greatly, and none of them met with death.[13] There was no part of the universe that was not overcrowded with living creatures, O thou of unfading glory! Indeed, O king, the three worlds seemed to swell with living beings, and became as it were breathless.[14] Then, O monarch, the thought arose in the Grandsire's mind as to how he should destroy that overgrown population. Reflecting on the subject, the Self-born, however, could not decide what the means should be by which the destruction of life was to be brought about.[15] Thereupon, O king, Brahman gave way to wrath, and in consequence of his wrath a fire issued out of his body. With that fire born of his wrath, the Grandsire burnt all the quarters of the universe, O monarch.[16] Indeed, that conflagration born of the Divine lord's anger, O king, burnt heaven and Earth and the firmament and the whole universe with all its mobile and immobile beings.[17] Truly, when the Grandsire thus gave way to wrath, all mobile and immobile beings began to be consumed by the irresistible energy of that passion.[18] Then the divine and auspicious Sthānu, that slayer of hostile heroes, that lord of the Vedas and the scriptures, filled with compassion, sought to gratify Brahman.[19] When Sthānu came to Brahman from motives of benevolence, the great God, burning with energy, addressed him, saying,[20]—Thou deservest boons at my hands! What desire of thine shall I accomplish? I shall do thee good by accomplishing whatever is in thy breast!—,"[21]

SECTION CCLVII.

"'Sthānu said,—Know, O lord, that my solicitations to thee are in behalf of the created beings of the universe! These beings have been created by thee. Do not be angry with them, O Grandsire![1] By the fire born of thy energy, O illustrious one, all the created beings are being consumed! Beholding them placed in such a plight, I am penetrated with compassion. Do not be angry with them, O lord of the universe![2]—

"'The lord of all created beings said,—I am not angry, nor is it my wish that all the created beings should cease to exist. It is only for lightening the burthen of the Earth that destruction is desireable.[3] The goddess Earth, afflicted with the weight of creatures, solicited me, O Mahādeva, for destroying them, especially as she seemed to sink under their burthen into the water.[4] When after exercising my intelligence for even a long while I could not hit upon the means by which to accomplish the destruction of this overgrown population, it was then that wrath took possession of my breast!—[5]

"'Sthānu said,—Do not give way to wrath, O lord of the deities, with respect to this matter about the destruction of living creatures! Be gratified! Let not these mobile and immobile beings be destroyed![6] All tanks, all kinds of grass and herbs, all immobile beings, and all mobile creatures also of the four varieties,[7] are being consumed. The whole universe is about to be denuded of beings. Be gratified, O divine lord! O thou of righteous heart, even this is the boon that I solicit at thy hands![8] If destroyed, these creatures would not come back! Therefore, let this energy of thine be neutralised by thy own energy![9] Actuated by compassion for all created beings, find some means so that, O Grandsire, these living creatures may not burn![10] Oh, let not these living creatures perish with even their descendants thus destroyed! Thou hast appointed me as the presider over the Consciousness of all living creatures, O Lord of all the lords of the universe![11] All this mobile and immobile universe of life, O lord of the universe, hath sprung from thee! Pacifying thee, O god of gods, I beg of thee that living creatures may repeatedly come back into the world, undergoing repeated deaths![12]—

"'Nārada continued,—Hearing these words of Sthānu, the divine Brahman of restrained speech and mind himself suppressed that energy of his within his own heart.[13] Suppressing that fire that had been devastating the universe, the illustrious Brahman, adored of all, and possessed of illimitable puissance, then arranged for both birth and death

in respect of all living creatures.[14] After the Self-born had withdrawn and suppressed that fire, there came out, from all the outlets of his body, a lady[15] attired in robes of black and red, with black eyes, black palms, wearing a pair of excellent ear-rings, and adorned with celestial ornaments.[16] Having sprung from Brahman's body, the lady took her station on his right. The two foremost of deities thereupon looked at her.[17] Then, O king, the puissant Self-born, the original Cause of all the worlds, saluted her and said,—O Death, slay these creatures of the universe![18] Filled with anger and resolved to bring about the destruction of created beings, I have called thee![*] Do thou, therefore, commence to destroy all creatures foolish or learned![19] O lady, slay all created beings without making exception in anybody's favour. At my command thou wilt win great prosperity![20]—Thus addressed, the goddess Death, adorned with a garland of lotuses, began to reflect sorrowfully and shed copious tears.[21] Without allowing her tears, however, to fall down, she held them, O king, in her joined hands. She then beseeched the Self-born, impelled by the desire of doing good to mankind.' "[22]

SECTION CCLVIII.

" 'Nārada said,—The large-eyed lady, controling her grief by an effort of her own, addressed the Grandsire, with joined hands and bending in an attitude of humility like a creeper.[1] And she said,—How, O foremost of speakers, shall a lady like me that has sprung from thee proceed to accomplish such a terrible feat,—a feat, that is, which is sure to inspire all living creatures with dread?[2] I fear to do aught that is iniquitous! Do thou appoint such work for me as is righteous! Thou seest that I am frightened. Oh, cast a compassionate glance upon me![3] I shall not be able to cut off living creatures,—infants, youths,

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* In the case of gods and *Rishis*, thinking and summoning are the same.—T.

and aged ones,—who have done me no injury! O lord of all creatures, I bow to thee, be gratified with me![4] I shall not be able to cut off dear sons and loved friends and brothers and mothers and fathers! If these die (through my act), their surviving relatives will surely curse me. I am filled with fear at the prospect of this![5]* The tears of the sorrow-stricken survivors will burn me for eternity. I am very much afraid of them (whose relatives I shall have to cut off). I seek thy protection![6] All sinful creatures (slain by me) will have to sink into the infernal regions. I seek to gratify thee, O boon-giving god! Extend to me thy grace, O puissant lord![7] I seek the gratification of this wish, O Grandsire, of all the worlds. O foremost of all the gods, I seek, through thy grace, even this object, *viz.*, permission to undergo severe austerities![8]—

"'The Grandsire said,—O Death, thou hast been intended by me for the destruction of all creatures! Go, and set thyself to the task of slaying all! Do not reflect (upon the propriety or otherwise of this act)![9] This must certainly be. It cannot be otherwise. O sinless one, O lady of faultless limbs, do thou accomplish the behest I have uttered![10]—Thus addressed, O thou of mighty arms, the lady called Death, O conqueror of hostile cities, spoke not a word, but humbly stood there with her eyes upturned towards the puissant Lord of all creatures.[11] Brahman addressed her repeatedly, but the lady seemed to be herself deprived of life. Beholding her thus, the god of gods, that lord of lords, became silent.[12] Indeed, the Self-born, by an effort of his will, became gratified. Smiling, the lord of all the worlds then cast his eyes on the universe.[13] It has been heard by us that when that unconquered and illustrious lord subdued his wrath, the lady (called Death) went away from his side.[14] Leaving Brahman's side without having promised to accomplish the destruction of living creatures, Death quickly proceeded, O king, to the sacred spot known by the

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* The Commentator explains that the accusatives in the first line of Verse 5 are governed by 'hareyam' in the previous Verse.—T.

name of Dhenuka.[15] There the goddess practised the severest austerities for five and ten billions of years, all the while standing upon one foot.[16]* After she had practised such exceedingly severe austerities in that place, Brahman of great energy once more said unto her,[17]—Do thou accomplish my behest, O Death!—Disregarding this command, the lady once more practised penances standing upon one foot for twenty billions of years, O giver of honors! And once more O son, she led a life in the woods with the deer for another long period consisting of ten thousand billions of years.†[18-19] And once more, O foremost of men, she passed twice ten thousand years, living upon air only as her sustenance. Once again, O monarch, she observed the excellent vow of silence[20] for eight thousand years, passing the whole time in water. Then that maiden, O best of kings, went to the river Kauçiki.[21] There she began to pass her days in the observance of another vow, living the while upon only water and air. After this, O monarch, the blessed maiden proceeded to the Ganges and thence to the mountains of Meru.[22] Moved by the desire of doing good to all living creatures, she stood perfectly motionless there like a piece of wood. Proceeding thence to the summit of Himavat where the deities had performed their great sacrifice,[23] she stood there for another hundred billions of years, supporting her weight upon only the toes of her feet, with the object of gratifying the Grandsire with such an act of austerity.[24] Wending thither, the Creator and Destroyer of the universe again addressed her, saying,—Upon what art thou engaged, O daughter? Accomplish those words of mine![25]—Addressing the divine Grandsire, the maiden once more said,—I am unable to cut off living creatures, O god! I seek to gratify thee (so that I may be excused this behest)![26]—Frightened at the prospect of iniquity as she then was and employed in beseeching

* A Padmaka consists of ten digits, *i. e.*, a thousand millions or a billion according to the French method of calculation.—T.

† To lead a life in the woods with the deer and after the manner of the deer confers great merit. *Vide* the story of Yayáti's daughter Mádhavi in the Udyoga Parvan *ante*.—T.

the Grandsire for being excused obedience to his command, the Grandsire silenced her, and once more addressed her, saying,[27]—No iniquity shall be thine, O Death! Do thou, O auspicious maiden, set thyself to the task of destroying living creatures! That which I have uttered, O amiable girl, cannot certainly be falsified![28] Eternal righteousness shall now take refuge in thee! Myself and all the deities shall always be employed in seeking thy good![29] This other wish that is in thy heart I grant thee! Living creatures shall be afflicted by disease, and (dying) shall not cast the blame on thee![30] Thou shalt become a male in all male beings, a female in all female beings, and a eunuch in all those that are of the third sex.[31]*—Thus addressed by Brahman, O king, the maiden at last said, with joined hands unto that high-souled and undeteriorating lord of all the deities, these words:—I am unable to obey thy command![32]—The great God, without relenting, again said unto her,—O Death, do thou kill men![33] I shall so ordain that thou shalt not incur any iniquity by doing this, O auspicious lady! Those tear-drops that I see have fallen from thy eyes, and that thou still holdest in thy joined hands, shall take the form of terrible diseases and even they shall destroy men when their hours come![34] When the end comes of living creatures, thou shalt despatch Desire and Wrath together against them. Immeasurable merit shall be thine. Thou shalt not incur iniquity, being thyself perfectly equal in thy behaviour![†][35] By doing this thou wilt only observe righteousness instead of sinking thyself into iniquity. Do thou, therefore, set thy heart upon the task at hand, and addressing Desire and Wrath begin to slay all living creatures![36]—Thus addressed, that lady, called by the name of Death, became afraid of Brahman's curse and answered him, saying,—Yes!—From

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* The Commentator explains that this means that Death would attain to the status of all-pervading *Brahma*. Even this is the boon that the Self-born grants her for protecting her against iniquity and allaying her fears.—T.

† *I. e.*, being freed from wrath and aversion.—T.

that time she began to despatch Desire and Wrath at the last hours of living creatures and through their agency to put a stop to their life-breaths.[37] Those tears that Death had shed are the diseases by which the bodies of men become afflicted. At the destruction, therefore, of living creatures, one should not, understanding with the aid of the intelligence (to what cause such destruction is due), give way to grief.[38] As the senses of all creatures disappear when the latter become plunged into dreamless sleep and return once more when they awake, after the same manner all human beings, upon the dissolution of their bodies, have to go into the other world and return thence to this, O lion among kings![39] The element called wind, that is endued with terrible energy and mighty prowess and deafening roars, operates as the life in all living creatures. That wind, when the bodies of living creatures are destroyed, escaping from the old becomes engaged in diverse functions in diverse new bodies. For this reason the wind is called the lord of the senses and is distinguished above the other elements constituting the gross body.[40] The gods, without exception, (when their merits cease), have to take birth as mortal creatures on Earth. Similarly, all mortal creatures also, (when they acquire sufficient merit), succeed in attaining to the status of gods. Therefore, O lion among kings, do not grieve for thy son. Thy son has attained to heaven and is enjoying great happiness there![41]—It was thus, O monarch, that Death was created by the Self-born and it is in this way that she cuts off duly all living creatures when their hours come. The tears she had shed became diseases, which, when their last hours come, snatch away all beings endued with life.' "[42]

SECTION CCLIX.

"Yudhishthira said,—'All men that inhabit this Earth are filled with doubts in respect of the nature of righteousness. Who is this that is called Righteousness? Whence also does Righteousness come? Tell me this, O Grandsire![1] Is Righteousness for service in this world or is it for service

in the next world? Or, is it for service both here and hereafter? Tell me this, O grandsire!'[2]

"Bhishma said,—'The practices of the good, the *Smritis*, and the Vedas, are the three indications (sources) of righteousness. Besides these, the learned have declared that the purpose (for which an act is accomplished) is the fourth indication of righteousness.*[3] The *Rishis* of old have declared what acts are righteous and also classified them as superior or inferior in point of merit. The rules of righteousness have been laid down for the conduct of the affairs of the world.[4] In both the worlds, that is, here and hereafter, righteousness produces happiness as its fruit. A sinful person, unable to acquire merit by subtile ways, becomes stained with sin only.[5] Some are of opinion that sinful persons can never be cleansed of their sins. In seasons of distress, a person by even speaking an untruth acquires the merit of speaking the truth, even as a person who accomplishes an unrighteous act acquires by that very means the merit of having done a righteous act. Conduct is the refuge of righteousness. Thou shouldst know what righteousness is, aided by conduct.†[6] (It is the nature of man that he neither sees nor proclaims his own faults but notices and proclaims those of others.) The very thief, stealing what belongs to others, spends the produce of his theft in acts of apparent virtue.

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* Vaçishtha's work commences with the query—What is dharmah? The first answer is 'Anything consistent with the Crutis and the Smritis. Then comes 'Cishtăchàrah' or the conduct of those called çishta or good.—T.

† However casuists may argue and moralists pretend, a lie like that of Sir Henry Lee for saving his prince from the hands of Cromwell (vide *Woodstock*), or like that of the goldsmith's son, even when he was dying, for saving the prince Chevalier from the hands of his would-be captors, is excusable in the estimation of many and even meritorious according to some. The world again is agreed that if an adulterer be called into the witness box, perjury would be a venal offence compared with the meanness of betraying the honor of a confiding woman. Hence, the exclusion of such a witness (according to almost every system of law) in trials for adultery. The *Rishis* wrote for men and not angels. The conduct referred to is that of the good and pious.—T.

During a time of anarchy, the thief takes great pleasure in appropriating what belongs to others.[7] When others, however, rob him of what he has acquired by robbery, he then wishes forthwith for a king (for invoking punishment on the head of the offenders). At even such a time, when his indignation for offended rights of property is at its highest, he secretly covets the wealth of those that are contented with their own.[8] Fearlessly and without a doubt in his mind (when he is himself the victim of a robbery) he repairs to the king's palace, with a mind cleansed of every sin. Within even his own heart he does not see the stain of any evil act.*[9] To speak the truth is meritorious. There is nothing higher than truth. Everything is upheld by truth, and everything rests upon truth.[10] Even the sinful and ferocious, swearing to keep the truth amongst themselves, dismiss all grounds of quarrel and uniting with one another set themselves to their (sinful) tasks, depending upon truth. If they behaved falsely towards one another, they would then be destroyed without doubt.[11] One should not take what belongs to others. That is an eternal obligation. Powerful men regard it as one that has been introduced by the weak.[12] When, however, the destiny of these men becomes adverse, this injunction then meets with their approval. Then again they that surpass others in strength or prowess do not necessarily become happy.†[13] Therefore, do not ever set thy heart on any act that is wrong. One behaving in this way hath no fear of dishonest men or thieves or the king. Not having done any injury to any one, such a man lives fearlessly and with a pure heart.[14] A thief fears every body, like a deer driven from the woods into the midst of an inhabited village. He thinks other people to be as sinful as himself.[15]

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* In explaining Verse 7, the Commentator uses the words that I have enclosed within paranthesis. According to him, Verse 9 hath reference to the robbed thief while he goes to the king for invoking justice.—T.

† This is another reason why one should not give away to intoxication of might and should not set at naught the eternal injunction against taking what belongs to another. K. P. Singha incorrectly translates this line.—T.

One that is of pure heart is always filled with cheerfulness and hath no fear from any direction. Such a person never sees his own misconduct in others.[16]* Persons engaged in doing good to all creatures have said that the practice of charity is another high duty. They that are possessed of wealth think that this duty has been laid down by those that are indigent.[17] When, however, those wealthy men meet with poverty in consequence of some turn of fortune, the practice of charity then recommends itself to them. Men that are exceedingly wealthy do not necessarily meet with happiness.†[18] Knowing how painful it is to himself, a person should never do that to others which he dislikes when done to him by others.‡[19] What can one who becomes the lover of another man's wife say to another man (guilty of the same transgression)? It is seen, however, that even such a one, when he sees his lady with another lover, becomes unable to forgive the act.§[20] How can one who wishes to himself draw breath think of preventing another by a murderous act from doing the same? Whatever wishes one entertains with respect to one's own self, one should certainly cherish with respect to another.[21] With the surplus wealth one may happen to own one should relieve the wants of the indigent. It is for this reason that the Creator ordained the practice of increasing one's wealth (by trade or laying it out at interest).¶[22] One should walk along that path by pro-

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* Implying that such a man is always alive to his own faults. He never thinks that others are guilty of an offence which he, in a moment of temptation, may have committed.—T.

† K. P. Singha mistranslates this line.—T.

‡ The construction is not at all difficult; yet both the Vernacular translators have misunderstood it, the Burdwan version being thoroughly unintelligible. This is only another form of the well known saying —'Do to others as you would that they should do to you.'—T.

§ The Burdwan translator gives an incorrect version of the second line: 'yad' is equivalent to 'yadi': 'anyasya' stands for 'anyam'. The genetive inflection is used for the accusative. 'Tatah' stands for 'tasmin', implying 'aupapatye vishaye'. 'Kuryat' is 'driggochari-kuryat'.—T.

¶ The surplus should not be coveted for its own sake but for such use.—T.

ceeding along which one may hope to meet with the deities; or, at such times when wealth is gained, adherence to the duties of sacrifice and gift is laudable.[23]* The sages have said that the accomplishment of objects by means of agreeable (pacific) means is righteousness. See, O Yudhishthira, that even this is the criterion that has been kept in view in declaring the indications of righteousness and iniquity.†[24] In days of old the Creator ordained righteousness endowing it with the power of holding the world together. The conduct of the good, that is fraught with excellence, is subjected to (numerous) restraints for acquiring righteousness which depends upon many delicate considerations.[25] The indications of righteousness have now been recounted to thee, O foremost one of Kuru's race! Do not, therefore, at any time set thy understanding upon any act that is wrong.'"[26]

SECTION CCLX.

"Yudhishthira said,—'Thou sayest that righteousness or duty depends upon delicate considerations, that it is indicated by the conduct of those that are called good, that it is fraught with restraints (from numerous acts), and that its indications are also contained in the Vedas. It seems to me, however, that I have a certain inward light in consequence of which I can discriminate between right and wrong by inferences.‡[1] Numerous questions that I had intended to ask thee have all been answered by thee. There is one question, however, that I shall presently ask. It is not prompted, O king, by desire of empty disputation.[2] All these embodied creatures, it seems, take birth, exist, and leave their bodies, of their own nature. Duty and its reverse, therefore, cannot be ascertained, O Bhārata, by study of the scriptures

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* The second line is incorrectly rendered by K. P. Singha.—T.

† 'Priyābhyupagatam' is 'priyena prāptam' and not 'hingsayā'.—T.

‡ I am not sure that I have understood the original correctly. Nilakantha says that the sense intended to be conveyed is that Yudhishthira finds fault with Bhishma's previous discourse on the indications of righteousness.—T.

alone.*[3] The duties of a person who is well off are of one kind. Those of a person who has fallen into distress are of another kind. How can duty respecting seasons of distress be ascertained by reading the scriptures alone?†[4] The acts of the good, thou hast said, constitute righteousness (or duty). The good, however, are to be ascertained by their acts. The definition, therefore, has for its foundation, a begging of the question, with the result that what is meant by conduct of the good remains unsettled.[5] It is seen that some ordinary person commits unrighteousness while apparently achieving righteousness. Some extraordinary person again may be seen who achieves righteousness by committing acts that are apparently unrighteous.‡[6] Then, again, the proof (of what I say) has been furnished by even those that are well conversant with the scriptures themselves, for it has been heard by us that the ordinances of the Vedas disappear gradually in every successive age.[7] The duties in the Krita age are of one kind. Those in the Treta are of

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* The argument, as explained by the Commentator is this: Bhishma has said that righteousness and its reverse arise from one's acts producing happiness or misery to others, and that they both affect one's future life in respect of the happiness and misery enjoyed or endured therein. But living creatures says Yudhishthira, are seen to take their births, exist, and die, of their own nature. Nature, therefore, seems to be the efficient cause of birth, existence, and death, and not the declarations in the Crutis, consistent though those declarations be with considerations of felicity or the reverse. The study of the Vedas, therefore, cannot alone lead to a knowledge of righteousness and its reverse.—T.

† Distress may be of infinite variety. Derrogation also from duty may, therefore, be of infinite variety. It is impossible to note these derrogations (justifiable in view of the degree of distress felt) in any code of morals however comprehensive.—T.

‡ The Commentator cites the example of Cudras listening to forbidden scriptures in expectation of merit. They commit sin by such acts. Then again high Brâhmanas like Agastya, by cursing the denizens of the Dandaka forest, achieved great merit. In persons universally called ordinary or even low, indications are observable of good behaviour, and in those acknowledged to be good and respectable, acts may be noticed that are not good. That, therefore, which is called the conduct of the good is extremely unascertainable.—T.

another kind, and those in the Dwāpara are again different. The duties in the Kali age, again, are entirely of another kind. It seems, therefore, that duties have been laid down for the respective ages according to the powers of human beings in the respective ages.[8] When, therefore, all the declarations in the Vedas do not apply equally to all the ages, the saying that the declarations of the Vedas are true is only a popular form of speech indulged in for popular satisfaction. From the *Çrutis* have originated the *Smritis* whose scope again is very wide.[9] If the Vedas be authority for everything, then authority would attach to the *Smritis* also for the latter are based on the former. When, however, the Crutis and the *Smritis* contradict each other, how can either be authoritative?[10] Then again it is seen that when some wicked persons of great might cause certain portions of certain courses of righteous acts to be stopped, these are destroyed for ever.*[11] Whether we know it or not know it, whether we are able to ascertain it or not to ascertain it, the course of duty is finer than the edge of a razor and grosser than even a mountain.[12] Righteousness (in the form of sacrifices and other religious acts) at first appears in the form of the romantic edifices of vapour seen in the distant sky. When, however, it is examined by the learned, it disappears and becomes invisible.†[13] Like the small ponds at which cattle drink or the shallow aqueducts along culti-

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* The commentator cites the instance of the stoppage of the Horse-sacrifice in consequence of the interference of Indra with Janamejaya while the latter was bent upon celebrating one for the acquisition of merit.—T.

† The vapoury edifices and forms seen in the distant sky are called 'Gandharva-nagara' from the popular belief that they are cities or towns inhabited by the Gandharvas, a class of beings superior to men. These appear to the view only to disappear very soon. What the speaker wishes to say is that sacrifices and religious acts at first appear romantic and delightful in consequence of the fruits they hold forth, *viz.*, heaven and felicity. But when they are examined by the light of philosophy, they disappear or shrink into nothingness, for as acts, they are transitory and their consequences too are of the same character.—T.

vated fields, that dry up very soon, the eternal practices inculcated in the Smritis, falling into discontinuance, at last disappear totally (in the Kali age).[14] Amongst men that are not good some are seen to become hypocrites (in respect of the acquisition of righteousness) by suffering themselves to be urged by desire. Some become so, urged by the wishes of others. Others, numbering many, tread in the same path, influenced by diverse other motives of a similar character.[15]* It cannot be denied that such acts, (though accomplished by persons under the influence of evil passions) are righteous. Fools, again, say that righteousness is an empty sound among those called good. They ridicule such persons and regard them as men destitute of reason.[16] Many great men, again, turning back (from the duties of their own order) betake themselves to the duties of the kingly order. No such conduct, therefore, is to be seen (as observed by any man), which is fraught with universal benevolence.†[17] By a certain course of conduct one becomes really meritorious. That very course of conduct obstructs another in the acquisition of merit. Another, by practising at his pleasure that conduct, it is seen, remains unchanged.‡[18] Thus that conduct by which one becomes meritorious impedes another in the acquisition of merit. One may thus see that all courses of conduct are seen to lose singleness of purpose and character.[19] It seems, therefore, that only that which

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* The object of this Verse is to shew that it is extremely difficult to ascertain who the good are whose conduct should be taken as the standard of righteousness.—T.

† The Commentator cites the instance of Drona and others of tha class. These men must be regarded as Mahājanas and Sàdhus, but how can their conduct be regarded as righteous? What Yudhishthira means to say is that the standards of righteousness or that by which a good man may be known, is difficult of ascertainment.—T.

‡ The examples of Viçwamitra, Jāmadagnya, and Vaçishtha are cited by the Commentator. The first won pre-eminence by his mastery over weapons. The second lost his character as a Brāhmana by the profession of arms. The third lost nothing although he punished Viçwāmitra's insolence by using even carnal weapons.—T.

the learned of ancient times called righteousness is righteousness to this day; and through that course of conduct (which the learned so settled) the distinctions and limitations (that govern the world) have become eternal.*' "[20]

SECTION CCLXI.

"Bhishma said,—'In this connection is cited the old narrative of the conversation of Tulādhāra with Jājali on the topic of righteousness.[1] There was once a Brāhmana of the name of Jājali who lived in a certain forest, practising the ways of a forest-recluse.†[1] Of austere penances, he proceeded on a certain occasion towards the sea-shore, and arrived there began to practise the most severe penances.[2] Observing many vows and restraints, his food regulated by many rules of fast, his body clad in rags and skins, bearing matted locks on his head his entire person smeared with filth and clay, that Brāhmana possessed of intelligence passed many years there, suspending speech (and engaged in Yoga meditation).[3] Possessed of great energy, that regenerate ascetic, O monarch, while living within the waters (of the sea), roamed through all the worlds with the speed of the mind, desirous of seeing all things.‡[4] Having beheld the whole Earth bounded by the ocean and adorned with rivers and lakes and woods, the ascetic one day, while sitting under the water, began to think in this strain.[5]—In this world of mobile and immobile creatures there is none equal to me!

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* What Yudhishthira says here is that righteousness or virtue or duty does not depend upon the Crutis or the Smritis, nor upon considerations of happiness or misery. On the other hand, righteousness is arbitrary in respect of its standard, that being called righteous which was called so by the learned of ancient times. As regards happiness or misery, its cause is eternal nature.—T.

† 'In this connection', *i. e.*, the subject of the true cause to which is to be ascribed the dispensation of happiness or its reverse.—T.

‡ His gross body was within the water. Neverthless, by Yoga power, he was able to rove over the world in his subtile body and behold everything he wished to see.—T.

Who can roam with me among the stars and planets in the firmament and dwell again within the waters![6] Unseen by the *Rakshasas* while he repeated this to himself, the Piçāchas said unto him,—It behoves thee not to say so![7] There is a man, named Tulādhāra, possessed of great fame and engaged in the business of buying and selling. Even he, O best of regenerate persons, is not worthy of saying such words as thou sayest![8]—Thus addressed by those beings, Jājali of austere penances replied unto them, saying,—I shall see that famous Tulādhāra who is possessed of such wisdom![9] —When the *Rishi* said those words, those superhuman beings raised him from the sea, and said unto him,—O best of regenerate persons, go thou along this road![10]—Thus addressed by those beings, Jājali proceeded onwards with a cheerless heart. Arrived at Bārānasi he met Tulādhāra whom he addressed, saying the following words.[11]

"Yudhishthira said,—'What, O sire, are those difficult feats that Jājali had performed before in consequence of which he had acquired such high success? It behoveth thee to describe them to me![12]

"Bhishma said,—'Jājali had become engaged in penances of the severest austerities. He used to perform ablutions morning and evening.[13] Carefully tending his fires, he was devoted to the study of the Vedas. Well conversant with the duties laid down for forest recluses, Jājali, (in consequence of his practices) seemed to blaze with effulgence.*[14] He continued to live in the woods, engaged all the while in penances. But he never regarded himself as one that had acquired any merit by his acts. In the season of rains he slept under the open sky. In autumn he sat in water.[15] In summer he exposed himself to the sun and the wind. Still he never regarded himself as one that had acquired any merit through such acts. He used to sleep on diverse kinds of painful beds and also on the bare earth.[16] Once on a time, that ascetic, while standing under the sky in the

* 'Criyà' is explained by the Commentator as implying the possession of Vedic lore.—T.

season of rains, received on his head repeated downpours from the clouds.[17] He had to pass through the woods repeatedly. What with exposure to the rains and what with the filth they caught, the locks of that sinless Rishi became entangled and intertwined with one another.[18] On one occasion that great ascetic, abstaining entirely from food and living upon air alone, stood in the forest like a post of wood. Unmoved at heart, he stood there, without once stirring an inch.[19] While he stood there like a wooden post, perfectly immovable, O Bhārata, a pair of *Kulinga* birds, O king, built their nest on his head.[20] Filled with compassion, the great *Rishis* suffered that feathery couple in building their nest among his matted locks with shreds of grass.[21] And as the ascetic stood there like a post of wood, the two birds lived on his head in happy trustfulness.[22] The season of rains passed away and autumn came. The couple, urged by desire, approached each other according to the law of the Creator, and in complete trustfulness laid their eggs, O king, on the head of that *Rishi*.[23] Of rigid vows and possessed of energy, the ascetic knew it. Knowing what the birds had done, Jājali moved not. Firmly resolved to acquire merit, no act that involved the slightest injury to others could recommend itself to him.[24] The feathery couple going away and returning every day from and to his head, happily and trustfully lived there, O puissant king![25] When in the progress of time the eggs became mature and young ones came out, they began to grow up in that nest, for Jājali moved not in the least.[26] Firm in the observance of his vows, the righteous-souled *Rishi* continued to hold and protect those eggs by standing on that very spot perfectly motionless and rapt in Yoga meditation.[27] In course of time the young ones grew and became equipt with wings. The *Muni* knew that the young *Kulingas* had attained to that stage of development.[28] That foremost of intelligent men, steady in the observance of vows, one day beheld those young ones and became filled with pleasure.[29] The parent-birds, seeing their young ones equipt with wings, became very happy and continued to dwell in the *Rishi's* head with them

in perfect trustfulness.[30] The learned Jājali saw that when the young birds became equipt with wings they took the air every evening and returned to his head without having proceeded far). He still stood motionless on that spot.[31] Sometime after he saw that, left by their parents, they went out by themselves and returned again by themselves. Jājali still moved not.[32] A little while after, the young birds going away in the morning passed the whole day out of his sight but came back in the evening for dwelling in the nest.[33] Sometime after, leaving their nest for five days at a stretch, they returned on the sixth day. Jājali still moved not.[34] Subsequently, when their strength became fully developed, they left him and returned not at all even after many days.[35] At last, on one occasion, leaving him, they came not even after a month. Then, O king, Jājali left that spot.[36] When they had thus gone away for good, Jājali wondered much, and thought that he had achieved ascetic success. Then pride penetrated his heart.[37] Firm in the observance of vows, the great ascetic, seeing the birds thus leave him after having been reared on his head, thought highly of himself, and became filled with delight.[38] He then bathed in a stream and poured libations on the sacred fire, and paid his adorations to the rising Sun.[39] Indeed, having thus caused those *chataka* birds to grow on his head, Jājali, that foremost of ascetics, began to slap his armpits and proclaim loudly through the sky,—*I have won great merit!*[40]—Then an invisible voice arose in the sky and Jājali heard these words :—Thou art not equal, O Jājali, to Tulādhāra in point of righteousness![41] Possessed of great wisdom, that Tulādhāra lives at Bārānasi. Even he is not fit to say what thou sayest, O regenerate one![42]—Hearing these words, Jājali became filled with wrath, and desirous of meeting with Tulādhāra, O monarch, began to roam over the whole Earth, observing the vow of silence and passing the night at that spot where evening overtook him.*[43] After

* This was a new vow that Jājali began to observe, the vow, *viz.*, of travelling over the entire Earth, sleeping there where evening overtook him.—T.

a considerable time he reached the city of Bārānasi, and saw Tulādhāra engaged in selling miscellaneous articles.*[44] As soon as the shop-keeper Tulādhāra beheld the Brāhmana arrived at his place, he cheerfully stood up and worshipped the guest with proper salutations.†[45]

"'Tulādhāra said,—Without doubt, O Brāhmana, it is known to me that thou hast come to *me*. Listen, however, O foremost of regenerate persons, to what I say ![46] Living on a low land near the sea-shore thou hadst undergone very austere penances. But thou hadst no consciousness of having achieved righteousness or merit.[47] When thou hadst at last attained to ascetic success, certain birds were born on thy head. Thou tookest great care of the little creatures.[48] When at last those birds became equipt with wings and when they began to leave thy head for going hither and thither in search of food, it was then that, in consequence of having thus assisted at the birth of those *Chatakas*, thou camest to feel the impulse of pride, O Brāhmana, thinking thou hadst achieved great merit.‡[49] Then, O foremost of regenerate persons, thou heardst in the sky a voice that referred to me. The words thou hadst heard filled thee with wrath, and as the consequence thereof thou art here! Tell me, what wish of thine I shall accomplish, O best of Brāhmanas!—'"[50]

SECTION CCLXII.

"Bhishma said,—'Thus addressed by the intelligent Tulādhāra on that occasion, Jājali of great intelligence, that foremost of ascetics, said these words unto him.[1]

"'Jājali said,—Thou sellest all kinds of juices and scents, O son of a trader, as also (barks and leaves of) large trees

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* A Baniya's shop is a miscellaneous depot. It contains chiefly spices and drugs, but there is no article for domestic use that may not be found in such a shop.—T.

† 'Bhāndajivanah' is one who lays out capital and lives upon its profits.—T.

‡ 'Chārin' is 'sancharanam' for food.—T.

and herbs and their fruits and roots.[2] How hast thou succeeded in acquiring a certitude or stability of understanding? Whence hath this knowledge come to thee? O thou of gteat intelligence, tell me all this in detail!'—'

"Bhishma continued,—'Thus addressed by that Brāhmana possessed of great fame, Tulādhāra of the Vaiçya order, well acquainted with the truths touching the interpretations of morality and contented with knowledge, discoursed to Jājali who had undergone severe penances, upon the ways of morality.*[4]

" 'Tulādhāra said,—O Jājali, I know morality, which is eternal, with all its mysteries. It is nothing else than that ancient morality which is known to all, and which consists of universal friendliness, and is fraught with beneficence to all creatures.†[5] That mode of living which is founded upon a total harmlessness towards all creatures or (in case of actual necessity) upon a minimum of such harm, is the highest morality. I live according to that mode, O Jājali![6] This my house hath been built with wood and grass cut by other people's hands. Lacdye, the roots of Nymphœa lotus, filaments of the lotus, diverse kinds of good scents,‡[7] and many kinds of liquids, O regenerate *Rishi*, with the exception of wines, I purchase from other people's hands and sell without cheating.[8] He, O Jājali, is said to know what morality or righteousness is, who is always the friend of all creatures and who is always engaged in the good of all crea-

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* In some of the Bengal texts, Verse 4 consists of 3 lines. The 3rd line, however, is omitted in the Bombay edition.—T.

† The Commentator observes that in the second line the speaker explains what morality with its mysteries is.—T.

‡ 'Padmaka' or 'Padma-kāshta' is the rootstock of Nymphœa lotus. A kind of medicinal wood also is indicated by it, which is brought from Malwa and Southern India. To this day, it enters into the composition of many drugs used by Hindu physicians. 'Tunga' is either the filaments of the lotus, or the tree called Punnāga which is identified with the Calophyllum inophyllum of the Linnean genera. The Bombay reading 'parichcchinnaih' for 'parachcchinnaih' does not seem to be correct.—T.

tures, in thought, word, and deed.[9] I never solicit any one, I never quarrel with any one; I never cherish aversion for any one. I never cherish desire for anything. I cast equal eyes upon all things and all creatures. Behold, O Jājali, this is my vow![10] My scales are perfectly even, O Jājali, with respect to all creatures.*[11] I neither praise nor blame the acts of others, viewing this variety in the world, O foremost of Brāhmanas, to be like the variety observable in the sky.†[12] Know, O Jājali, that I cast equal eyes upon all creatures. O foremost of intelligent men, I see no difference between a clod of earth, a piece of stone, and a lump of gold.[13] As the blind, the deaf, and they that are destitute of reason, are perfectly consoled for the loss of their senses, after the same manner am I consoled, by their example, (for the enjoyments I abstain from).‡[14] As they that are overtaken by decrepitude, they that are afflicted by disease, and they that are weakened and emaciated, have no relish for enjoyments of any kind, after the same manner I have ceased to feel any relish for wealth or pleasure or enjoyments.[15] When a person fears nothing and is not feared himself, when he cherishes no desire and hath no aversion for anything, he is then said to attain to *Brahma*.[16] When a person does not conduct himself sinfully towards any creature in thought, word, or deed, then is he said to attain to *Brahma*.[17] There is no past, no future. There is no morality or righteousness. He who is not an object of fear with any creature

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* In the Bengal editions, Verse 11 consists of one line. In the Bombay text, it is included with the 10th Verse which is made a triplet. The meaning is that weighing creatures I regard all of them as equal. In my scales a Brāhmana does not weigh heavier than a Chāndāla, or an elephant heavier than a dog or cat.—T.

† The sense is this: there is variety in this world. It is, however, like the variety of aspects which the sky shows. It is the same Godhead that manifests itself in diverse forms even as it is the same sky that puts forth various aspects in consequence of the appearance and disappearance of clouds.—T.

‡ 'Devairapihita-dwārāh' means persons whose doors (senses) have been closed by the deities; *i. e.*, men with senses that are defective or lost.—T.

succeeds in attaining to a state in which there is no fear.*[18] On the other hand, that person who for harshness of speech and severity of temper, is a source of trouble unto all creatures even as death itself, certainly attains to a state which abounds with fear.[19] I follow the practices of high-souled and benevolent men of advanced years who with their children and children's children live in the due observance of the ordinance laid down in the scriptures.†[20] The eternal practices (laid down in the Vedas) are entirely given up by one who suffers himself to be stupified by some errors that he may have noticed in the conduct of those that are admittedly good and wise. One, however, that is endued with learning, or one that has subdued one's senses, or one that is possessed of strength of mind, succeeds in attaining to Emancipation, guided by that very conduct.‡[21] That wise man who, having restrained his senses, practiseth, with a heart cleansed from all desire of injuring others, the conduct that is followed by those called good, is sure, O Jājali, to acquire the merit of righteousness (and Emancipation which is its fruit).[22] In this world, as in a river, a piece of wood that is being borne away by the current as it pleases, is seen to come into contact (for some time) with another piece that is being similarly borne away. There, on the current, other pieces of wood that had been joined together, are seen to again separate from one another. Grass, sticks, and cowdung cakes are

* That state is *Brahma*, and there is no fear of return from it. Hence, it is called 'abhayam padam.'—T.

† The Commentator explains that the mention of 'putra-pautrinām' indicates that 'kulāchāra' or family practices (if not very cruel) are authoritative.—T.

‡ The correct reading seems to be 'vimuchyate.' The sense is this: there is an eternal course of righteousness as laid down in the Vedas. That which is called the conduct of the good may sometimes be stained by some errors. Fools, led by this, give up righteousness itself. On the other hand, wise men, avoiding those errors, take what is good and are saved. An old saying is cited by the Commentator to the effect that when all is threatened, a wise man gives up half for saving the remainder. A fool, however, gives up the whole when only half is threatened with destruction.—T.

seen to be united together. This union is due to accident and not to purpose or design.*[23-24] He of whom no creature is frightened in the least is himself, O ascetic, never frightened by any creature.[25] He, on the other hand, O learned man, of whom every creature is frightened as of a wolf, becomes himself filled with fear as aquatic animals when forced to leap on the shore from fear of the roaring *Vadavā* fire.†[26] This practice of universal harmlessness hath arisen even thus. One may follow it by every means in one's power. He who has followers and he who has wealth may seek to adopt it. It is sure to lead also to prosperity and heaven.‡[27] In consequence of their ability to dispel the fears of others, men possessed of wealth and followers are regarded as foremost by the learned. They that are for ordinary happiness practise this duty of universal harmlessness for the sake of fame; while they that are truly skilled, practise the same for the sake of attaining to *Brahma*.$[28] Whatever fruits one enjoys by penances, by sacrifices, by practising liberality, by speaking the truth, and by paying court to wisdom, may all be had by practising the duty of harmlessness.[29] That person who gives unto all creatures the assurance of harmlessness obtains the merit of

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* The word 'iha' in Verse 23 is the only indication of the speaker's desire to allude to the union of relatives in this world.—T.

† K. P. Singha quietly omits the second half of the second line. The Burdwan translator, as usual, blunders in rendering it. The fact is, 'kroçatah' is *not* an adjective of 'vrikāt', but stands for the roaring Vadava fire. The Commentator distinctly mentions 'drishtānte Vadavāgnih.'—T.

‡ Both the Vernacular translators have misunderstood this Verse.—T.

$ 'Alpahrillekhāh' is explained by the Commentator as 'alpam vāhyasukham hridilekheva pratishthitam yeshām'; hence, men who seek ordinary felicity, *viz.*, that which has a termination. The 'patāvah' are, of course, the truly wise, *i. e.*, those that seek felicity that is unending. 'Kritsna' is *Brahma*; 'tadartham abhayadānamiti-nirnaya yeshām', *i. e.*, the truly wise practise it for the sake of *Brahma*. It is almost impossible to understand Verses such as these without the aid of the Commentator.—T.

all the sacrifices and at last wins fearlessness for himself as his reward. There is no duty superior to the duty of abstention from injuring other creatures.[30] He of whom, O great ascetic, no creature is frightened in the least, obtains for himself fearlessness of all creatures.[31] He of whom everybody is frightened as one is of a snake ensconced within one's (sleeping) chamber, never acquires any merit in this world or in the next.[32] The very gods, in their search after it, become stupified in the track of that person who transcends all states, the person, *viz.*, who constitutes himself the soul of all creatures and who looketh upon all creatures as identical with his own self.*[33] Of all gifts, the assurance of harmlessness to all creatures is the highest (in point of merit). I tell thee truly, believe me, O Jājali![34] One who betakes himself to acts at first wins prosperity, but then (upon the exhaustion of his merit) he once more encounters adversity.[35] Beholding the destruction of (the merits of) acts, the wise do not applaud acts.[36] There is no duty, O Jājali, that is not prompted by some motive (of happiness). Duty, however, is very subtile. Duties have been laid down in the Vedas for the sake of both *Brahma* and heaven.†[37] The subject of duties hath many secrets and mysteries. It is so subtile that it is not easy to understand it fully. Amongst diverse conflicting ordinances, some succeed in comprehending duty by observing the acts of the good.‡[38] Why dost

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* 'Padaishinah' has reference to 'Devāh'. The sandhi in 'Devāpi, is ārsha. 'The deities become stupified in his track', *i. e.*, fail to see or find it out, for such a man is 'apadah', *i. e.*, transcends the highest regions of felicity, such as even the region of Brahman, because of their non-eternity. Such a man attains to *Brahma*, which is infinite and eternal.—T.

† 'Bhuta' is explained by the Commentator as *Brahma*, and 'Bhavya' as heaven or the regions of felicity in the next world. In the Vedas both kinds of duties occur, such as Camah, &c., for *Brahma*, and sacrifices, &c., for heaven.—T.

‡ The Commentator cites some conflicting ordinances about the slaughter of kine The subject of duty, is thus confused, contradictory declarations being noticeable in the Vedas.—T.

thou not consume them that emasculate bulls and bore their noses and cause them to bear heavy burthens and bind them and put them under diverse kinds of restraint,[39] and that eat the flesh of living creatures after slaying them? Men are seen to own men as slaves,[40] and by beating, by binding, and by otherwise subjecting them to restraints, cause them to labour day and night. These people are not ignorant of the pain that results from beating and chains.*[41] In every creature that is endued with the five senses live all the deities. Surya, Chandramas, the god of wind, Brahman, Prāna, Kratu, and Yama, (these dwell in living creatures).[42] There are men that live by trafficking in living creatures! When they earn a living by such a sinful course, what scruples need they feel in selling dead carcases? The goat is Agni. The sheep is Varuna. The horse is Surya. Earth is the deity Virāt.[43] The cow and the calf are Soma. The man who sells these can never obtain success. But what fault can attach to the sale of oil, or of Ghrita, or honey, or drugs, O regenerate one?[44] There are many animals that grow up in ease and comfort in places free from gnats and biting insects. Knowing that they are loved dearly by their mothers, men persecute them in diverse ways,[45] and lead them into miry spots abounding with biting insects. Many draft animals are oppressed with heavy burthens. Others, again, are made to languish in consequence of treatment not sanctioned by the scriptures.[46] I think that such acts of injury done to animals are no way distinguished from fœticide. People regard the profession of agriculture to be sinless. That profession, however, is certainly fraught with cruelty.[47] The iron-faced plough wounds the soil and many creatures that live in the soil. Cast thy eyes, O Jājali, on those bullocks yoked to the plough![48] Kine are called in the Crutis the Unslayable. That man perpetrates a great sin who slays

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* 'Badha' here means striking or beating. If taken in the sense of 'death' the meaning would be putting some to death so that others may be frightened. These Verses are a noble protest against the institution of slavery.—T.

a bull or a cow.*[49] In days of yore, many Rishis with restrained senses addressed Nahusha, saying,—Thou hast, O king, slain a cow which is declared in the scriptures to be like unto one's mother! Thou hast also slain a bull, which is declared to be like unto the Creator himself!†[50] Thou hast perpetrated an evil act, O Nahusha, and we have been exceedingly pained at it!—For cleansing Nahusha, however, they divided that sin into a hundred and one parts and converting the fragments into diseases cast them among all creatures.‡[51] Thus, O Jājali, did those highly-blessed *Rishis* cast that sin on all living creatures, and addressing Nahusha who had been guilty of fœticide, said,—We shall not be able to pour libations in thy sacrifice![52]—Thus said those high-souled Rishis and Yatis conversant with the truths of all things, having ascertained by their ascetic power that king Nahusha had not been intentionally guilty of that sin.§[53] These, O Jājali, are some of the wicked and dreadful practices that are current in this world. Thou practisest them because they are practised by all men from ancient times, and not because they agree with the dictates of thy cleansed understanding.[54] One should practise what one considers to be one's duty, guided by reasons, instead of blindly follow-

* Some texts read 'Prishadhro-gāmlavanniva', meaning 'Prishadhra perpetrated a great sin by killing a cow (mistaking it for a tiger, as the story goes).—T.

† The cow is called the mother because of the use to which she is subservient. Her milk nourishes every infant as much as the mother's bosom. The bull, again, is Prajāpati, because like Prajāpati he creates offspring and assists man in the production of food.—T.

‡ Nahusha had killed a cow and a bull for honoring the *Rishis*. The latter, however, expressed their dissatisfaction at the act, and cleansed him of the sin in the manner indicated in the text. The Commentator cites the instance of how Indra was cleansed of the sin of Brāhmanicide. The *Rishis*, in compassion, distributed the sin among all beings of the feminine sex. That sin manifests itself in their periodical flows and the consequent impurity.—T.

§ The Commentator explains that the Rishis addressed Nahusha in that style even when they knew that he had not intentionally slain the cow and the bull. The object of the speaker is to show the enormity of the act when done intentionally.—T.

ing the practices of the world. Listen now, O Jājali, as to what my behaviour is towards him that injures and him that praises me![55] I regard both of them in the same light. I have none whom I like and none whom I dislike. The wise applauded such a course of conduct as consistent with duty or religion.[56] Even this course of conduct, which is consistent with reasons, is followed by Yatis. The righteous always observe it with eyes possessed of improved vision.—' "[57]

SECTION CCLXIII.

" 'Jājali said,—This course of duty that thou, O holder of scales, preachest closes the door of heaven against all creatures and puts a stop to the very means of their subsistence.[1] From agriculture comes food. That food offers subsistence even to thee. With the aid of animals and of crops and herbs, human beings, O trader, are enabled to support their existence.[2] From animals and food sacrifices flow. Thy doctrines smack of atheism. This world will come to an end if the means by which life is supported have to be abandoned!—[3]

" 'Tulādhāra said,—I shall now speak on the subject of the means of sustenance. I am not, O Brāhmana, an athiest! I do not blame Sacrifices. The man, however, is very rare that is truly conversant with Sacrifice.[4] I bow to that Sacrifice which is ordained for Brāhmanas. I bow also to them that are conversant with that Sacrifice! Alas, the Brāhmanas, having given up the Sacrifice that is ordained for them, have betaken themselves to the performance of Sacrifices that are for Kshatriyas.*[5] Many persons of faith, O regenerate one, that are covetous and fond of wealth, without having understood the true meaning of the declarations of the Crutis, and proclaiming things that are really false but that have the show of truth, have introduced

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* The fact is, all Sacrifices in which injury is done to animal and vegetable life are Sacrifices for Kshatriyas. The only Sacrifice that Brāhmanas should perform is *Yoga*.—T.

many kinds of Sacrifices, saying,[6]—This should be given away in this Sacrifice ! This other thing should be given away in this other Sacrifice ! The first of this is very laudable !—The consequence, however, of all this, O Jājali, is that theft and many evil acts spring up.*[7] It should be known that only that sacrificial offering which was acquired by righteous means can gratify the gods. There are abundant indications in the scriptures that the worship of the deities may be accomplished with bows, with libations poured on the fire, with recitation or chaunting of the Vedas, and with plants and herbs.[8] From their religious acts unrighteous persons get wicked offspring. From covetous men are born children that are covetous, and from those that are contented spring children that are contented.[9] If the sacrificer and the priest suffer themselves to be moved by desire of fruit (in respect of the Sacrifices they perform or assist in), their children take the stain. If, on the other hand, they do not yield to desire of fruit, the children born to them become of the same kind. From Sacrifices spring progeny like clear water from the firmament.[10] The libations poured on the sacrificial fire rise up to the Sun. From the Sun springs rain. From rain springs food. From food are born living creatures.[11] In former days, men righteously devoted to Sacrifices used to obtain therefrom the fruition of all their wishes. The Earth yielded crops without tillage. The blessings uttered by the *Rishis* produced herbs and plants.†[12] The men of former times never performed Sacrifices from desire of fruits and never regarded themselves as called upon

* Sacrifices are always attractive for the fame they bring. Their performance depends upon wealth. The acquisition of wealth leads to the commission of many evil acts.—T.

† The sense is that in former days when the true meaning of Sacrifice was understood and all men performed them without being urged by the desire of fruit, the beneficial consequences that flowed were the production of crops without tillage (and without injury to animals that live in holes and burrows). The good wishes the Rishis cherished for all creatures were sufficient to produce herbs and plants and trees. May not this be taken as an indication of the traditional idea of the happiness of Eden before the fall of man ?—T.

to enjoy those fruits. Those who somehow perform Sacrifices, doubting the while their efficacy,[13] take birth in their next lives as dishonest, wily, and greedy men exceedingly covetous of wealth. That man who by the aid of false reasoning holds up all the authoritative scriptures as fraught with evil, is certain to go, for such sinful act of his, into the regions of the sinful. Such a man is certainly possessed of a sinful soul, O foremost of Brāhmanas, and always remains here, bereft of wisdom.*[14-15] That man who regards those acts obligatory which have been laid down in the Vedas and directed to be accomplished every day, who is penetrated with fear if he fails to accomplish them any day, who takes all the essentials of Sacrifice as identical with *Brahma*, and who never regards himself as the actor, is truly a Brāhmana.†[16] If the acts of such a person become incomplete, or if their completion be obstructed by all unclean animals, even then those acts are, as heard by us, of superior efficacy. If, however, those acts are done from desire of fruit (and their completion be obstructed by such impediments) then expiation would become necessary.[17] They who covet the acquisition of the highest object of life (*viz.*, Emancipation), who are bereft of cupidity in respect of all kinds of worldly wealth, who discard all provision for the future, and who are freed from envy, betake themselves to practice of truth

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* 'Bereft of wisdom' is explained by the Commentator as implying the non-attainment of Emancipation.—T.

† This Verse is exceedingly terse and condensed. In the second line, the words 'Brahmaiva vartate loke', literally rendered, mean 'who believes that only Brahma exists in the world'. The Commentator takes these words as implying 'who regards every essential of Sacrifice as *Brahma*'. Although I have followed the Commentator, yet I think his interpretation to be rather far-fetched. Why may not the words be taken in a literal sense? He who takes *Brahma* to be all things and all things to be *Brahma*, becomes sinless and deserves to be called a Brāhmana. The last words of the second line simply mean 'who does not regard his own self as the actor.' The view expressed in the Gitā is that we should do all acts believing ourselves to be only agents or instruments of the Supreme deity. Acts are His, we are only His tools. Such a conviction is sure to guard us against all evil acts.—T.

and self-restraint as their Sacrifice.*[18] They that are conversant with the distinction between body and soul, that are devoted to Yoga, and that meditate on the *Pranava*, always succeed in gratifying others.†[19] The universal Brahma (*viz.*, *Pranava*), which is the soul of all the deities, dwells in him who is conversant with Brahma. When, therefore such a man eats and is gratified, all the deities, O Jājali, become gratified and are contented.‡[20] As one who is gratified with all kinds of taste feels no desire for any particular taste, after the same manner one who is gratified with knowledge hath everlasting gratification which to him is a source of perfect bliss.[21] Those wise men who are the refuge of righteousness and whose delight is in righteousness, are persons that have certain knowledge of what is to be done and what should not be done. One possessed of such wisdom always regards all things in the universe to have sprung from his own self.$[22] Some that are endued with knowledge, that strive to reach the other shore (of this ocean of life), and that are possessed of faith, succeed in attaining to the region of Brahman, which is productive of great blessings, highly sacred, and

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* What is said in Verse 17 is that when Sacrifices are done from a sense of duty, their incompleteness notwithstanding, they become efficacious. It is only when they are performed from desire of fruit that expiation becomes necessary if their completion be obstructed by any cause. Having thus applauded the Sacrifices (represented by acts) of the truly wise, other kinds of Sacrifice are indicated in Verse 18. K. P. Singha translates 18 correctly. The Burdwan version is erroneous.—T.

† 'Swayajna' is literally 'sacrifice in one's own self'; hence, Yoga. 'Brāhmam vedam' is *Pranava* or 'Om'.—T.

‡ K. P. Singha erroneously translates this verse. The Burdwan version, so far as it goes, is correct. 'Sarvam Brahma' is explained as *Pranava*, which is 'akhilam daivatam', for the Crutis declare that 'Omkārah sarvadaivatyah'. 'Brahmani' is 'Brahmavidi'. What is intended to be said in this Verse is that when such a man eats and is gratified, the whole universe becomes gratified. In the Vana Parvan, Krishna, by swallowing a particle of potherb gratified the hunger of thousands of Durvāsā's pupils.—T.

$ Such a man regards all things as Brahma, and himself as Brahma.—T.

inhabited by righteous persons,—a region which is freed from sorrow, whence there is no return, and where there is no kind of agitation or pain.[23-24] Such men do not covet heaven. They do not adore Brahma in costly Sacrifices. They walk along the path of the righteous. The Sacrifices they perform are performed without injury to any creature.*[25] These men know trees and herbs and fruits and roots as the only sacrificial offerings. Covetous priests, for they are desirous of wealth, never officiate at the sacrifices of these (poor) men.[26] These regenerate men, although all their acts have been completed, still perform sacrifices from desire of doing good to all creatures and constituting their own selves as sacrificial offerings.†[27] For this reason, cupidinous priests officiate at the Sacrifices of only those misguided persons who, without endeavouring to attain to Emancipation, seek for heaven. As regards those, however, that are really good, they always seek, by accomplishing their own duties, to cause others to ascend to heaven. Looking at both these kinds of behaviour, O Jājali, I have (abstained from injuring any creature in the world and have) come to regard all creatures with an equal heart.‡[28] Endued with wisdom, many foremost of Brāhmanas perform Sacrifices (which with respect to their fruits are of two kinds, for some of them lead to Emancipation whence there is no return, and others lead to regions of bliss whence there is return). By performing those Sacrifices, they proceed, O great ascetic, along paths trodden by the gods.[29] Of one class of Sacrificers (*viz.*, they who sacrifice

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* K. P. Singha blunders in rendering the second half of the first line. 'Yaçah', the Commentator explains, is 'Mahadyaçah' or Brahma. 'The path of the righteous', the Commentator thinks, is Yoga.—T.

† *I. e.*, they perform mental Sacrifices.—T.

‡ 'For this reason', *i. e.*, because they cannot officiate at the Sacrifices of those that are truly good. In the second line, (28 is a triplet), the nominative 'sādhavah' is understood. The meaning is that such men, that is, the truly good, accomplish their own duties not for benefiting their own selves but for the good of others. What is said in the third line is that observing both kinds of behaviour, *i. e.*, that of the good and that of the misguided, I follow the path of the former by abstaining from every kind of injury.—T.

from desire of fruit) there is return (from the region which they reach). Of those, however, that are truly wise (*viz.*, those who sacrifice without being urged thereto by desire of fruit,) there is no return. Although both classes of sacrificers, O Jājali, proceed along the path trodden by the deities, (in consequence of the sacrifices they perform), yet such is the difference between their ultimate ends.*[30] In consequence of the success that attends the purposes formed in the minds of such men, bulls, without being forced thereto, willingly set their shoulders to the plough for assisting at tillage and to the yoke for dragging their cars, and kine pour forth milk from udders untouched by human hands.[31] Creating sacrificial stakes (and other necessaries of Sacrifice) by simple fiats of the will, they perform many kinds of Sacrifice well completed with abundant presents.† One who is of such a cleansed soul may slaughter a cow (as an offering in Sacrifice).‡[32] They, therefore, that are not of that kind should perform Sacrifices with herbs and plants (and not animals). Since Renunciation hath such merit, it is for that reason that I have kept it before my eyes in speaking to thee.$[33] The gods know him for a Brāhmana who has given up all desire of fruit, who hath no exertion in respect of worldly acts, who never bows down his head unto any one, who never utters the praises of others, and who is endued with strength though his acts have all been

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* 'Yajneshu' is 'among Sacrifices'. 'Yāni' has reference to the different kinds of Sacrifices, *viz.*, those performed from desire of fruit and consequently productive of Return, and those not performed from desire of fruit and consequently leading to Emancipation. 'Tena' stands for 'tena Yajnena'. What the speaker wishes to lay down is that only a certain class of sacrificers succeed in attaining to an end whence there is no return.—T.

† The sense seems to be that they perform mental Sacrifices, and not actual sacrifices after having created by Yoga-power all the necessary articles.—T.

‡ The sin of slaughtering a cow will not touch such a person, his soul being above the influence of acts.—T.

$ *I. e.*, I have for this reason spoken in praise of Renunciation and not that frame of mind in which one acts from desire of fruit.—T.

weakened.*[34] What, O Jajali, will be the end of him who doth not recite the Vedas unto others, who doth not perform Sacrifices (properly), who doth not make gifts unto (deserving) Brāhmanas, and who followeth an avocation in which every kind of desire is indulged? By properly reverencing, however, the duties that appertain to Renunciation, one is sure of attaining to *Brahma*.†[35]—

"'Jājali said,—We had never before, O son of a trader, heard of these recondite doctrines of ascetics that perform only mental Sacrifices. These doctrines are exceedingly difficult of comprehension. It is for this reason that I ask thee (about them). The sages of olden days were not followers of these doctrines of Yoga. Hence the sages that have succeeded them have not propounded them (for general acceptance).‡[36] If thou sayest that only men of brutish minds fail to achieve sacrifices in the soil of the Soul, then, O son of a trader, by what acts would they succeed in accomplishing their happiness? Tell me this, O thou of great wisdom! Great is my faith in thy words!§[37]—

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* These are, of course, the indications of complete Renunciation. Such a man never bends his head to another and never flatters another, for he is above all want.—T.

† Verse 35 is a triplet. In the first two lines the speaker say that one who does not accomplish the acts specified, fails to attain to a desirable end. In the last line, 'idam' refers to the duties of a true Brāhmana or the indications of Renunciation as laid down in Verse 34. 'Daivatam kritwā' is explained by the Commentator as 'Daivatamiva sevaniyam kritwā'. 'Yajnam' is Vishnu or Brahma as the Crutis declare.—T.

‡ The Munis referred to in the first line are those mentioned in Verse 31 above. They are the 'atmayājins' or mental sacrificers. 'Kashtam' is 'gahanam'. 'Asya' in the second line refers to the particular 'Yoga' of those Munis. Lest the Yoga propounded by Tulādhāra be regarded as altogether new, a circumstance that would detract from their merit, the Commentator explains the words 'nātah' as preceded by 'Aveksha-mānā api' understood.—T.

§ 'Yasmin' here is equivalent to 'Yadi', it being, as the Commentator explains, 'Vibhaktipratirupakam avyayam'. 'Eva' is equivalent to 'Evam', meaning 'Twadukta prakārena'; 'ātmatirtha' means 'ātmaiva tirtham or Yajnabhumistatra'. 'Prapnuyāt' in the second line stands for 'prāpnuyuh'. The use of the singular for the plural is *ārsha*.—T.

"'Tulādhāra said,—Sometimes sacrifices performed by some persons do not become sacrifices (in consequence of the absence of faith of those that perform them). These men, it should be said, are not worthy of performing any sacrifice (internal or external). As regards the faithful, however, only one thing, *viz.*, the cow, is fit for upholding all sacrifices by means of full libations of clarified butter, milk, and curds, the hair at end of her tail, her horns, and her hoofs.*[38] (The Vedas declare that sacrifices cannot be performed by an unmarried man.) In performing sacrifices, however, according to the mode I have pointed out, (*viz.*, by abstaining from slaughter of animals and dedicating only clarified butter, &c.,), one may make Faith one's wedded wife, for dedicating such (innocent) offerings to the deities. By duly reverencing such sacrifices, one is sure to attain to *Brahma.*†[39] To the exclusion of all animals (which are certainly unclean as offerings in sacrifices), the rice-ball is a worthy offering in sacrifices. All rivers are as sacred as the Saraswati, and all mountains are sacred.[40] O Jājali, the Soul is itself a *tirtha.* Do not wander about on the Earth for visiting sacred places! A person, by observing these duties (that I have spoken of and that do not involve injury to other creatures), and by seeking the acquisition of merit agreeably to his own

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* What is said here is this: the sacrifices of some men become lost through absence of faith. These men, it is plain, are not worthy of performing any kind of sacrifice internal or external. The performance of sacrifice, however, is easy. The cow and her products can minister to all sacrifices. In the case of those that are able, full libations of clarified butter, of milk, and of curds, are sufficient to enable them to perform whatever sacrifice they wish. As regards those that are poor, the dust of a cow's hoof and the water in which a cow's tail and horns have been washed, are quite sufficient to enable them to perform their sacrifices. 'Purnāhuti' should not, I think, be taken as different from clarified butter, &c.—T.

† All these Verses are exceedingly terse. 'Anena vidhinā' is the mode which the speaker himself advocates, *viz.*, the performance of sacrifices without slaughter of animals. 'Niyojayam' is an instance '*hetau* çatri'. After 'prakaroti' 'Craddhām' is understood. 'Ishtam' here means 'Yāgam'. 'Yajnam' (as in Verse 35 above) is 'Brahma'.—T.

ability, certainly succeeds in obtaining blessed regions hereafter.*[41]—'

"Bhishma continued,—'These are the duties, O Yudhishthira, which Tulādhāra applauded,—duties that are consistent with reason, and that are always observed by those that are good and wise.' "[42]

SECTION CCLXIV.

" 'Tulādhāra said,—See with thy own eyes, O Jājali, who, *viz.*, those that are good or those that are otherwise, have adopted this path of duty that I have spoken of! Thou shalt then understand properly how the truth stands.[1] Behold, many birds are hovering in the sky! Amongst them are those that were reared on thy head, as also many hawks and many others of other species.[2] Behold, O Brāhmana, those birds have contracted their wings and legs for entering their respective nests. Summon them, O regenerate one![3] There, those birds, treated with affection by thee, are displaying their love for thee that art their father! Without doubt, thou art their father, O Jājali! Do thou summon thy children![4]—'

"Bhishma continued,—'Then those birds, summoned by Jājali, made answer agreeably to the dictates of that religion which is not fraught with injury to any creature.†[5] All acts that are done without injuring any creature become serviceable (to the doer) both here and hereafter. Those acts, however, that involve injury to others, destroy faith, and faith being destroyed, involves the destroyer in ruin.[6] The sacrifices of those that regard acquisition and non-acquisition in

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* 'The soul is itself a *tirtha*.' A *tirtha*, of course, is a spot containing a piece of sacred water. One should seek the acquisition of merit in the soul instead of going to places called sacred and lying in different parts of the Earth. 'According to his own ability' means 'according to the best of his power.' If one can perform a sacrifice with clarified butter, one should not do it with the dust of a cow's hoofs.—T

† 'Dharmasya vachanāt kila' is explained by the Commentator as 'Dharmasya ahingsātmakasya samvandhino vachanāt.' I think the words may also mean, 'obeying the voice of Dharma.'—T.

the same light, that are endued with faith, that are self-restrained, that have tranquil minds, and that perform sacrifices from a sense of duty (and not from desire of fruit), become productive of fruit.*[7] Faith with respect to *Brahma* is the daughter of Surya, O regenerate one. She is the protectress and she is the giver of good birth. Faith is superior to the merit born of (Vedic) recitations and meditation.†[8] An act vitiated by defect of speech is saved by Faith. An act vitiated by defect of mind is saved by Faith. But neither speech nor mind can save an act that is vitiated by want of Faith.‡[9] Men conversant with the occurrences of the past recite in this connection the following verse sung by Brahman. The offerings in sacrifices of a person that is pure (in body and acts) but wanting in Faith, and of another that is impure (in body and acts) but endued with Faith, the deities had regarded as equal (in respect of their worthiness of acceptance). The food, again, of a person conversant with the Vedas but miserly in behaviour, and that of a usurer that is liberal in conduct,§[10-11] the deities after careful consideration, had held to be equal (in respect of their worthiness of acceptance). The supreme Lord of all creatures, (*viz.*, Brahman,) then told them that they had committed an error.[12] The food of a liberal person is sanctified by Faith. The food, however, of the person that is void of Faith is lost in consequence of such want of Faith. The food of a liberal usurer is acceptable but not the food of a miser.¶[13] Only one person

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* The two negatives in the second line amount to an affirmative assertion.—T.

† 'Vaivaswati' is 'apertaining to Vivaswat or prakāçarupachidātmā', hence 'Brahma-vishayini'. 'Daughter of Surya' means 'Sātwiki'. Faith is 'vahirvāngmanasi', *i. e*, 'is the outward form of speech and mind', implying that it 'transcends (the merit born of) speech (recitation) and mind (meditation)'.—T.

‡ 'Defects of speech' are the incorrect utterance of *mantras.* 'Defects of mind' are such as listlessness, haste, &c.—T.

§ 'Kadarya' is explained by the Commentator as 'miserly'. I think it may be taken also in a more extended sense. Then again 'vārdhushi' is a usurer and not necessarily a dealer in corn.—T.

¶ The Commentator is entirely silent upon this Verse. The two

in the world, *viz.*, he that is bereft of Faith, is unfit to make offerings to the deities. The food of only such a man is unfit to be eaten. This is the opinion of men conversant with duties.[14] Want of Faith is a high sin. Faith is a cleanser of sins. Like a snake casting off its slough, the man of Faith succeeds in casting off all his sins.[15] The religion of abstention with Faith is superior to all things considered sacred. Abstaining from all faults of behaviour, he who betakes himself to Faith, becomes sanctified.[16] What need hath such a person of penances, or of conduct, or of endurance? Every man has Faith. Faith, however, is of three kinds, *viz.*, as affected by Sattwa, by Rajas, and by Tamas, and according to the kind of Faith that one has, one is named.[17] Persons endued with goodness and possessed of insight into the true import of morality have thus laid down the subject of duties. We have, as the result of our enquiries, got all this from the sage Dharmadarçana.[18] O thou of great wisdom, betake thyself to Faith, for thou shalt then obtain that which is superior. He who has Faith (in the declarations of the Crutis), and who acts according to their import (in the belief that they are good for him), is certainly of righteous soul. O Jājali, he who adheres to his own path (under the influence of Faith) is certainly a superior person.[19]—'

"Bhishma continued,—'After a short while, Tulādhāra and Jājali, both of whom had been endued with great wisdom, ascended to heaven and sported there in great happiness,*[20] having reached their respective places earned by their

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Bengali versions have proceeded in two different ways. The four classes of persons indicated in the previous Verses are (1) he that is destitute of faith but is (outwardly) pure, (2) he that has faith but is not (outwardly) pure, (3) a miserly person possessed of learning, and (4) a usurer endued with liberality. The answer of Brahman, without touching other points, refers particularly to faith. The liberal man's food is sanctified by faith. The food of him that has no faith is lost. For this reason the liberal man's food, even if he happens to be a usurer, is worthy of acceptance, and not so the food of the miser even though he may be possessed of Vedic lore.—T.

* The Commentator takes the word 'divam' as implying 'hārdākāçam'.

respective acts. Many truths of this kind were spoken of by Tulādhāra.[21] That eminent person understood this religion (of abstention from injury) completely. These eternal duties were accordingly proclaimed by him.[22] The regenerate Jājali, O son of Kunti, having heard these words of Tulādhāra of celebrated energy, betook himself to tranquillity. In this way many truths of grave import were uttered by Tulādhāra, illustrated by examples for instruction. What other truths dost thou wish to hear?' "[23]

SECTION CCLV.

"Bhishma said,—'In this connection is cited an old narrative of what was recited by king Vicharakhu through compassion for all creatures.[1] Beholding the mangled body of a bull, and hearing the exceedingly painful groans of the kine in a cow-slaying sacrifice, and observing the cruel Brāhmanas gathered there for assisting at the ceremonies, that king*[2] uttered these words:—Prosperity to all the kine in the world!—When the slaughter had commenced, these words expressive of a blessing (to those helpless animals) were pronounced.[3] And the monarch further said,—Only those that are transgressors of defined limits, that are destitute of intelligence, that are atheists and sceptics, and that desire the acquisition of celebrity through sacrifices and religious rites, speak highly of the slaughter of animals in sacrifices.†[4] The righteous-souled Manu has applauded (the observance of) harmlessness in all (religious) acts. Indeed, men slaughter

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They sported (not in the ordinary felicity of heaven but) in the puissance of Yoga.'—T.

* 'Gograhe' is explained by the Commentator as 'a sacrifice in which kine are slain'. 'Yajnavātasya' is an instance of the genetive for the accusative. It means 'Yajnavātsthān nirddayān Brāhmanān'. The expression may also mean 'in the cowpen within the sacrificial enclosure'.—T.

† 'Avyaktaih' is explained by the Commentator as 'Yajnādi-dwāraiva khyātimichechadbhih'.—T.

animals in sacrifices, urged by only the desire of fruit.*[5] Hence, guided by authority (in respect of slaughter and abstention from slaughter or harmlessness) one conversant (with the scriptures) should practise the true course of duty which is exceedingly subtile. Harmlessness to all creatures is of all duties the highest.[6] Living in the vicinity of an inhabited place and inuring oneself to the observance of rigid vows, and disregarding the fruits indicated of Vedic acts, one should give up domesticity, adopting a life of Renunciation. Only they that are mean are urged by the desire of fruit.†[7] Reverentially mentioning sacrifices and trees and sacrificial stakes, men do not eat tainted meat. This practice, however, is not worthy of applause.‡[8] Wine, fish, honey, meat, alchohol, and preparations of rice and sesame seeds, have been introduced by knaves. The use of these (in sacrifices) is not laid down in the Vedas.[9] The hankering after these arises from pride, error of judgment, and cupidity. They that are true Brāhmanas realise the presence of Vishnu in every sacrifice.[10] His worship, it has been laid down, should be made with agreeable *Pāyasa*. (The leaves and flowers of) such trees as have been indicated in the Vedas,[11] whatever act is regarded as worthy and whatever else is held as pure by persons of pure hearts and cleansed natures and

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* 'Kāmakāra' may also mean 'recklessness'. 'Vahirvedyām' is 'on the outer Vedi or altar'. The actual slaughter takes place on this *vedi*. The Burdwan translator misunderstands the word.—T.

† 'Upāsya' is explained by the Commentator as 'living *near* an inhabited place'. 'Vedakritāh Crutih' are the fruits indicated in the Vedas of the acts laid down in them. 'Achārah' has reference to the duties of the domestic mode of life. 'Achārah' should be made 'anāchārah', *i. e.*, should not be followed. The Sannyāsa mode of life is thus recommended.—T.

‡ The meaning is this : ordinary men abstain from tainted meat, regarding all meat as tainted which is obtained from animals that are not killed in sacrifices and in course of religious acts. The speaker, however, holds that this practice is not worthy of applause, for *all* meat is tainted, including that of animals slain in sacrifices. K. P. Singha gives the sense correctly though his rendering is not literal. The Burdwan translator, misunderstanding text and Commentary, jumbles them together and gives an incorrect rendering.—T.

those eminent for knowledge and holiness, are all worthy of being offered to the Supreme Deity and not unworthy of His acceptance.*[12]—'

"Yudhishthira said,—'The body and all sorts of dangers and calamities are continually at war with each other. How, therefore, will a person who is totally free from the desire of harming and who on this account will not be able to act, succeed in keeping up his body ?'†[13]

"Bhishma said,—One should, when able, acquire merit and act in such a way that one's body may not languish and suffer pain, and that death may not come.' "‡[14]

SECTION CCLXVI.

"Yudhishthira said,—'Thou, O grandsire, art our highest preceptor in the matter of all acts that are difficult of accomplishment (in consequence of the commands of superiors on the one hand and the cruelty that is involved in them on the other). I ask, how should one judge of an act in respect of either one's obligation to do it or of abstaining from it ? Is it to be judged speedily or with delay ?[1]'

"Bhishma said,—'In this connection is cited the old story of what occurred with respect Chirakārin born in the race of Angirasa.[2] Twice blessed be the man that reflects long before he acts ! One that reflects long before he acts is certainly possessed of great intelligence. Such a man never offends in respect of any act.[3] There was once a man of great wisdom, of the name of Chirakārin, who was the son

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* Hence there is no need for sacrifices with slaughter of animals, and alchohol, &c.—T.

† The sense is this : dangers are always seeking to destroy the body. The body is always seeking to destroy those destroyers. This perpetual war or struggle implies the desire to injure. How then, asks Yudhishthira, is it possible for any man to lead a perfectly harmless life, harm being implied in the very fact of continued existence ?—T.

‡ The sense, of course, is that one should acquire religious merit without wasting one's body ; one should not, that is, cause one's body to be destroyed for the sake of earning merit.—T.

of Gautama. Reflecting for a long time upon every consideration connected with proposed acts, he used to do all he had to do.[4] He came to be called by the name of Chirakārin because he used to reflect long upon all matters, to remain awake for a long time, to sleep for a long time, and to take a long time in setting himself to the accomplishment of such acts as he accomplished.[5] The calamour of being an idle man stuck to him. He was also regarded as a foolish person, by every person of a light understanding and destitute of foresight.[6] On a certain occasion, witnessing an act of great fault in his wife, the sire Gautama, passing over his other children, commanded in wrath this Chirakārin, saying,—Slay thou this woman![7]—Having said these words without much reflection, the learned Gautama, that foremost of persons engaged in the practice of *Yoga*, that highly blessed ascetic, departed for the woods.[8] Having after a long while assented to it, saying,—So be it,—Chirakārin, in consequence of his very nature, and owing to his habit of never accomplishing any act without long reflection, began to think for a long while (upon the propriety or otherwise of what he was commanded by his sire to do).[9]—How shall I obey the command of my sire and yet how avoid slaying my mother? How shall I avoid sinking, like a wicked person, into sin in this situation in which contradictory obligations are dragging me into opposite directions?[10] Obedience to the commands of the sire constitutes the highest merit. The protection of the mother again is a clear duty. The status of a son is fraught with dependence. How shall I avoid being afflicted by sin?[11] Who is there that can be happy after having slain a woman, especially his mother? Who again can obtain prosperity and fame by disregarding his own sire?[12] Regard for the sire's behest is obligatory. The protection of my mother is equally a duty. How shall I so frame my conduct that both obligations may be discharged?[13] The father places his own self within the mother's womb and takes birth as the son, for continuing his practices, conduct, name, and race.[14] I have been begotten as a son by both my mother and my father. Knowing as I do my own origin, why

should I not have this knowledge (of my relationship with both of them)?[15] The words uttered by the sire while performing the initial rite after birth, and those that were uttered by him on the occasion of the subsidiary rite (after the return from the preceptor's abode) are sufficient (evidence) for settling the reverence due to him and, indeed, confirm the reverence actually paid to him.*[16] In consequence of his bringing up the son and instructing him, the sire is the son's foremost of superiors and the highest religion. The very Vedas lay it down as certain that the son should regard what the sire says as his highest duty.[17] Unto the sire the son is only a source of joy. Unto the son, however, the sire is all in all. The body and all else that the son owns have the sire alone for their giver.[18] Hence, the behests of the sire should be obeyed without ever questioning them in the least. The very sins of one that obeys one's sire are cleansed (by such obedience).[19] The sire is the giver of all articles of enjoyment, of all articles of food, of instructions in the Vedas, and of all other knowledge regarding the world. (Prior to the son's birth) the sire is the performer of such rites as Garbhādhāna and Simantonnayana.†[20] The sire is religion. The sire is heaven. The sire is the highest penance. The sire being gratified, all the deities are gratified.[21] Whatever words are pronounced by the sire become blessings that attach to the son. The words expressive of joy that the sire utters cleanse the son of all his sins.[22] The flower is seen to

* On the occasion of the 'Jāta-karma' the sire says 'be thou as hard as adamant', and 'be thou an axe (unto all my foes)'. The 'upakarma' or subsidiary rite is performed on the occasion of the 'samāvartana' or return from the preceptor's abode. It is called subsidiary because it does not occur among the rites laid down in the Grihya Sutras. The words uttered on that occasion are,—'Thou art my ownself, O son!'—T.

† 'Bhogya' implies such articles as dress, &c. 'Bhojya' implies food, &c. 'Pravachana' is instruction in the scriptures. 'Garbhādhāna' is the ceremonial in connection with the attainment of puberty by the wife. 'Simantonnayana' is performed by the husband in the fourth, sixth, or eighth month of gestation, the principal rite being the putting of the minium mark on the head of the wife. The mark is put on the line of partition of her locks.—T.

fall away from the stalk. The fruit is seen to fall away from the tree. But the sire, whatever his distress, moved by parental affection, never abandons the son.[23] These then are my reflections upon the reverence due from the son to the sire. Unto the son the sire is not an ordinary object. I shall now think upon (what is due to) the mother.[24] Of this union of the five (primal) elements in me due to my birth as a human being, the mother is the (chief) cause as the fire-sticks of fire.*[25] The mother is as the fire-stick with respect to the bodies of all men. She is the panacea for all kinds of calamities. The existence of the mother invests one with protection; the reverse deprives one of all protection.[26] The man who, though divested of prosperity, enters his house, uttering the words—O mother!—hath not to indulge in grief. Nor doth decrepitude ever assail him.[27] A person whose mother exists, even if he happens to be possessed of sons and grandsons and even if he counts a hundred years, looks like a child of but two years of age.[28] Able or disabled, lean or robust, the son is always protected by the mother. None else, according to the ordinance, is the son's protector.[29] Then doth the son become old, then doth he become stricken with grief, then doth the world look empty in his eyes, when he becomes deprived of his mother.[30] There is no shelter (protection against the sun) like the mother. There is no refuge like the mother. There is no defence like the mother. There is no one so dear as the mother.[31] For having borne him in her womb the mother is the son's *Dhātri*. For having been the chief cause of his birth, she is his *Janani*. For having nursed his young limbs into growth, she is called *Amva*. For bringing forth a child possessed of courage she is called *Virasu*.[32] For nursing and looking after the son she is called *Çuçru*. The mother is one's own body. What rational man is there that would slay his mother to

* In India in every house two sticks were kept for producing fire by rubbing. These were replaced by the flint-stone and a piece of steel. Of course, Bryant and Mays' matches have now replaced those primitive arrangements almost everywhere, and in the hands of children have become a source of great danger to both life and property.—T.

whose care alone it is due that his own head did not lie on the street-side like a dry gourd ?[33] When husband and wife unite themselves for procreation, the desires cherished with respect to the (unborn) son are cherished by both, but in respect of their fruition more depends upon the mother than on the sire.*[34] The mother knows the family in which the son is born and the father who has begotten him. From the moment of conception the mother begins to show affection to her child and take delight in him. (For this reason the son should behave equally towards her). On the other hand, the scriptures declare that the offspring belong to the father alone.[35] If men, after accepting the hands of wives in marriage and pledging themselves to earn religious merit without being dissociated from them, seek congress with other people's wives, they then cease to be worthy of respect.†[36] The husband, because he supports the wife, is called *Bhartri*, and because he protects her he is on that account called *Pati*. When these two functions disappear from him, he ceases to be both *Bhartri* and *Pati*.‡[37] Then again woman can commit no fault. It is man only that commits faults. By perpetrating an act of adultery, the man only becomes stained with guilt.$[38] It has been said that the husband is the

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* 'Prāna' is the organ of generation. 'Samçlesha' is union. The desires cherished are indicated in the Grihya Sutras. 'Let our child be fair of complexion'. 'Let him be long-lived'. Though both parents cherish such wishes, yet their fruition depends more on the mother than the father. This is a scientific truth.—T.

† The sense seems to be this. The mother only has correct knowledge of who the father is. The commands of the father, therefore, may be set aside on the ground of the suspicion that attaches to his very status as father. Then, again, if the father be adulterous, he should not be regarded on account of his sinfulness. Chirakārin asks, 'How shall I know that Gautama is my father'? How again shall I know that he is not sinful ?'—T.

‡ The object of this verse is to indicate that when Gautama had ceased to protect his wife he had ceased to be her husband. His command, therefore, to slay her could not be obeyed.—T.

$ The Commentator argues that 'man being the tempter, takes the guilt upon himself; woman, being the tempted, escapes the guilt.'—T.

highest object with the wife and the highest deity to hero. My mother gave up her sacred person to one that came to her in the form and guise of her own husband.[39] Women can commit no fault. It is man who becomes stained with fault. Indeed, in consequence of the natural weakness of the sex as displayed in every act, and their liability to solicitation, women cannot be regarded as offenders.[40] Then again the sinfulness (in this case) is evident of Indra himself who (by acting in the way he did) caused the recollection of the request that had been made to him in days of yore by woman (when a third part of the sin of Brāhmanicide of which Indra himself was guilty was cast upon her sex). There is no doubt that my mother is innocent.[41] She whom I have been commanded to slay is a woman. That woman is again my own mother. She occupies, therefore, a place of greater reverence. The very beasts that are irrational know that the mother is unslayable.[42] The sire must be known to be a combination of all the deities together. To the mother, however, attaches a combination of all mortal creatures and all the deities.*[43]—In consequence of his habit of reflecting long before acting, Gautama's son Chirakārin, by indulging in those reflections, passed a long while (without accomplishing the act he had been commanded by his sire to accomplish). When many days had expired, his sire Gautama returned.[44] Endued with great wisdom, Medhātithi of Gautama's race, engaged in the practice of penances, came back (to his retreat), convinced, after having reflected for that long time, of the impropriety of the chastisement he had commanded to be inflicted upon his wife.[45] Burning with grief and shedding copious tears, for repentance had come to him in consequence of the beneficial effects of that calmness of temper which is brought about by a knowledge of the scriptures, he uttered these words.[46]—The lord of the three

* The sense is this : the sire is all the deities together, for by reverencing the sire, all the deities are pleased. The mother, however, is all mortal and immortal creatures together, for by gratifying her one is sure to obtain success both here and hereafter.—T.

worlds, *viz.*, Purandara, came to my retreat, in the guise of a Brāhmana asking for hospitality.[47] He was received by me with (proper) words, and honored with a (proper) welcome, and presented in due form with water to wash his feet and the usual offerings of the *Arghya*. I also granted him the rest he had asked for.[48] I further told him that I had obtained a protector in him. I thought that such conduct on my part would induce him to behave towards me as a friend. When, however, notwithstanding all this, he misbehaved himself, my wife Ahalyā could not be regarded to have committed any fault.[49] It seems that neither my wife, nor myself, nor Indra himself who while passing through the sky had beheld my wife (and become deprived of his senses by her extraordinary beauty), could be held to have offended. The blame really attaches to the carelessness of my Yoga puissance.*[50] The sages have said that all calamities spring from envy, which, in its turn, arises from error of judgment. By that envy, also, I have been dragged from where I was and plunged into an ocean of sin (in the form of wife-slaughter)![51] Alas, I have slain a woman,—a woman that is again my wife—one, that is, who, in consequence of her sharing her lord's calamities came to be called by the name of *Vāsitā*,—one that was called *Bhāryyā* owing to the obligation I was under of supporting her! Who is there that can rescue me from this sin?[52] Acting heedlessly I commanded the high-souled Chirakārin (to slay that wife of mine)! If on the present occasion he proves true to his name then may he rescue me from this guilt![53] Twice blessed be thou, O Chirakārika! If on this occasion thou hast delayed accomplishing the work, then art thou truly worthy of thy name![54] Rescue me, and thy mother, and the penances I have achieved, as also thy own

* 'Dharmasya' is explained by the Commentator as 'Yogadharmasambandhi.' Probably, Gautama blames his own carelessness in not having provided, by Yoga-puissance, against the commission of the offence. The Commentator observes that the *Rishi's* exculpation of Indra himself is due to his own purity of nature and the entire absence of a desire to wrong other people. In reality, however, there can be no doubt that it was Indra who was to blame.—T.

self, from grave sins! Be thou really a Chirakārika today![55] Ordinarily, in consequence of thy great wisdom thou takest a long time for reflection before achieving any act. Let not thy conduct be otherwise today! Be thou a true Chirakārika today![56] Thy mother had expected thy advent for a long time. For a long time did she bear thee in her womb. O Chirakārika, let thy habit of reflecting long before acting be productive of beneficial results today![57] Perhaps my son Chirakārika is delaying today (to achieve my bidding) in view of the sorrow it would cause me (to see him execute that bidding)! Perhaps, he is sleeping over that bidding, bearing it in his heart (without any intention of executing it promptly). Perhaps, he is delaying, in view of the grief it would cause both him and me, reflecting upon the circumstances of the case![58]—Indulging in such repentance, O king, the great *Rishi* Gautama then beheld his son Chirakārin sitting near him.[59] Beholding his sire come back to their abode, the son Chirakārin, overwhelmed with grief, cast away the weapon (he had taken up) and bowing his head began to pacify Gautama.[60] Observing his son prostrated before him with bent head, and beholding also his wife almost petrified with shame, the *Rishi* became filled with great joy.[61] From that time the high-souled *Rishi*, dwelling in that lone hermitage, did not live separately from his spouse or his heedful son.[62] Having uttered the command that his wife should be slain he had gone away from his retreat for accomplishing some purpose of his own. Since that time his son had stood in an humble attitude, weapon in hand, for executing that command on his mother.[63] Beholding that son prostrated at his feet, the sire thought that, struck with fear, he was asking for pardon for the offence he had committed in taking up a weapon (for killing his own mother).[64] The sire praised his son for a long time, and smelt his head for a long time, and for a long time held him in a close embrace, and blessed him, uttering the words—Do thou live long![65]—Then, filled with joy and contented with what had occurred, Gautama, O thou of great wisdom, addressed his son and said these words:[66]—Blessed be thou, O Chirakārika!

Do thou always reflect long before acting! By thy delay in accomplishing my bidding thou hast today made me happy for ever![67]—That learned and best of *Rishis* then uttered these verses upon the subject of the merits of such cool men as reflect for a long lime before setting their hands to any action.[68]—If the matter is the death of a friend, one should accomplish it after a long while. If it is the abandonment of a project already begun, one should abandon it after a long while. A friendship that is formed after a long examination lasts for a long time.[69] In giving way to wrath, to haughtiness, to pride, to disputes, to sinful acts, and in accomplishing all disagreeable tasks, he that delays long deserves applause![70] When the offence is not clearly proved against a relative, a friend, a servant, or a wife, he that reflects long before inflicting the punishment is applauded.[71]—Thus, O Bhārata, was Gautama pleased with his son, O thou of Kuru's race, for that act of delay on the latter's part in doing the former's bidding.[72] In all acts a man should, in this way, reflect for a long time and then settle what he should do. By conducting himself in this way one is sure to avoid grief for a long time.[73] That man who nurses his wrath for a long while, who reflects for a long time before setting himself to the performance of any act, never[74] does any act which brings repentance. One should wait for a long while upon those that are aged, and sitting near them show them reverence. One should attend to one's duties for a long time and be engaged for a long while in ascertaining them.[75] Waiting for a long time upon those that are learned, and reverentially serving for a long time those that are good in behaviour, and keeping one's soul for a long while under proper restraint, one succeeds in enjoying the respect of the world for a long time.[76] One engaged in instructing others on the subject of religion and duty, should, when asked by another for information on those subjects, take a long time to reflect before giving an answer. He may then avoid indulging in repentance (for returning an incorrect answer whose practical consequences may lead to sin). —As regards Gautama of austere penances, that *Rishi*, having

adored the deities for a long while in that retreat of his, at last ascended to heaven with his son.' "[78]

SECTION CCLXVII.

"Yudhishthira said,—'How, indeed, should the king protect his subjects without injuring anybody. I ask thee this, O grandsire, tell me, O foremost of good men!'[1]

"Bhishma said,—'In this connection is cited the old narrative of the conversation between Dyumutsena and king Satyavat.[2] We have heard that upon a certain number of individuals having been brought out for execution at the command of his sire (Dyumutsena), prince Satyavat said certain words that had never before been said by anybody else.[3]*—Sometimes righteousness assumes the form of iniquity, and iniquity assumes the form of righteousness. It can never be possible that the killing of individuals can ever be a righteous act.[4]—

"Dyumutsena said,—'If the sparing of those that deserve to be slain be righteousness, if robbers be spared, O Satyavat, then all distinctions (between virtue and vice) would disappear.[5]—*This is mine,—This (other) is not his,*—ideas like these (with respect to property) will not (if the wicked be not punished) prevail in the Kali age. (If the wicked be not punished) the affairs of the world will come to a deadlock. If thou knowest how the world may go on (without punishing the wicked), then discourse to me upon it![6]—

"'Satyavat said,—'The three other orders (*viz.*, the Kshatriyas, Vaiçyas, and Cudras) should be placed under the control of the Brāhmanas. If those three orders be kept within the bonds of righteousness, then the subsidiary classes (that have sprung from intermixture) will imitiate them in their practices.[7] Those amongst them that will transgress

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* *I. e.*, prince Satyavat said that the persons brought out for execution should not be executed. The power of kings did not extend over the lives of their subjects. In other words, the prince argued against the propriety of inflicting capital punishments upon even grave offenders.—T.

(the commands of the Brāhmanas) shall be reported to the king.—This one heeds not my commands!—upon such a complaint being preferred by a Brāhmana, the king shall inflict punishment upon the offender.[8] Without destroying the body of the offender the king should do that unto him which is directed by the scriptures. The king should not act otherwise, neglecting to reflect properly upon the character of the offence and upon the science of morality.[9] By slaying the wicked, the king (practically) slays a large number of individuals that are innocent. Behold, by slaying a single robber, his wife, mother, father, and children are all slain (because they become deprived of the means of life). When injured by a wicked person, the king should, therefore, reflect deeply on the question of chastisement.[10]* Sometimes a wicked man is seen to imbibe good behaviour from a righteous person. Then again from persons that are wicked good children may be seen to spring.[11] The wicked, therefore, should not be torn up by the roots. The extermination of the wicked is not consistent with eternal practice. By smiting them gently they may be made to expiate their offences.[12] By depriving them of all their wealth, by chains and immurement in dungeons, by disfiguring them, (they may be made to expiate their guilt). Their relatives should not be persecuted by the infliction of capital sentences on them. If in the presence of the *Purohita* and others,†[13] they give themselves up to him from desire of protection, and swear, saying,—O Brāhmana, we shall never again commit any sinful act,[14]—they would then deserve to be let off without any punishment. This is the command of the Creator himself. Even the Brāhmana that wears a deer-skin and the wand (of mendicancy) and has his head shaved, should be punished (when he transgresses).‡[15] If great men transgress, their

* Verse 10 is a triplet.—T.

† The Burdwan translator gives a very incorrect version of this Verse. He misunderstands both text and commentary completely. K. P. Singha is correct.—T.

‡ The Commentator explains that the object of this line is to show that the very Sannyāsin, when he offends, deserves to be chastised.

chastisement should be proportionate to their greatness. As regards them that offend repeatedly, they do not deserve to be dismissed without punishment as on the occasion of their first offence.*[16]—

"Dyumatsena said,—As long as those barriers within which men should be kept are not transgressed, so long are they designated by the name of Righteousness.[17] If they who transgressed those barriers were not punished with death, those barriers would soon be destroyed. Men of remote and remoter times were capable of being governed with ease.†[18] They were very truthful (in speech and conduct). They were little disposed to disputes and quarrels. They seldom gave way to wrath, or, if they did, their wrath never became ungovernable. In those days the mere crying of *fie* on offenders was sufficient punishment. After this came the punishment represented by harsh speeches or censures.[19] Then followed the punishment of fines and forfeitures. In this age, however, the punishment of death has become current. The measure of wickedness has increased to such an extent that by slaying one others cannot be restrained.‡[20] The robber has no connection with men, with the deities, with the *Gandharvas*, and with the *Pitris*. What is he to whom? He is not anybody to any one. This is the declaration of the *Çrutis*.$[21] The robber takes away the ornaments of corpses from cemeteries, and wearing apparel from men

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K. P. Singha misunderstands the line completely. The Burdwan version is correct.—T.

* Both the Vernacular versions of this Verse are incorrect. The first half of the first line should be taken independently. The Commentator explains that after 'gariyāmsam' the words 'api çāsyu' should be supplied. 'Aparādhe tu punah punah, &c.,' is said of offenders in general, and not eminent offenders only.—T.

† *I. e.*, punishments were not necessary in former times, or very light ones were sufficient. The Burdwan version of this Verse is thoroughly ridiculous.—T.

‡ Hence, extermination is the punishment that has become desirable.—T.

$ Hence, by slaying them no injury is done to any one in this or the other world.—T.

afflicted by spirits (and, therefore, deprived of senses). That man is a fool who would make any covenant with those miserable wretches or exact any oath from them (for relying upon it).*[22]—

"'Satyavat said,—If thou dost not succeed in making honest men of those rogues and in saving them by means unconnected with slaughter, do thou then exterminate them by performing some sacrifice.†[23] Kings practise severe austerities for the sake of enabling their subjects go on prosperously in their avocations. When thieves and robbers multiply in their kingdoms they become ashamed. They, therefore, betake themselves to penances for suppressing thefts and robberies and making their subjects live happily.[24] Subjects can be made honest by being only frightened (by the king). Good kings never slay the wicked from motives of retribution. (On the other hand, if they slay, they slay in sacrifices, when the motive is to do good to the slain). Good kings abundantly succeed in ruling their subjects properly with the aid of good conduct (instead of cruel or punitive inflictions).[25] If the king acts properly, the superior subjects imitate him. The inferior people, again, in their turn, imitate their immediate superiors. Men are so constituted

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* 'Padma' means, the ornaments of corpses. Grave-stealers there were in every country. 'Picāchāt' is 'Picāchopahatāt'. Evidently, idiots and mad men were the persons who were regarded to have been possessed by evil spirits. 'Daivatam' is an accusative which, like, 'Samayam' is governed by the transitive verb 'Kurvita'. 'Yah kaschit' means 'yah kaschit mudah, na tu prājnah'. The Burdwan version of this Verse shows that the person entrusted with this portion of the *Cānti* was altogether incompetent for the task. K. P. Singha gives the meaning correctly.—T.

† The Commentator supposes that after 'sādhun' the word 'kartum' is understood. The line may also be taken as meaning,—'If thou dost not succeed in rescuing the honest without slaying (the wicked)'. 'Bhuta bhavya' is sacrifice. The prince speaks of exterminating the rogues by slaying them as animals in a sacrifice because of the declaration in the Crutis that those killed in sacrifices ascend to heaven, purged of all their sins. Such acts, therefore, seem to be merciful to the prince, compared to death by hanging or on the block.—T.

that they imitiate those whom they regard as their betters.*[26] That king who, without restraining himself, seeks to restrain others (from evil ways) becomes an object of laughter with all men in consequence of his being engaged in the enjoyment of all worldly pleasures as a slave of his senses.[27] That man who, through arrogance or error of judgment, offends against the king in any way, should be restrained by every means. It is by this way that he is prevented from comitting offences anew.[28] The king should first restrain his own self if he desires to restrain others that offend. He should punish heavily (if necessary) even friends and near relatives.[29] In that kingdom where a vile offender does not meet with heavy afflictions, offences increase and righteousness decreases without doubt.[30] Formerly, a Brāhmana endued with clemency and possessed of learning, taught me this. Verily, to this effect, O sire, I have been instructed by also our grandsires of olden days,[31] who gave such assurances of harmlessness to people, moved by pity. Their words were,—In the Krita age, kings should rule their subjects by adopting ways that are entirely harmless.[32] In the Tretā age, kings conduct themselves according to ways that conform with righteousness fallen away by a fourth from its full complement. In the Dwāpara age, they proceed according to ways conforming with righteousness fallen away by a moiety, and in the age that follows, according to ways conforming with righteousness fallen away by three-fourths.[33] When the Kali age sets in, through the wickedness of kings and in consequence of the nature of the epoch itself, fifteen parts of even that fourth portion of righteousness disappear, a sixteenth portion thereof being all that then remains of it.[34] If, O Satyavat, by adopting the method first mentioned, (*viz.*, the practice of harmlessness), confusion sets in, the king, considering the period of human life, the strength of human beings, and the nature of the time that has come,

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* The world thus improves in conduct and morality through the king only behaving in a proper way. Cruel punishments are scarcely needed to reform the world.—T.

should award punishments.*[35] Indeed, Manu, the son of the Self-born, has, through compassion for human beings, indicated the way by means of which men may adhere to knowledge (instead of harmfulness) for the sake of emancipation.—' "†[36]

SECTION CCLXVIII.

"Yudhishthira said,—'Thou hast already explained to me, O grandsire, how the religion of Yoga, which leads to the six well-known attributes, may be adopted and practised without injuring any creature. Tell me, O grandsire, of that religion which leads to both results, *viz.*, Enjoyment and Emancipation ![1] Amongst these two, *viz.*, the duties of domesticity and those of Yoga, both of which lead to the same end, which is superior ![2]

"Bhishma said,—'Both courses of duty are highly blessed. Both are extremely difficult of accomplishment. Both are productive of high fruits. Both are practised by those that are admittedly good.[3] I shall presently discourse to thee on the authoritativeness of both those courses of duty, for dispelling thy doubts about their true import. Listen to me with concentrated attention.[4] In this connection is instanced the old narrative of the discourse between Kapila and the cow. Listen to it, O Yudhishthira ![‡][5] It has been heard by us that in days of old when the deity Tashtri came to the palace of king Nahusha, the latter, for discharging the duties of hospitality, was on the point of killing a cow agreeably

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* The period of human life decreases proportionately in every succeeding age, as also the strength of human beings. In awarding punishments, the king should be guided by these considerations.—T.

† The word 'satya' is used here for 'Emancipation'. 'Mahaddharmaphalam' is true knowledge, so called because of its superiority to heaven, &c., The way pointed out by Manu is, of course, the religion of harmlessness. In Verse 35, there is an address to prince Satyavat. It seems, as I have pointed out, that Verses 32 to 35 represent the words of the grandsire to whom the prince refers in Verse 31.—T.

‡ The redundant syllable is Arsha.—T.

to the true, ancient, and eternal injunction of the Vedas.[6] Beholding that cow tied for slaughter, Kapila of liberal soul, ever observant of the duties of Satwa, always engaged in restraining his senses, possessed of true knowledge, and abstemious in diet,[7] having acquired an excellent understanding that was characterised by faith, perfectly fearless, beneficial, firm, and ever directed towards truth, uttered this word once, *viz.,—Alas, ye Vedas!*—At that time a *Rishi*, of the name of Syumaraçmi, entering (by Yoga power) the form of that cow, addressed the Yati Kapila, saying,—Hist, O Kapila![8] If the Vedas be deserving of censure (in consequence of those declarations in them that sanction the slaughter of living creatures), whence have those other duties (fraught with entire harmlessness to all creatures) come to be regarded as authoritative?*[9] Men devoted to penances and endued with intelligence, and who have the Crutis and knowledge for their eyes, regard the injunctions of the Vedas, which have been declared through and compiled by the *Rishis*, to be the words of God himself.†[10] What can anybody say (by way of censure or praise) with respect to the contents of the Vedas when these happen to be the words of the Supreme Being himself who is freed from desire of fruit, who is without the fever (of envy and aversion), who is addicted to nothing, and who is destitute of all exertion (in consequence of the immediate fruition of all his wishes)?[11]—

"'Kapila said,—I do not censure the Vedas. I do not wish to say anything in derogation of them. It hath been heard by us that the different courses of duty laid down for the different modes of life, all lead to the same end.[12] The Sanyāsin attains to a high end. The forest-recluse also attains to a high end. Both the other two also,

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* Both acts and knowledge have been pointed out in the Vedas. The Vedas, therefore, being authority for both, one or the other cannot be censured or applauded.—T.

† 'Arsha' means here Vedic injunctions declared through the mouths of inspired Rishis and compiled by Rishis. 'Viditātmanah' is the Supreme Being himself. The object of the speaker is to show that no part of the Vedas can be censured, for every word in them is equally authoritative, all being God's own.—T.

viz., the householder and the Brahmachārin, reach the same end.[13] All the four modes of life have always been regarded as *Deva-yāna* ways. The relative strength or weakness of these, as represented by their relative superiority or inferiority, hath been declared in the character of their respective ends.*[14]—Knowing these, accomplish acts which lead to heaven and other blessings,—this is a Vedic declaration.—Do not accomplish acts,—this also is another binding declaration of the Vedas.[15] If abstention from acts be meritorious, then their accomplishment must be exceedingly reprehensible. When the scriptures stand thus, the strength or weakness of particular declarations must be very difficult to ascertain.[16] If thou knowest of any course of duty which is superior to the religion of harmlessness, and which depends upon direct evidence instead of that of the scriptures, do thou then discourse to me upon it![17]—

" 'Syumaraçmi said,—One should perform sacrifices from desire of heaven,—this Cruti is constantly heard by us. Thinking first of the fruit (that is to be attained), one makes preparations for sacrifice.[18] Goat, horse, sheep, cow, all species of birds, domestic or wild, and herbs and plants, are food of (other) living creatures. This is heard by us.†[19] Food again has been directed to be taken day after day morning and evening. Then again the Cruti declares that animals and grain are the limbs of Sacrifice.‡[20] The Lord of

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* 'Deva-yānāh' is explained by the Commentator as 'Devam ātmānam yānti ebhiriti', *i. e.*, those by which the Soul is reached. The relative strength or weakness of the four modes of life hath been thus indicated. The Sanyāsin attains to *Moksha* or Emancipation; the forest recluse to the region of Brahman; the house-holder attains to heaven (region of the deities presided over by Indra), and the Brahmachārin attains to the region of the *Rishis*.—T.

† The Commentator explains that having commenced with the assertion that men should sacrifice from desire of heaven, the speaker fears that the hearer may deny the very existence of heaven. Hence, he takes a surer ground for justifying slaughter, *viz.*, the ground that is connected with the consideration of food. Living creatures must eat in order to live. The very support of life requires the slaughter of life. Slaughter, therefore, is justified by the highest necessity.—T.

‡ *I. e.*, these are the essential requisites of sacrifice.—T.

the universe created them along with Sacrifice. The puissant Lord of all creatures caused the deities to perform sacrifices with their aid.[21] Altogether seven (domestic) and seven (wild) animals are indicated as fit for sacrifice. Instead of all being equally fit, each succeeding one is inferior to each preceding one. The Vedas again declare that the whole universe is appointed for sacrifice. Him also that is called *Purusha* the Vedas have appointed for the same purpose.*[22] This again hath been sanctioned by men of remote and remoter times. What man of learning is there that does not select, according to his own ability, individuals from among living creatures for sacrifice?†[23] The inferior animals, human beings, trees, and herbs, all wish for the attainment of heaven. There is no means, however, except sacrifice, by which they can obtain the fruition of that desire.[24] The deciduous herbs, animals, trees, creepers, clarified butter, milk, curds, meat and other approved things (that are poured on the sacrificial fire), land, the points of the compass, faith, and time which brings up the tale to twelve,[25] the Richs, the Yajushes, the Sāmans, and the sacrificer himself bringing up the tale to sixteen, and Fire which should be known as the householder,—these seventeen are said[26] to be the limbs of Sacrifice. Sacrifice, the Cruti declares, is the root of the world and its course. With clarified butter, milk, curds, dung, curds mixed with milk, skin, the hair in her tail, horns, and hoofs, the cow alone is able to furnish all the necessaries of sacrifice. Particular ones amongst these that are laid down for particular sacrifices,[27-28] coupled with Ritwijas and presents (to the priests themselves and other Brāhmanas) together sustain Sacrifices.‡ By collecting these things to-

* The seven domestic animals are cow, goat, man, horse, sheep, mule, and ass. The seven wild ones are lion, tiger, boar, buffalo, elephant, bear, and monkey.—T.

† 'Vichinwita' is 'Vivechayet', with 'ālamvārtham' understood; 'ātmanah' is equivalent to 'jivāt'.—T.

‡ All the products of the cow that are named here are not required in all sacrifices. Some are required in some, others in others. Those then that *are* required, when coupled with Ritwijas and Dakshinā, complete the respective sacrifices or uphold or sustain them.—T.

gether, people accomplish sacrifices.*[28] This Cruti, consistent with the truth, is heard that all things have been created for the performance of Sacrifice. It was thus that all men of ancient times set themselves to the performance of sacrifices.[30] As regards that person, however, who performs sacrifices because of the conviction that sacrifices should be performed and not for the sake of fruit or reward, it is seen that he does not injure any creature or bear himself with hostility to anything, or set himself to the accomplishment of any worldly task.†[31] Those things that have been named above as the limbs of sacrifice, and those other things that have been mentioned as required in sacrifices and that are indicated in the ordinances, all uphold one another (for the completion of sacrifices) when used according to the approved ritual.‡[34] I behold also the *Smritis* compiled by the *Rishis*, into which the Vedas have been introduced. Men of learning regard them as authoritative in consequence of their following the *Brahmanas*.§[35] Sacrifices have the Brāhmanas for their progenitor, and truly they rest upon the Brāhmanas. The whole universe rests upon sacrifice, and sacrifice rests upon the universe.¶[34] The syllable *Om* is the root from which the Vedas have sprung. (Every rite, therefore, should commence with the utterance of that syllable of vast import). Of him who has uttered for him the syllables Om, Namas, Swāhā, Sadhā, and Vashat, and who has, according to the extent of his ability, performed sacrifices and other rites,[6] there is no fear in respect of next life in all the three worlds. Thus say the Vedas, and sages crowned with ascetic success, and the foremost of *Rishis*.[36] He in

* 'Samhritya' means 'Ekikritya' and not 'destroying' as the Burdwan translator wrongly takes it.—T.

† The Burdwan translator, notwithstanding the clear language of both text and Commentary, wrongly connects the first line of Verse 31 with the last line of 30, and makes nonsense of both Verses.—T.

‡ By taking the two lines of 32 with the last line of 31, the Burdwan translator makes nonsense of the passage.—T.

§ 'Brāhmanas' here means that part of the Vedas which contains the ritual.—T.

¶ Each constitutes the refuge of the other.—T.

whom are the Richs, the Yajushes, the Sāmans, and the expletives necessary for completing the rythm of the Sāmans according to the rules laid down in Vedic grammars, is, indeed, a Brāhmana.*[37] Thou knowest, O adorable Brāhmana, what the fruits are of Agnihotra, of the Soma-sacrifice, and of the other great sacrifices.[38] I say, for this reason, one should sacrifice and asist at other people's sacrifices, without scruples of any kind. One who performs such sacrifices as lead to heaven (such as Yotishtoma, &c.) obstains high rewards hereafter in the form of heavenly beatitude.[39] This is certain, *viz.*, that they who do not perform sacrifices have neither this world nor the next. They who are really conversant with the declarations of the Vedas regard both kinds of declarations (*viz.*, those that incite to acts and those that preach abstention) as equally authoritative.—' "[40]

SECTION CCLXIX.

"'Kapila said,—Beholding that all the fruits that are attainable by acts are terminable instead of being eternal, Yatis, by adopting self-restraint and tranquillity, attain to *Brahma* through the path of knowledge. There is nothing in any of the worlds that can impede them (for by mere fiats of the will they crown all their wishes with success).[1] They are freed from the influence of all pairs of opposites. They never bow down their heads to anything or any creature. They are above all the bonds of want. Wisdom is theirs. Cleansed they are from every sin. Pure and spotless they live and rove about (in great happiness).[2] They have, in their own understandings, arrived at settled conclusions in respect of all destructible objects and at a life of Renunciation (by comparing the two together). Devoted to Brahma, already become like unto Brahma, they have taken refuge in Brahma.[3] Transcending grief, and freed from (the quality of) Rajas, theirs are acquisitions that are eternal. When the high end that is these men's is within reach of attainment, what

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* There are many such expletives, such as 'hāyi', 'hāvu', &c.,—T.

need has one for practising the duties of the domestic mode of life ?*[4]

" 'Syumaraçmi said,—If, indeed, that be the highest object of acquisition, if that be truly the highest end (which is attained by practising Renunciation) then the importance of the domestic mode of life becomes manifest, because without the domestic mode no other mode of life ever becomes possible.[5] Indeed, as all living creatures are able to live in consequence of their dependence on their respective mothers, after the same manner the three other modes of life exist in consequence of their dependence upon the domestic mode.[6] The householder who leads the life of domesticity, performs sacrifices, and practises penances. Whatever is done by anybody from desire of happiness has for its root the domestic mode of life.[7] All living creatures regard the procreation of offspring as a source of great happiness. The procreation of offspring, however, becomes impossible in any other mode of life (than domesticity).[8] Every kind of grass and straw, all plants and herbs (that yield corn or grain), and others of the same class that grow on hills and mountains, have the domestic mode of life for their root. Upon these depend the life of living creatures. And since nothing else is seen (in the universe) than life, domesticity may be looked upon as the refuge of the entire universe†[9] Who then speaks the truth that says that domesticity cannot lead to the acquisition of Emancipation ? Only those that are destitute of

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* For, as the Commentator explains, one who has acquired an empire does not seek the dole of charity. In view of the high end that Renunciation is certain to bring, what need has a person of the domestic mode of life which leads to rewards that are insignificant compared to the other.—T.

† 'Varhi' is grass or straw. 'Oshadhi' here implies paddy and other grain. 'Vahiranyā adrijā' implies 'other kinds of Oshadhi born on mountains,' *i. e.*, the Soma and other useful hill plants and shrubs. 'Teshāmapi mulam gārhastyam' should be supplied after the first line. Domesticity is the root of these, because these are cultivated or collected by persons leading the domestic mode of life. The argument in the second line is this: 'Oshadhibhyah prānah', 'prānāt vahih na kinchit driçyate', 'atah viçwasyāpi mulam gārhastyam'.—T.

faith and wisdom and penetration,[10] only those that are destitute of reputation, that are idle and toil-worn, that have misery for their share in consequence of their past acts, only those that are destitute of learning, behold the plenitude of tranquillity in a life of mendicancy.[11] The eternal and certain distinctions (laid down in the Vedas) are the causes that sustain the three worlds. That illustrious person of the highest order who is conversant with the Vedas, is worshipped from the very date of his birth.[12] Besides the performance of *Garbhādhāna*, Vedic *mantras* become necessary for enabling persons of the regenerate classes to accomplish all their acts in respect of both this and the other world.*[13] In cremating his body (after death), in the matter of his attainment of a second body, in that of his drink and food after such attainment, in that of giving away kine and other animals for helping him to cross the river that divides the region of life from that of Yama, in that of sinking the funeral cakes in water, Vedic *mantras* are necessary.[14] Then again the three classes of *Pitris*, *viz.*, the Archishmats, the Varhishads, and the Kravyāds, approve of the necessity of *mantras* in the case of the dead, and *mantras* are allowed to be efficient causes (for attainment of the objects for which these ceremonies and rites have been directed to be performed).[15] When the Vedas say this so loudly and when again human beings are said to owe debts to the *Pitris*, the *Rishis*, and the gods, how can any one attain to Emancipation?†[16]

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* Literally rendered, the words are,—'Without doubt, Vedic *mantras* enter into persons of the regenerate classes in respect of acts whose effects are seen and acts whose effects instead of being seen depend upon the evidence of the scriptures.' Practically, what is said here is that all the acts of a Brāhmana are performed with the aid of Vedic *mantras*.—T.

† *Mantras* are necessary in cremating a Brahmana's dead body. *Mantras* are needed for assisting the dead spirit to attain to a brilliant form (either in the next world or in this if there be rebirth). These *mantras* are, of course, uttered in *Crādhas*. After the dead spirit has been provided, with the aid of *mantras*, with a body, food and drink are offered to him with the aid of *mantras*. Kine and animals are given away by the representatives of the dead for enabling the dead ancestor

This false doctrine (of incorporeal existence called Emancipation), apparently dressed in colors of truth, but subversive of the real purport of the declarations of the Vedas, has been introduced by learned men reft of prosperity and eaten up by idleness.[17] That Brāhmana who performs sacrifices according to the declarations of the Vedas is never seduced by sin. Through sacrifices, such a person attains to high regions of felicity along with the animals he has slain in those sacrifices, and himself, gratified by the acquisition of all his wishes succeeds in gratifying those animals by fulfilling their wishes.[18] By disregarding the Vedas, by guile, or by deception, one never succeeds in attaining to the Supreme. On the other hand, it is by practising the rites laid down in the Vedas that one succeeds in attaining to *Brahma.*[19]—

"'Kapila said,—(If acts are obligatory, then) there are the *Darça*, the *Paurnamāsha*, the *Agnihotra*, the *Chāturmāshya*, and other acts for the man of intelligence. In their performance is eternal merit. (Why then betake to acts involving cruelty ?)[20] Those that have betaken themselves to the Sanyāsa mode of life, that abstain from all acts, that are endued with patience, that are cleansed (of wrath and every fault), and that are conversant with *Brahma*, succeed by such knowledge of *Brahma* in paying off the debts (thou speakest of) to the gods, (the *Rishis*, and the

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to cross the Vaitarani (the river that flows between the two worlds) and for enabling him to become happy in heaven. The funeral cake, again, according to the ordinance, is sunk in water for making it easily attainable by him to whom it is offered. By becoming a human being one inherits three debts. By study he pays off his debt to the *Rishis*: by the performance of sacrifices he pays off his debt to the gods, and by begetting children he frees himself from the debt he owes to the *Pitris*. The argument then is this: when the Vedas, which are the words of Supreme Godhead, have laid down these *mantras* for the attainment of such objects in the next world, how can Emancipation (which involves an incorporeal existence transcending the very *Kārana* form) be possible ? The very declarations of the Vedas in favor of acts are inconsistent with incorporeal existence or with the negation of existence with dual consciousness of knower and known.—T.

Pitris,) represented to be so very fond of libations poured in sacrifices.[21]* The very gods become stupified in tracing the track of that trackless person who constitutes himself the soul of all creatures and who looks upon all creatures with an equal eye.[22] Through instructions received from the preceptor one knows that which dwells within this frame to be of a four-fold nature, having besides four doors and four mouths. In consequence of (their possession of) two arms, the organ of speech, the stomach, and the organ of pleasure, the very gods are said to have four doors. One should, therefore, strive one's best to keep those doors under control.†[23] One should not gamble with dice. One should not appropriate what belongs to another. One should not assist at the sacrifice of a person of ignoble birth. One should not, giving way to wrath, smite another with hands or feet. That intelligent man who conducts himself in this way is said to

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* The mention of 'Devān' implies, as the Commentator points out *Rishis* and also *Pitris*. The *amrita* here that these covet is, of course, the Sacrificial libation. 'Brahma-sajnitāh' implies 'conversant with Brahma,' for the Crutis say that 'Brahmavid Brahmaiva bhavati.'—T.

† The terseness of the original has not been removed in the translation. 'Enam' is the universal Soul dwelling within this physical frame. It refers to the person who constitutes himself to be the soul of all creatures or one who is conversant with *Brahma* or has become *Brahma* itself. That soul is said to have a fourfold nature, *viz.*, it is *virāt* (all-embracing), *sutra* (fine as the finest thread and pervading everything), *antaryāmin* (possessed of omniscience), and *cuddha* (stainless). Its four mouths, by which are meant the four sources of enjoyment or pleasure, are the body, the senses, the mind, and the understanding. What the speaker wishes to point out by this is the *Bhoktritwa* (power of enjoyment) of the soul. The *Kattritwa* (power of action) is then pointed out by the mention of the doors which are the two arms, the organ of speech, the stomach, and the organ of pleasure (generation). These last operate as doors for shutting or confining the soul within its chamber. They are the screens or *āvaranas* that conceal its real nature. The very gods feel their force, being unable to transcend them or their demands. He who would transcend them and shine in his own stainless nature should seek to control or restrain them. Practically, it is Yoga that is recommended for enabling one to attain to the position of the universal Soul.—T.

have his hands and feet well-controlled.[24] One should not indulge in vociferous abuse or censure. One should not speak words that are vain. One should forbear from knavery and from calumniating others. One should observe the vow of truthfulness, be sparing of speech, and always heedful. By conducting oneself in this way one will have one's organ of speech well-restrained.[25] One should not abstain entirely from food. One should not eat too much. One should give up covetousness, and always seek the companionship of the good. One should eat only so much as is needed for sustaining life. By conducting oneself in this way one succeeds in properly controlling the door represented by one's stomach.[26] One should not, O hero, lustfully take another wife when one has a wedded spouse (with whom to perform all religious acts). One should never summon a woman to bed except in her season. One should confine oneself to one's own wedded spouse without seeking congress with other women. By conducting oneself in this way one is said to have one's organ of pleasure properly controlled.[27] That man of wisdom is truly a regenerate person who has all his four doors, viz., the organ of pleasure, the stomach, the two arms (and two feet), and the organ of speech, properly controlled.[28] Everything becomes useless of that person whose doors are not well controlled. What can the penances of such a man do? What can his sacrifices bring about? What can be achieved by his body?[29] The gods know him for a Brāhmana who has cast off his upper garment, who sleeps on the bare ground, who makes his arm a pillow, and whose heart is possessed of tranquillity.*[30] That person who, devoted to contemplation, singly enjoys all the happiness that wedded couples enjoy, and who turns not his attention to the joys and griefs of others, should be known for a Brāhmana.†[31] That man who

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* 'One who has cast off his upper garment' is one who clothes himself very scantily for only the sake of decency and not for splendour.—T.

† 'Dwandwarāma' very likely means here the joys of wedded couples and not 'the pleasures derived from pairs of opposites.' The sense seems to be this that man is a Brāhmana who, without marry-

rightly understands all this as it exists in reality and its multiform transformations, and who knows what the end is of all created objects, is known by the gods for a Brāhmana.*[32] One who hath no fear from any creature and from whom no creature hath any fear, and who constitutes himself the soul of all creatures, should be known for a Brāhmana.[33] Without having acquired purity of heart which is the true result of all pious acts such as gifts and sacrifices, men of foolish understandings do not succeed in obtaining a knowledge of what is needed in making one a Brāhmana even when explained by preceptors. Destitute of a knowledge of all this, these men desire fruits of a different kind, *viz.*, heaven and its joys.†[34] Unable to practise even a small part of that good conduct which has come down from remote times, which is eternal, which is characterised by certitude, which enters as a thread in all our duties, and by adopting which men of knowledge belonging to all the modes of life convert their respective duties and penances into terrible weapons for destroying the ignorance and evils of worldliness, men of foolish understandings regard acts that are productive of visible fruits, that are fraught with the highest puissance, and that are deathless, as fruitless after all and as deviations (from the proper course) not sanctioned by the scriptures. In truth, however, that conduct, embracing as it does practices the very opposite of those that are seen in seasons of distress, is the very essence of heedfulness and is never affected by lust and

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ing, succeeds in enjoying singly all the felicity that attaches to married life.—T.

* In reality all things are, of course, *Brahma*. Their external aspects are only transformations. The end of all creatures is death and rebirth till absorption takes place into *Brahma* by means of Yoga.—T.

† The original is very terse. I have expanded it, following the Commentator. 'Dāna-yajna kriyā phalam' is 'chitta cuddhi' or purity of heart; 'antarena' is equivalent to 'vina'; 'anujānanti' governs 'Brahmanyam' understood.' 'Anyat phalam' in the second line implies heaven and its joys (which satisfy ordinary men). The particle 'anu' before 'jananti' is taken to imply 'gurum anu,' *i. e.* 'following the instructions of preceptors.'—T.

wrath and other passions of a similar kind.*—[35-37] As regards sacrifices again, it is very difficult to ascertain all their particulars. If ascertained, it is very difficult to observe them in practice. If practiced, the fruits to which they lead are terminable. Mark this well. (And marking this, do thou betake thyself to the path of knowledge)!—[38]

"'Syumaraçmi said,—The Vedas countenance acts and discountenance them. Whence then is their authority when their declarations thus contradict each other? Renunciation of acts, again, is productive of great benefit. Both these paths have been indicated in the Vedas. Do thou discourse to me on this subject, O Brāhmana!'[39]

"'Kapila said,—Betaking yourselves to the path of the good (*viz.*, Yoga), do you in even this life realise its fruits by the direct evidence of your senses! What, however, are

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* These three Verses run together and are extremely abstruse. There can be no doubt that the Commentator is right. The construction is this: 'Yam sadāchāram āçritya samçritānām swakarmabhih (sahitam) tapah ghoratwam āgatam, tam (sadāchāram) purānam çāçwatam dhruvam dharmeshu cha sutritam kinchit charitum açaknuvantah phalavanti vyushtimanti dhruvāni cha karmāni (mudāh) vigunāni &c., paçyanti.' The second line of 36 stands by itself as an explanatory sentence referring to some of the characteristics of the 'sadāchāra' that is spoken of. 'Samçritānām' refers to men observing the different modes of life; 'ghoratwan āgatam' is 'samsārāndhakāranāçakam bhavati.' What is meant by this is that the penances of such men, along with the duties they are called upon to observe by the particular mode of life they follow, become a terrible weapon, in consequence of their 'sadāchārah,' for destroying the evils of worldliness. The 'sadāchārah' spoken of here is 'nishkāmadharmah.' The latter is no new-fangled theory of men of learning but is 'purānam, çāçwatam, and dhruvam.' The 'phalavanti, vyushtimanti, and dhruvāni karmāni' which fools regard to be 'vigunāni and anaikāntikāni' are, of course, those acts which are included within the word 'Yoga'. In brief, the speaker, in these three verses, wishes to inculcate that wise men, whatever their mode of life, observe its duties. But by virtue of the 'nishkāma dharma' they follow, they convert those duties and their penances into efficient means for dispelling the darkness of ignorance. Fools, on the other hand, unable to practise that 'nishkāma dharma,' look upon it and Yoga itself as fruitless and valueless although the rewards these confer are visible.—T.

the visible results of those other objects which you (men of acts) pursue ?[40]

"'Syumaraçmi said,—O Brāhmana, I am Syumaraçmi by name ! I have come here for acquiring knowledge. Desirous of doing good to myself I have started this conversation in artless candour and not from desire of disputation.[41] This dark doubt has taken possession of my mind. O illustrious one, solve it to me ! Thou hast said that they who betake themselves to the path of the good, (*viz.*, Yoga), by which *Brahma* is attained, realise its fruits by the direct evidence of their senses. What, indeed, is that which is so realisable by the direct evidence of the senses and which is pursued by yourselves ?[42] Avoiding all sciences that have disputation only for their foremost object, I have so studied the Āgama as to have duly mastered their true meaning. By Āgama I understand the declarations of the Vedas. I also include in that word those sciences based on logic which have for their object the bringing out of the real meaning of the Vedas.*[43] Without avoiding the duties laid down for the particular mode of life which one may lead, one should pursue the practices laid down in Āgama. Such observance of the practices laid down in Āgama crowns one with success. In consequence of the certainty of the conclusions of Āgama, the success to which the latter leads may be said to be almost realisable by direct evidence.[44] As a boat, that is tied to another bound for a different port, cannot take its passengers to the port they desire to reach, even so ourselves, dragged by our acts due to past desires, can never cross the interminable river of birth and death (and reach the haven of rest and peace we may have in view). Discourse to me on this topic, O illustrious one ! Teach me as a preceptor teaches a disciple ![45] No one can be found amongst men that has completely renounced all worldly

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* The sciences that have disputation only for their foremost object, are, according to the Commentator, the sciences of the Lokayātikas, the Saugatas (or Buddhists), the Kāpālikas. &c, The other sciences based on Logic that are included within the word Āgama are the two Mimāmsās, Sānkhya, and Pātanjala.—T.

into Unmanifest Kshetra (*viz.*, the body), therefore is He called Purusha.[38] Kshetra is something quite different from Kshetrajna. Kshetra is Unmanifest. The Soul, which transcends the four and twenty principles, is called the Knower.[39] Knowledge and the object known are different from each other. Knowledge, again, has been said to be Unmanifest, while the object of knowledge is the Soul which transcends the four and twenty principles.[40] The Unmanifest is called Kshetra, Sattwa (understanding), and also Içwara (the supreme Lord); while Purusha, which is the twentyfifth principle has nothing superior to it and is not a principle (for it transcends all principles and is only called a principle conventionally).[41] This much, O king, is an account of the Sānkhya philosophy. The Sānkhyas call Prakriti the cause of the universe, and merging all the grosser principles into the Chit behold the Supreme Soul.[42] Rightly studying the four and twenty topics along with Prakriti, and ascertaining their true nature, the Sānkhyas succeed in beholding That which transcends the four and twenty topics or principles.*[43] Jiva in reality is that very Soul which transcends Prakriti and is beyond the four and twenty topics. When he succeeds in knowing that Supreme Soul by dissociating himself from Prakriti, he then becomes identifiable with the Supreme Soul.[44] I have now told thee everything about the Sānkhya System truly. Those who are conversant with this philosophy succeed in attaining to tranquillity.[45] Indeed, as men whose understandings are subject to error have direct cognisance of all objects of the senses, men freed from error have direct cognisance of Brahma.[46] They that succeed in attaining to that state have never to come back to this world after the dissolution of their bodies; while as regards those that are said to be emancipate in this life, puissance, and that indescribable felicity which attaches itself to Samādhi, and immutability, become theirs, in con-consequence of their having attained to the nature of the

* The Commentator explains that 'nistattwah' means 'nirgatam tattwam aparoksham yasmāt.' —T.

attained or not (by performance of acts) is what can be known to the person himself who has attained it. It can never be known with the aid of either the Vedas or inference. They that cherish no expectations, that discard every kind of wealth by not storing anything for future use, that are not covetous, and that are free from every kind of affection and aversion, perform sacrifices because of the conviction that their performance is a duty. To make gifts unto deserving persons is the end (right use) of all wealth.[4-5] Never addicted at any time to sinful acts, observant of those rites that have been laid down in the Vedas, capable of crowning all their wishes with fruition, endued with certain conclusions through pure knowledge,[6] never giving way to wrath,—never indulging in envy, free from pride and malice, firm in Yoga.* of unstained birth, unstained conduct, and unstained learning, devoted to the good of all creatures,[7] there were in days of yore many men, leading lives of domesticity and thoroughly devoted to the their own duties, there were many kings also of the same qualifications, devoted to Yoga, (like Janaka, &c.,) and many Brāhmanas also of the same character (like Yājnavalkya and others).†[8] They behaved equally towards all creatures and were endued with perfect sincerity. Contentment was theirs, and certainty of knowledge. Visible were the rewards of their righteousness, and pure were they in behaviour and heart. They were possessed of faith in *Brahma* of both forms.‡[9] At first making their hearts pure, they duly observed all (excellent) vows. They were observant of the duties of righteousness on even occasions of distress and great difficulty, without falling off in any particular.[10] Uniting together they used to perform meritorious acts. In this they found great happiness. And inasmuch as they never tripped, they had never to perform any

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* Yoga is the only way to true knowledge, hence Jnâna-nishthah is Yoga-nishthah.—T.

† These and men like these are pointed out as persons deserving of gifts.—T.

‡ *I. e.*, in Brahma as possessed of attributes and as freed from attributes.—T.

expiation.[11] Relying as they did upon the true course of righteousness, they became endued with irresistible energy. They never followed their own understandings in the matter of earning merit but followed the dictates of the scriptures alone for that end. Accordingly they were never guilty of guile in the matter of performing acts of righteousness.*[12] In consequence of their observing unitedly the absolute ordinances of the scriptures without betaking themselves ever to the rites laid down in the alternative, they were never under the necessity of performing expiation.†[13] There is no expiation for men living in the observance of the ordinances laid down in the scriptures. The Cruti declares that expiation exists for only men that are weak and unable to follow the absolute and substantive provisions of the sacred law.[14] Many Brāhmanas there were of this kind in days of old, devoted to the performance of sacrifices, of profound knowledge of the Vedas, possessed of purity and good conduct, and endued with fame.[15] They always worshipped *Brahma* in the sacrifices, and were free from desire. Possessed of learning they transcended all the bonds of life. The sacrifices of these men, their (knowledge of the) Vedas, their acts performed in obedience to the ordinances,[16] their study of the scriptures at the fixed hours, and the wishes they entertained, freed as they were from lust and wrath, observant as they were of pious conduct and acts notwithstanding all difficulties,[17] renowned as they were for performing the duties of their own order and mode of life, purified as their souls were in consequence of their very nature, characterised as they were by thorough sincerity, devoted as

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* 'Mátrà' is explained as 'miyante vishayà anyá' *i. e.*, the understanding. What is meant by guile in the practice of righteousness may be exemplified as follows. Individual grains of barley may be given away instead of cloths by one unable to obtain clothes for gift. But one giving away barley grains when perfectly able to give away cloths would be guilty of guile.—T.

† The scriptures frequently lay down ordinances in the alternative. The absolute or substantive provisions are for the able. Those in the alternative are for them that are unable.—T.

they were to tranquillity, and mindful as they were of their own practices,[18] were identical with Infinite *Brahma.* Even this is the eternal Cruti heard by us.* The penances of men that were so high-souled, of men whose conduct and acts were so difficult of observance and accomplishment,[19] of men whose wishes were crowned with fruition in consequence of the strict discharge of their duties, became efficacious weapons for the destruction of all earthly desires. The Brāhmanas say that that Good Conduct, which is wonderful, whose origin may be traced to very ancient times, which is eternal and whose characteristics are unchangeable, which differs from the practices to which even the good resort in seasons of distress and represents their acts in other situations, which is identical with heedfulness, over which lust and wrath and other evil passions can never prevail, and in consequence of which there was (at one time) no transgression in all mankind, subsequently came to be distributed into four subdivisions, corresponding with the four modes of life, by persons unable to practise its duties in minute detail and entirety.†[20-22] They that are good, by duly observing that course of Good Conduct after adoption of the Sanyāsa mode of life, attain to the highest end. They also that betake themselves to the forest mode reach the same high end (by duly observing that conduct).[23] They too that observe the domestic mode of life attain to the highest end (by duly practising the same conduct); and lastly, those that lead the Brahmacharyya mode obtain the same (end by a due observance of the same con-

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* What is meant by the sacrifices, &c., of such men being identical with Infinite Brahma is that these men were identical with *Brahma* and whatever they did was *Brahma.* They had no consciousness of self, or they did nothing for self. They were the Soul of the universe.—T.

† What is said here in effect is that at first there was only one course of duties, called 'sadāchāra' or good conduct, for all men. In progress of time men became unable to obey all its dictates in their entirety. It then became necessary to distribute those duties into four subdivisions corresponding with the four modes of life.—T.

duct.)* Those Brāhmanas are seen to shine in the firmament as luminaries shedding beneficent rays of light all around.[24] Those myriads of Brāhmanas have become stars and constellations set in their fixed tracks. In consequence of contentment (or Renunciation) they have all attained to Infinity as the Vedas declare.[25] If such men have to come back to the world through the wombs of living creatures, they are never stained by sins which have the unexhausted residue of previous acts for their originating cause.[26] Indeed, one who has led the life of a Brahmachārin and waited dutifully upon his preceptor, who has arrived at settled conclusions (in respect of the soul), and who has devoted himself to Yoga thus, is truly a Brāhmana. Who else would deserve to be called a Brāhmana?[27] When acts alone determine who is a Brāhmana and who is not, acts (good or bad) must be held to indicate the happiness or misery of a person. As regards those that have by conquering all evil passions acquired purity of heart, we have heard the eternal Cruti that, in consequence of the Infinity to which they attain (through beholding the universal soul) and of the knowledge of *Brahma* (they acquire through the declarations of Crutis),[28] they behold everything to be *Brahma*. The duties (of tranquillity, self-restraint, abstention from acts, renunciation, devotion, and the abstraction of Samādhi) followed by those men of pure hearts, that are freed from desire, and that have Emancipation only for their object, for acquisition of the knowledge of *Brahma*, are equally laid down for all the four orders of men and all the four modes of life. Verily, that knowledge is always acquired by Brahmanas of pure hearts

* Both K. P. Singha and the Burdwan translator have completely misunderstood Verse 23 and the first line of 24, which, as the Commentator explains, should be construed together. The construction is 'Tam (sadāchāram) santah grihebhyah nishkramya eva (sanyāsam kritwaiva) vidhivatprāpya paramām gatim gachchanti'. 'Anye santo 'vanamāçritāh tam vidhivat prāpya &c.' Similarly, 'Grihamevābhisamçritya anye santah &c.' 'Jato-anye &c.' Thus, all the four modes, commencing with the last, are spoken of.—T.

and restrained soul.*[29-30] One whose soul is for Renunciation based upon contentment is regarded as the refuge of true knowledge. Renunciation, in which is that knowledge which leads to Emancipation, and which is highly necessary for a Brāhmana, is eternal (and comes down from preceptor to pupil for ever and ever).†[31] Renunciation sometimes exists mixed with the duties of other modes. But whether existing in that state or by itself, one practises it according to the measure one's strength (that depends upon the degree of one's absence of worldly desires). Renunciation is the cause of supreme benefit unto every kind of person. Only he that is weak. fails to practise it. That pure-hearted man who seeks to attain to *Brahma* becomes rescued from the world (with its misery).‡[32]

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* It is impossible for any one to read the Burdwan version of such Verses without pitying the Pundit responsible of its accuracy. Without understanding the Commentary in the least, the words of the great Commentator have been reproduced in the Burdwan version in a strange order, rejecting some of the connecting links without any excuse, and making the collocation utterly unintelligible K. P. Singha gives the substance very briefly without endeavouring to translate the words. And yet the Verse presnts almost no difficulty. The last line of 29 and the first line of 30 make one sentence. 'Chaturthopanishaddharmah' is explained by the Commentator as implying 'parmātma-vishayini vidyā, tadartham dharmah'. There are four states of consciousness: 1st, wakefulness; 2nd, dream; 3rd, dreamless slumber (sushupti); and 4th, *Turiya*, which is reached by *samādhi* (abstraction of Yoga-meditation), and in which *Brahma* becomes realisable. What is said in these two lines is simply this: the duties (dharmah), relating to the 'Chaturthopanishat' or, the Knowledge of Paramātman, are 'sādhāranah' or common to all the four orders of men and modes of life. Those duties, of course, are çama, dama, uparama, titikshā, çraddhā, samādhi. What is said in the last line of 30 is that Brāhmanas. of pure hearts and restrained souls always succeed (by the help of those duties) in acquiring or attaining to that *Turiya* or consciousness of *Brahma*.—T.

† 'Apavargamati' is explained by the Commentator as 'apavargapradā vidyā or Brahmasākshātkārarupā vrittiryasminiti'. 'Nityah' is 'āvaçyakah'. 'Yatidharmah' is a life of Renunciation. What is meant by 'sanātanah' is 'sampradāyāgatah'.—T.

‡ 'Sādhārana' is opposed to 'kevala'. 'Yathāvalam' implies 'yathāvairāgyam'. 'Gachcchatām Gachcchatām' means 'purushamātrasya-

"'Syumaraçmi said,—Amongst those that are given up to enjoyment (of property), they that make gifts, they that perform scrifices, they that devote themselves to the study of the Vedas, and they that betake themselves to a life of Renunciation after having acquired and enjoyed wealth and all its pleasures,[33] when they depart from this world, who is it that attains to the foremost place in heaven? I ask thee this, O Brāhmana! Do thou tell me truly![34]—

"'Kapila said,—Those who lead a life of domesticity are certainly auspicious and acquire excellence of every kind. They are unable, however, to enjoy the felicity that attaches to Renunciation. Even thou mayst see this![*35]

"'Syumaraçmi said,—Ye depend upon knowledge as the means (for the attainment of Emancipation). Those who lead lives of domesticity have planted their faith in acts. It has, however, been said that the end of all modes of life is Emancipation.[†36] No difference, therefore, is observable between them in respect of either their superiority or inferiority of puissance. O illustrious one, do thou tell me then how stands the matter truly![37]—

"'Kapila said,—Acts only cleanse the body. Knowledge, however, is the highest end (for which one strives).[‡] When all faults of the heart are cured (by acts), and when the felicity of *Brahma* becomes established in knowledge,[38] benevolence, forgiveness, tranquillity, compassion, truthfulness, and candour, abstention from injury, absence of pride, modesty, renunciation, and abstention from work are attained.[39] These constitute the path that lead to *Brahma*. By those one

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vanigvyadhädeh'. The Burdwan translator misses the sense altogether and K. P. Singha quietly passes over the entire second line of this triplet. 'Durvala' means he who is wanting in 'vairāgya'.—T.

* The Commentator explains that the object of this verse is to show that even if there be equality in respect of the end that is attained in next life, there is more of real felicity in a life of Renunciation than in a life of enjoyment. The Burdwan translator misses the sense entirely.—T.

† The Burdwan translator gives a very erroneous version of this verse.—T.

‡ For by Knowledge Emancipatoin is obtained.—T.

attains to what is the Highest. That the cure of all faults of the heart is the result of acts becomes intelligible to the wise man when these are attained.[40] That, indeed, is regarded as the highest end which is obtained by Brāhmanas endued with wisdom, withdrawn from all acts, possessed of purity and the certitude of knowledge.[41] One who succeeds in acquiring a knowledge of the Vedas, of that which is taught by the Vedas (*viz.*, *Brahma* as represented in acts), and the minutiæ of acts, is said to be conversant with the Vedas. Any other man is only a bag of wind.*[42] One who is conversant with the Vedas knows everything, for everything is established on the Vedas. Verily, the present, past, and future all exist in the Vedas.†[43] This one conclusion is deducible from all the scriptures, *viz.*, that this universe exists and does not exist. To the man of knowledge this (all that is perceived) is both *sat* and *usat*. To him, this all is both the end and the middle.‡[44] This truth rests upon all the Vedas, *viz.*, that when complete Renunciation takes place one obtains what is sufficient. Then again the highest contentment follows and rests upon Emancipation,$[45] which is absolute, which

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* 'Vātarechaka' is 'vastrā' or a bellows. What is implied is, perhaps, that such a man breathes or lives in vain.—T.

† 'Nāsti' is explained by the Commentator as the past and the future. 'Nishthā' is 'swarupam'. Literally, what is said is that everything is the Vedas, or the Vedas are everything. This is, perhaps, only an exaggerated mode of saying that the Vedas deal with everything.—T.

‡ The sense seems to be that while they that are ignorant regard the universe to be as existent and durable as the thunder or adamant, the man of knowledge regards it to be truly non-existent though it puts forth the appearance of existence.—T.

$ I have endeavoured to give a literal version of Verse 45. It is difficult, however, to seize the meaning from such versions. The word used in the first line is 'Tyāga', implying Renunciation. The Commentator correctly explains that this is that complete Renunciation which takes place in 'Samādhi' or the perfect abstraction of Yoga. 'Samāptam' is 'samyak āptam (bhavati)'. This 'samyak' is *Brahma*. Similarly, 'santosha' is not ordinary contentment but 'Brahmānanda' or the Supreme felicity of one who has attained to *Brahma*. The meaning then is this: in the complete abstraction of Yoga (*i. e.*, Samādhi) is

exists as the soul of all mortal and immortal things, which is well-known as such universal soul, which is the highest object of knowledge as being identical with all mobile and immobile things, which is full, which is perfect felicity, which is without duality, which is the foremost of all things, which is *Brahma*, which is Unmanifest and the cause also whence the Unmanifest has sprung, and which is without deterioration of any kind.*[46] Ability to subdue the senses, forgiveness, and abstention from work in consequence of the absence of desire,—these three are the cause of perfect felicity. With the aid of these three qualities, men having understanding for their eyes succeed in reaching that *Brahma* which is increate, which is the prime cause of the universe, which is unchangeable, and which is beyond destruction. I bow to that *Brahma*, which is identical with him that knows it !†—' "[47]

SECTION CCLXXI.

"Yudhishthira said,—'The Vedas, O Bhārata, discourse of Religion, Profit, and Pleasure. Tell me, however, O grandsire, the attainment of which (amongst these three) is regarded as superior !'[1]

Brahma. This all the Vedas teach. In Emancipation again is the Supreme felicity of *Brahma*. 'Apavargah' is not annihilation but Emancipation, which is existence in *Brahma* without the dual consciousness of knower and known.—T.

* I have followed the Commentator in his exposition of almost all the adjectives in the text.—T.

† The grammatical construction of this verse is very difficult to catch. There can be no doubt that the Commentator is right. 'Tejah, kshamā, çāntih,'—these three are 'anāmayam çubham', *i. e.*. 'nirduhkhasya sukhasya prāptau hetuh.' 'Tathā' separates these from what follows. 'Abidham', 'Vyoma', 'Sanātanam', and 'dhruvam' are governed by 'gamyate'. 'Etaih sarvaih' refers to 'Tejah' and the two others. 'Abidham' is explained as 'akittrimam;' 'vyoma' as 'jagatkāranam'. The Burdwan translator gives a correct version, although his punctuation is incorrect. He errs, however, in *not* taking 'anāmayam çubham' as one and the same. K. P. Singha errs in connecting 'anâmayam' with what follows 'tathâ'.—T.

"Bhishma said,—'I shall, in this connection, recite to thee the ancient narrative of the benefit that Kundadhāra in days of old had conferred upon one who was devoted to him.[2] Once on a time a Brāhmana destitute of wealth sought to acquire virtue, induced by the desire of fruit. He continually set his heart upon wealth for employing it in the celebration of sacrifices. For achieving his purpose he set himself to the practice of the austerest penances.[3] Resolved to accomplish his purpose, he began to worship the deities with great devotion. But he failed to obtain wealth by such worship of the deities.[4] He thereupon began to reflect, saying unto himself,—What is that deity, hitherto unadored by men, who may be favorably disposed towards me without delay ?[5]—While reflecting in this strain with a cool mind, he beheld stationed before him that retainer of the deities, *viz.*, the Cloud called Kundadhāra.[6] As soon as he beheld that mighty-armed being, the Brāhmana's feelings of devotion were excited, and he said unto himself,—This one will surely bestow prosperity upon me ! Indeed, his form indicates as much ![7] He lives in close proximity to the deities. He has not as yet been adored by other men. He will verily give me abundant wealth without any delay ![8]—The Brāhmana then, having concluded thus, worshipped that Cloud with *dhupas* and perfumes and garlands of flowers of the most superior kind, and with diverse kinds of offerings.[9] Thus worshipped, the Cloud became very soon pleased with his worshipper, and uttered these words fraught with benefit to that Brāhmana :[10] —The wise have ordained expiation for one guilty of Brāhmanicide, or of drinking alcohol, or of stealing, or of neglecting all meritorious vows. There is no expiation, however, for one that is ungrateful.*[11] Expectation hath a child named Iniquity. Wrath, again, is regarded to be a child of Envy. Cupidity is the child of Deceit. Ingratitude, however, is barren (and hath no offspring).[12]—After this, that Brāhmana, stretched on a bed of *Kuśa* grass, and penetrated

* 'Nishkriti' is literally escape. There is escape for those referred to ; of course, the escape is to be sought by expiation. There is none for an ingrate, for ingratitude is inexpiable.—T.

with the energy of Kundadhāra, beheld all living beings in a dream.[13] Indeed, in consequence of his absence of passion, penances, and devotion, that Brāhmana of cleansed soul and standing aloof from all (carnal) enjoyments beheld in the night that effect of his devotion to Kundadhāra.[14] Indeed, O Yudhishthira, he beheld the high-souled Manibhadra of great effulgence stationed in the midst of the deities, employed in giving his orders.[15] There the gods seemed to be engaged in bestowing kingdoms and riches upon men, induced by their good deeds, and in taking them away when men fell off from goodness.*[16] Then, O bull of Bharata's race, Kundadhāra of great effulgence, bending himself low, prostrated himself on the ground before the gods in the presence of all the *Yakshas*.[17] At the command of the gods the high-souled Manibhadra addressed the prostrate Kundadhāra and said,—What does Kundadhāra want?[18] —Thereupon Kundadhāra replied,—If, indeed, the gods are pleased with me, there, that Brāhmana reverences me greatly! I pray for some favor being shown to him, something, that is, that may bring him happiness![19]—Hearing this, Manibhadra, commanded by the gods, once more said unto Kundadhāra of great intelligence these words,[20]—Rise, Rise up, O Kundadhāra! Thy suit is successful! Be thou happy! If this Brāhmana be desirous of wealth, let wealth be given to him,[21] that is, as much wealth as this thy friend desires! At the command of the gods I shall give him untold wealth![22] —Kundadhāra then, reflecting upon the fleeting and unreal character of the status of humanity, set his heart, O Yudhishthira, upon inclining the Brāhmana to penances.[23] Indeed, Kundadhāra said,—I do not, O giver of wealth, beg for wealth on behalf of this Brāhmana. I desire the bestowal of another favor upon him![24] I do not solicit for this devotee of mine mountains of pearls and gems or even the whole Earth with all her riches! I desire, however, that he should be virtuous![25] Let his heart find pleasure in virtue! Let him have virtue for her stay! Let virtue be the foremost of

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* 'Açubheshu' is explained as 'açubheshu karmashu upasthiteshu'.—T.

all objects with him! Even this is the favor that meets with my approval![26]—Manibhadra said,—The fruits of virtue are always sovereignty and happiness of diverse kinds. Let this one enjoy those fruits, always freed from physical pain of every kind![27]—'

"'Bhishma continued,—'Thus addressed, Kundadhāra, however, of great celebrity, repeatedly solicited virtue alone for that Brāhmana. The gods were highly pleased at it.[28] Then Manibhadra said,—The gods are all pleased with thee as also with this Brāhmana. This one shall become a virtuous-souled person. He shall devote his mind to virtue![29]—The Cloud, Kundadhāra, became delighted, O Yudhishthira, at thus having been successful in obtaining his wish. The boon that he had got was one that was unattainable by anybody else.[30] The Brāhmana then beheld scattered around him many delicate fabrics of cloth. Without minding them at all (although so costly), the Brāhmana came to disrelish the world.[31]

"'The Brāhmana said,—When this one doth not set any value upon good deeds, who else will? I had better go to the woods for leading a life of righteousness.*—'[32]

"Bhishma continued,—'Cherishing a distaste for the world, and through the grace also of the gods, that foremost of Brāhmanas entered the woods and commenced to undergo the austerest of penances.[33] Subsisting upon such fruits and roots as remained after serving the deities and guests, the mind of that regenerate person, O monarch, was firmly set upon virtue.[34] Gradually, the Brāhmana, renouncing fruits and roots, betook himself to leaves of trees as his food. Then renouncing leaves, he took to water only as his subsistence.[35]

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* The Brāhmana evidently refers to the indifference of Kundadhāra towards him. He had thought that Kundadhāra would, in return for his adorations, grant him wealth. Disappointed in this, he says, when Kundadhāra does not mind my adorations, who else will? I had, therefore, better give up all desire for wealth and retire into the woods. The passage, however, seems to be inconsistent with the Brāhmana's indifference to the fine fabrics of cloth lying around him.—T.

After that he passed many years by subsisting upon air alone. All the while, however, his strength did not diminish. This seemed exceedingly marvellous.[36] Devoted to virtue and engaged in the practice of the severest austerities, after a long time he acquired spiritual vision.[37] He then reflected, saying unto himself,—If, being gratified with anybody I give him wealth, my speech would never be untrue.*[38]—With a face lighted up by smiles, he once more began to undergo severer austerities.[39] And once more, having won (higher) success, he thought that he could, by a fiat of the will, then create the very highest objects.—If, gratified with any person whatsoever I give him even sovereignty, he will immediately become a king, for my words will never be untrue![40]—While he was thinking in this way, Kundadhāra, induced by his friendship for the Brāhmana and no less by the ascetic success which the Brāhmana had achieved, showed himself, O Bhārata, (unto his friend and devotee).[41] Meeting with him the Brāhmana offered him worship according to the observances ordained. The Brāhmana, however, felt some surprise, O king.[42] Then Kundadhāra addressed the Brāhmana, saying, —Thou hast now got an excellent and spiritual eye! Behold with this vision of thine the end that is attained by kings, and survey all the worlds besides![43]—The Brāhmana then, with his spiritual vision, beheld from a distance thousands of kings sunk in hell.[44]

"'Kundadhāra said,—After having worshipped me with devotion thou hadst got sorrow for thy share, what then would have been the good done to thee by me, and what the value of my favour?[45] Look, look, for what end do men desire the gratification of carnal enjoyments! The door of heaven is closed unto men![46]—'

"Bhishma continued,—'The Brāhmana then beheld many men living in this world, embracing lust, and wrath, and

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* Persons who have won ascetic success utter a wish and it is immediately fulfilled. 'I give thee this,' and forthwith what is given in words appears bodily, ready to be taken and appropriated. The words of such persons do not follow their meanings, but meanings follow their words.—T.

cupidity, and fear, and pride, and sleep, and procrastination, and inactivity.[47]

"'Kundadhāra said,—With these (vices) all human beings are enchained. The gods are afraid of men. These vices, at the command of the gods, mar and disconcert on every side.*[48] No man can become virtuous unless permitted* by the gods. (In consequence of their permission) thou hast become competent to give away kingdoms and wealth through thy penances!—'[49]

"Bhishma continued,—'Thus addressed, the righteous-souled Brāhmana, bending his head unto that Cloud, prostrated himself on the ground, and said,—Thou hast, indeed, done me a great favour![50] Unconscious of the great affection shown by thee towards me, I hadst, through the influence of desire and cupidity, failed to display good will towards thee![51]—Then Kundadhāra said unto that foremost of regenerate persons,—I have forgiven thee!—and having embraced him with his arms disappeared there and then.[52] The Brāhmana then roamed through all the worlds, having attained to ascetic success through the grace of Kundadhāra.[53] Through the puissance gained from virtue and penances, one acquires competence to sail through the skies and to fructify all one's wishes and purposes, and finally attain to the highest end.[54] The gods and Brāhmanas and Yakshas and all good men and Chāranas always adore those that are virtuous but never those that are rich or given up to the indulgence of their desires.[55] The gods are truly propitious to thee since thy mind is devoted to virtue. In wealth there may be a very little happiness but in virtue the measure of happiness is very great.' "[56]

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* The Burdwan translator makes nonsense of this Verse. He forgets his grammar so completely as to take 'etaih' as qualifying 'lokah'.—T.

SECTION CCLXXII.

"Yudhishthira said,—'Amongst the diverse kinds of sacrifices, all of which, of course, are regarded to have but one object (*viz.*, the cleansing of the heart or the glory of God), tell me, O grandsire, what that sacrifice is which has been ordained for only the sake (or acquisition) of virtue and not for the acquisition of either heaven or wealth !*'[1]

"Bhishma said,—'In this connection I shall relate to thee the history, formerly recited by Nārada, of a Brāhmana who for performing sacrifices, lived according to the *unccha* mode.[2]

"Nārada said,—In one of the foremost of kingdoms that was distinguished again for virtue, there lived a Brāhmana. Devoted to penances and living according to the *unccha* mode, that Brāhmana was earnestly engaged in adoring Vishnu in sacrifices.†[3] He had Cyāmāka for his food, as also Suryaparni and Suvarchala and other kinds of potherbs that were bitter and disagreeable to the taste. In consequence, however, of his penances, all these tasted sweet.‡[4] Abstaining from injuring any creature, and lead-

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* The Verse is not difficult; the Commentator, again, is very clear. The Burdwan translator, however, while citing the very words of the commentary, totally misunderstands them and makes utter nonsense of them. 'Ekārthānâm' is explained as 'Ekam chittaçuddhih Içwarapritirvā tadarthānām madhye'. The question asked is 'dharmārtham yo yajnah samāhitah (viniyuktah) tadeva vruhi' and not that 'Yajna' which 'sukhārthārtham (bhavati).'—T.

† One that subsists upon grains of corn picked up from the fields after the reapers have abandoned them is called a person leading the *unccha* mode of life. The Burdwan translator commits the ridiculous error of taking 'uncchavrittih' as the *name* of the Brāhmana. The Commentator supposes that 'Yajna' here implies 'Vishnu', as expounded in the Crutis.—T.

‡ 'Cyāmāka' is a variety of pady called *Panicum frumentaceum.* 'Suryaparni' is otherwise called 'Māshaparni' (*Ayurvedārtha chandrikā*). It is identified with *Tiramus labialis*, syn—*Glycine deblis.* 'Suvarchalā' is a name applied to various plants. Here, very probably, 'Brāhmiçāka', or *Herpestes Monniera* (syn. *Gratiola Monniera*, Linn) is intended.—T.

ing the life of a forest recluse, he attained to ascetic success. With roots and fruits, O scorcher of foes, he used to adore Vishnu in sacrifices that were intended to confer heaven upon him.*[5] The Brāhmana, whose name was Satya, had a wife named Pushkaradhārini. She was pure-minded, and had emaciated herself by the observance of many austere vows. (Herself having been of a benevolent disposition, and her husband being thus addicted to sacrifices that were cruel), she did not approve of the conduct of her lord. Summoned, however, to take her seat by his side as his spouse (for the performance of a sacrifice),[6] she feared to incur his curse and, therefore, comported herself with his conduct. The garments that invested her body consisted of the (cast off) plumes of peacocks.[7] Although unwilling, she still performed that sacrifice at the command of her lord who had become its *Hotri*. In that forest, near to the Brāhmana's asylum, lived a neighbour of his, *viz.*, the virtuous Parnāda of Cukra's race, having assumed the form of a deer. He addressed that Brāhmana, whose name was Satya, in articulate speech and said unto him these words:—Thou wouldst be acting very improperly,†[8-9] if this sacrifice of thine were accomplished in such a manner as to be defective in *mantras* and other particulars of ritual! I, therefore, ask thee to slay and cut me into pieces for making libations therewith on thy sacrificial fire! Do this and becoming blameless ascend to heaven![10]—Then the presiding goddess of the solar disc, *viz.*, Sāvittri, came to that sacrifice in her own embodied form and insisted upon

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* *I. e.*, he never slaughtered living animals for offering them in sacrifices because of his inability to procure them. He, therefore. substituted vegetable products for those animals. His sacrifices, intended to take him to heaven, were really cruel in intention.—T.

† Following the Bombay text, I read the last line of 8 as "Cukrasya punarājātih Parnādonāmadharmavit," or "Cukrasya punarājnābhih &c."; 'ājātih' is a 'descendant'. If 'ājnābhih' be taken as the reading it would mean 'at the repeated commands of Cukra'. The Bengal reading 'apadhyānāt adharmavit' seems to be vicious. Both the vernacular versions are incorrect; K. P. Singha supplying something of his own will for making sense of what he writes, and the Burdwan translator writing nonsense as usual,—T.

that Brāhmana in doing what he was desired by that deer to do. Unto that goddess, however, who thus insisted, the Brāhmana replied, saying,—I shall not slay this deer who lives with me in this same neighbourhood ![*11]—Thus addressed by the Brāhmana, the goddess Sāvittri desisted and entered the sacrificial fire from desire of surveying the nether world, and wishing to avoid the sight of (other) defects in that sacrifice.[†12] The deer then, with joined hands, once more begged of Satya (to be cut into pieces and poured into the sacrificial fire). Satya, however, embraced him in friendship and dismissed him, saying,—Go ![‡13]—At this, the deer seemed to leave that place. But after he had gone eight steps he returned, and said,—Verily, do thou slay me! Truly do I say, slain by thee I am sure to attain to a righteous end ![14] I give thee (spiritual) vision. Behold the celestial Apsaras and the beautiful vehicles of the high-souled Gandharvas ![15]—Beholding (that sight) for a protracted space of time, with longing eyes, and seeing the deer (solicitous of sacrifice), and thinking that residence in heaven is attainable by only slaughter, he approved (of the counsels the deer had given).[16] It was Dharma himself who had become a deer that lived in those woods for many years. (Seeing the Brāhmana tempted by the prospect he beheld), Dharma provided for his salvation and counselled him, saying,—This (*viz.*, slaughter of living creatures) is not conformable to the ordinances about Sacrifice.[$17]—The penances, which had been of very large

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* K. P. Singha wrongly translates this verse; for once, the Burdwan translator is correct.—T.

† Both the vernacular versions of this Verse were incorrect. The Commentator explains that the grammar is 'rasātalam didrikshuh sā Yajnāpâvakam pravishtā.' 'Yajne duçcharitam kinnu, 'samipavarti mudo janah' *i. e.*, fearing to see many other defects in the sacrifice which was being celebrated by an ignorant person.—T.

‡ 'Vaddhānjalim' is an abverb, qualifying 'ayāchata'. The Burdwan translator wrongly takes it as an adjective of 'Satyam'.—T.

$ In Verse 8, it is said that it was a descendant of Cukra, *viz.*, the virtuous Parnāda, who had become a deer and lived in those woods as the Brāhmana's neighbour. Here it is said that it was the deity Dharma who had become so. The two statements may be reconciled sup-

measure, of that Brāhmana whose mind had entertained the desire of slaying the deer, diminished greatly in consequence of that thought itself. The injuring of living creatures, therefore, forms no part of sacrifice.*[18] Then the illustrious Dharma, (having assumed his real form), himself assisted that Brāhmana, by discharging the priestly office, to perform a sacrifice. The Brāhmana, after this, in consequence of his (renewed) penances, attained to that state of mind which was his spouse's.†[19] Abstention from injury is that religion which is complete in respect of its rewards. The religion, however, of cruelty is only thus far beneficial that it leads to heaven (which has a termination). I have spoken to thee of that religion of Truth which, indeed, is the religion of those that are utterers of *Brahma*.‡' "[20]

SECTION CCLXXIII.

"Yudhishthira said,—'By what means doth a man become sinful, by what doth he achieve virtue, by what doth he attain to renunciation, and by what doth he win Emancipation ?'[1]

"Bhishma said,—'Thou knowest all duties. This question that thou askest is only for confirmation of thy conclusions. Listen now to Emancipation, and Renunciation, and Sin, and Virtue to their very roots ![2] Perceiving any one of the five objects, (*viz.*, form, taste, scent, sound, and touch), desire runs after it at first. Indeed, obtaining them within the purview of the senses, O chief of Bharata's race, desire or

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posing that Dharma first became the *Rishi* Parnāda and then, as Parnāda, was metamorphosed into a deer. 'Tasya nishkritim ādhatta' is explained by the Commentator in a very far-fetched way. He takes these words to mean that Dharma, who had become a deer, provided at this juncture for his liberation from that metamorphosis. I think 'tasya' has reference to the misled Brāhmana.—T.

* 'Yajnā' is explained as 'yajnāya hitā.—T.

† 'Samādhānam' is the absorption of meditation, or that state of mind in which one has no longer any affection for the world. 'Bhāryyāyāh' is genetive, but the Burdwan translator takes it for the instrumental singular.—T.

‡ 'Yo dharmah' is the reading I take, and not 'no dharmāh'.—T

aversion springs up.*[3] One then, for the sake of that object, (*i. e.*, for acquisition of what is liked and avoidance of what is disliked) strives and begins acts that involve much labour. One endeavours one's best for repeatedly enjoying those forms and scents (and the three other objects of the remaining three senses) that appear very agreeable.[4] Gradually, attachment, and aversion, and greed, and errors of judgment arise.[5] The mind of one overwhelmed by greed and error and affected by attachment and aversion is never directed to virtue. One then begins with hypocrisy to do acts that are good.[6] Indeed, with hypocrisy one then seeks to acquire virtue, and with hypocrisy one likes to acquire wealth. When one succeeds, O son of Kuru's race, in winning wealth with hypocrisy,[7] one set one's heart to such acquisition wholly. It is then that one begins to do acts that are sinful, notwithstanding the admonitions of well-wishers and the wise, unto all which he makes answers plausibly consistent with reason and conformable to the injunctions of the scriptures.[8] Born of attachment and error, his sins, of three kinds, rapidly increase, for he thinks sinfully, speaks sinfully, and acts sinfully.[9] When he fairly starts on the way of sin, they that are good mark his wickedness. They, however, that are of a disposition similar to that of the sinful man, enter into friendship with him.[10] He succeds not in winning happiness even here. Whence then would he succeed in winning happiness hereafter? It is thus that one becomes sinful. Listen now to me as I speak to thee of one that is righteous.[11] Such a man inasmuch as he seeks the good of others, succeeds in winning good for himself. By practising duties that are fraught with other people's good, he attains at last to a highly agreeable end.[12] He who, aided by his wisdom, succeeds beforehand in beholding the faults above-adverted to, who is skilled in judging of what is happiness and what is sorrow and how each is brought about, and who waits with reverence upon those that are good,[13] makes progress in achieving virtue,

* The Commentator explains the grammar as 'panchānām (madhye ekam) artham präpya, &c.'—T.

both in consequence of his habit and such companionship of the good. The mind of such a person takes delight in virtue, and he lives on, making virtue his support.[14] If he sets his heart on the acquisition of wealth, he desires only such wealth as may be acquired in righteous ways.[15] Indeed, he waters the roots of only those things in which he sees merit. In this way doth one become righteous and acquires friends that are good.[16] In consequence of his acquisition of friends, of wealth, and of children, he sports in happiness both here and hereafter. The mastery (in respect of enjoyment) that a living creature attains over sound, touch, taste, form, and scent, O Bhārata, represents the fruit of virtue.* Remember this. Having obtained the fruit of virtue, O Yudhishthira, such a man does not give himself up to joy.[17-18] Without being contented with such (visible) fruits of virtue he betakes himself to Renunciation, led on by the eye of knowledge. When, having acquired the eye of knowledge, he ceases to take pleasure in the gratification of desire, in taste and in scent,[19] when he does not allow his mind to run towards sound, touch and form, it is then that he succeeds in freeing himself from desire†. He does not, however, even then cast off virtue or righteous acts.[20] Beholding then all the worlds to be liable to destruction, he strives to cast off virtue (with its rewards in the form of heaven and its happiness) and endeavours to attain to Emancipation by the (well-known) means.‡[21] Gradually abandoning all sinful acts he betakes himself to Renunciation, and becoming righteous-souled succeeds at last in attaining to Emancipation.[22] I have now told thee, O son, of that about which

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* This is the mastery or puissance that is brought about by Yoga, so that the person succeeds, by fiats of the will, in creating whatever he desires.—T.

† The Burdwan translator gives a ridiculous version of this verse. He cites the Commentator's words without understanding them aright.—T.

‡ What he does is to abandon 'sakāmah dharmah' for betaking himself to 'nishkāmah dharmah' or the practice of duties without desire of fruit, for only such a course of conduct can lead to Emancipation.—T.

thou hadst asked me, *viz.*, the topics of Sin, Righteousness, Renunciation, and Emancipation, O Bharata![23] Thou shouldst, therefore, O Yudhishthira, adhere to virtue in all situations. Eternal is the success, O son of Kunti, of thee that adherest to righteousness!'"*[24]

SECTION CCLXXIV.

"Yudhishthira said,—'Thou hast said, O grandsire, that Emancipation is to be won by means and not otherwise. I desire to hear duly what those means are![1]

"Bhishma said,—'O thou of great wisdom, this enquiry that thou hast addressed to me and that is connected with a subtle topic, is really worthy of thee, since thou, O sinless one, always seekest to accomplish all thy objects by the application of means![2] That state of mind which is present when one sets oneself to make an earthen jar for one's use, disappears after the jar has been completed. After the same manner, that cause which urges persons who regard virtue as the root of advancement and prosperity ceases to operate with them that seek to achieve Emancipation.†[3] That path which leads to the Eastern Ocean is not the path by which one can go to the Western Ocean. There is only one path that leads to Emancipation. (It is not identical with any of those that lead to any other object of acquisition). Listen to me as I discourse on it to thee in detail.[4] One should, by practising forgiveness, exterminate wrath, and by abandoning all purposes, root out desire. By prac-

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* By 'dharma' here is meant 'nishkāma dharma', for the fruits of 'sakāma dharma' are *not* eternal, heaven like all things else having an end.—T.

† What is said in this Verse is this: when a man wants an earthen jar, he works for creating one. When he has got one, he no longer finds himself in the same state of mind, his want having been satisfied. Similarly, with men desirous of heaven and earthly prosperity as the reward of virtue, the means is *Pravirtti* or acts. This or these cease to operate with those who having acquired such virtue set themselves for the achievement of Emancipation, for with them the religion of *Nivritti* is all-in-all.—T.

tising the quality of *Satwa** one should conquer sleep.[5] By heedfulness one should keep off fear, and by contemplation of the Soul one should conquer breath.† Desire, aversion, and lust, one should dispel by patience;[6] error, ignorance, and doubt, by study of truth. By pursuit after knowledge one should avoid *insouciance* and inquiry after things of no interest.‡[7] By frugal and easily digestible fare one should drive off all disorders and diseases. By contentment one should dispel greed and stupefaction of judgment, and all worldly concerns should be avoided by a knowledge of the truth.$[8] By practising benevolence one should conquer iniquity, and by regard for all creatures one should acquire virtue. One should avoid expectation by the reflection that it is concerned with the future; and one should cast off wealth by abandoning desire itself.[9] The man of intelligence should abandon affection by recollecting that everything (here) is transitory. He should subdue hunger by practising Yoga. By practising benevolence one should keep off all ideas of self-importance, and drive off all sorts of craving by adopting contentment.[10] By exertion one should subdue procrastination, and by certainty all kinds of doubt, by taciturnity loquaciousness, and by courage every kind of fear.¶[11] Speech and

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* *I. e.*, by abandoning all kinds of idleness, as explained by the Commentator.—T.

† *I. e.*, by Yoga-meditation one should regulate and finally suspend one's breath. The Yogin can suspend all physical functions and yet live on from age to age.—T.

‡ 'Nidrā' here is explained as 'ananusandhāna' or the absence of inquisitiveness or curiosity. By 'pratibhā' is meant inquiry after improper things or things that are of no interest.—T.

$ The truth is that the world is unreal and has an end.—T.

¶ Hunger is to be subdued by Yoga, *i. e.*, by regulating the wind within the body. Doubt is to be dispelled by certainty; this implies that certain knowledge should be sought for by driving off doubt. The Commentator thinks that this means that all sceptical conclusions should be dispelled by faith in the scriptures. By 'fear,' in this Verse, is meant the source of fear, or the world. That is to be conquered by the conquest of the six, *i. e.*, desire, wrath, covetousness, error, pride, and envy.—T.

mind are to be subdued by the Understanding, and the Understanding, in its turn, is to be kept under control by the eye of knowledge. Knowledge, again, is to be controlled by acquaintance with the Soul, and finally the Soul is to be controlled by the Soul.*[12] This last is attainable by those that are of pure acts and endued with tranquillity of soul,† the means being the subjugation of those five impediments of Yoga of which the learned speak.[13] By casting off desire and wrath and covetousness and fear and sleep, one should, restraining speech, practise the observances that are favorable to Yoga,[14] *viz.*, contemplation, study, gift, truth, modesty, candour, forgiveness, purity of heart, purity in respect of food, and the subjugation of the senses.[15] By these one's energy is increased, sins are dispelled, wishes crowned with fruition, and knowledge (of diverse kinds) gained.[16] When one becomes cleansed of one's sins and possessed of energy and frugal of fare and the master of one's senses, one then, having conquered both desire and wrath, seeks to attain to *Brahma*.[17] The avoidance of ignorance (by listening to and studying the scriptures), the absence of attachment (in consequence of Renunciation), freedom from desire and wrath (by adoption of contentment and forgiveness), the puissance that is won by Yoga, the absence of pride and haughtiness, freedom from anxiety (by subjugation of every kind of fear), absence of attachment to anything like home and family,[18]—these constitute the path of Emancipation. That path is delightful, stainless, and pure. Similarly, the restraining of speech, of body, and of mind, when practised

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* What is laid down here is the same course of training that is indicated for Yoga. First, the senses are to be merged into the mind, then the mind is to be merged into the Understanding, then the Understanding is to be merged into the Soul or what is known as the Ego. This Ego is to be merged at last into the Supreme Soul. When the Ego is understood, it comes to be viewed as *Brahma*.—T.

† 'Pure acts' are of course, those that are included in 'Nishkāma dharmah', and 'tranquillity of soul' is the cleansing of the soul by driving away all passions and desires.—T.

from the absence of desire, constitutes also the path of Emancipation.' "[18]*

SECTION CCLXXV.

"Bhishma said,—'In this connection is cited the old narrative of the discourse that took place between Nārada and Asita-Devala.[1] Once on a time Nārada, beholding that foremost of intelligent men, *viz.*, Devala of venerable years, seated at his ease, questioned him about the origin and the destruction of all creatures.[2]

"'Nārada said,—Whence, O Brāhmana, hath this universe, consisting of mobile and immobile objects, been created? When again the all-embracing destruction comes, into whom doth it merge? Let thy learned self discourse to me on this!—[3]

"'Asita said,—Those from which the Supreme Soul, when the time comes, moved by the desire of existence in manifold forms, creates all creatures, are said by persons conversant with objects to be the five great essences.†[4] (After this) Time, impelled by the Understanding, creates other objects from those (five primal essences).‡ He that says that

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* Such restraint of speech, &c., or 'niyamah' is 'yogah'. 'Kāmato-anyathā' is 'kāma-vaiparityena'. The sense, the Commentator adds, is that one should not desire 'yoga-siddhi', for then, as has been repeatedly indicated in the previous Sections, the Yogin would fall into hell and succeed not in attaining to Emancipation, heaven itself being hell in comparison with the felicity of Emancipation. K. P. Singha quietly skips over the last line and the Burdwan translator offers a ridiculously incorrect version.—T.

† 'Yebhyah' means 'the materials from which'. 'Srijati' has 'Paramātmā' for its nominative (understood). 'Kāle' is the time of creation as selected by the Supreme Soul in his own wisdom. 'Bhāvaprachoditah' is 'induced by the desire of becoming many, or led by the desire of existence as many or in infinite diversity'.—T.

‡ 'Kāla' here is, perhaps, the embodiment of the abstract idea of life or living creatures. Impelled by the Understanding, 'Kāla' or Life sets itself to the creation of other creatures. These last also are equally the result of the same five primal essences.—T.

there is anything else besides these (*i. e.*, the five primal essences, Kāla, and the Understanding), says what is not true.[5] Know, O Nārada, that these five are eternal, indestructible, and without beginning and without end. With Kāla as their sixth, these five primal essences are naturally possessed of mighty energy.[6] Water, Space, Earth, Wind, and Heat,—these are those five essences. Without doubt, there is nothing higher or superior to these (in point of puissance or energy.[7] The existence of nothing else (than these five) can be affirmed by any one agreeably to the conclusions derivable from the Crutis or arguments drawn from reason. If any one does assert the existence of anything else, then his assertion would verily be idle or vain. Know that these six enter into the production of all effects. That of which are all these (which thou perceivest) is called *Asat*.*[8] These five, and Kāla (or Jiva), the potencies of past acts, and Ignorance,—these eight eternal essences are the causes of the birth and destruction of all creatures.†[9] When creatures are destroyed it is into these that they enter; and when they take birth, it is again from them that they do so. Indeed, after destruction, a creature resolves itself into those five primal essences.[10] His body is made of earth; his ear has its origin in space; his eye hath light for its cause; his life (motion) is of wind; and his blood is

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* The construction of the second line is this: 'etān shad abhinivrittān (sarvashu kāryeshu anugatān) vettha,; then 'ete yasya rāçayah (kāryāni, tat asat)'. The sense of the last clause is that this all is the effect of those primal essences. This all, therefore, is *of* those essences. The latter are included in the word *asat*, or unreal, as distinguished from *sat* or real or substantial. The Soul is *sat*, everything else is *asat*.—T.

† In previous Sections it has been explained how when the Chit, which has pure knowledge for its attribute, becomes invested with Ignorance, it begins to attract the primal essences towards itself in consequence of the potencies of past acts and take birth in various shapes. (The idea of past acts is due to the infinite cycles of creation and destruction, the very first creation being inconceivable.) The causes of creation are, therefore, the five primal essences, Jiva (or *chit*), the protencies of past acts, and Ignorance.—T.

of water, without doubt.[11] The two eyes, the nose, the two ears, the skin, and the tongue (constituting the fifth), are the senses. These, the learned know, exist for perception of their respective objects.*[12] Vision, hearing, smelling, touching, and tasting are the functions of the senses. The five senses, are concerned with five objects in five ways. Know, by the inference of reason, their similitude of attributes.†[13] Form, scent, taste, touch, and sound, are the five properties that are (respectively) apprehended by the five senses in five different ways.[14] These five properties, *viz.*, form, scent, taste, touch, and sound, are not really apprehended by the *senses* (for these are inert), but it is the Soul that apprehends them *through* the senses.[15] That which is called Chitta is superior to the multitude of senses. Superior to Chitta is Manas. Superior to Manas is Buddhi, and superior to Buddhi is *Kshettrajna*.‡[16] At first a living creature perceives different objects through the senses. With Manas he reflects over them, and then with the aid of Buddhi he arrives at certitude of knowledge. Possessed of Buddhi, one arrives at certainty of conclusions in respect of objects perceived through the senses.[17] The five senses, Chitta, Mind, and Understanding (which is the eighth in the tale),—these are regarded as organs of knowledge by those conversant

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* 'Jnānāni' is 'Jnāna-kāranāni', *i. e.*, perceptions for causes of perception.—T.

† The second line of 13 is very condensed. The meaning is this; the eye is the sense of vision. Vision or sight is its function. The object it apprehends is form. The eye has light for its cause, and form is an attribute of light. Hence the eye seizes or apprehends form. By the inference of reason, there is similitude, in respect of attribute or property, between the eye, vision, and form. The Commentator explains this clearly. 'Drashtri-darçana-driçyānām trayānāmapi gunātmatyam upapannam'. This is indicated with a little variation in the next verse. K. P. Singha skips over the line. The Burdwan translator gives an incorrect version.—T.

‡ *Manas* is mind, *Budhhi* is understanding, and *Kshettrajna* is the Soul. What, however, is *Chitta* is difficult to ascertain, unless it means vague or indefinite perception. In some systems of philosophy the Chitta is placed above the Understanding.—T.

with the science of Adhyātma.[18] The hands, the feet, the anal duct, the membrum virile, the mouth (forming the fifth in the tale), constitute the five organs of action.[19] The mouth is spoken of as an organ of action because it contains the aparatus of speech, and that of eating. The feet are organs of locomotion and the hands for doing various kinds of work.[20] The anal duct and the membrum virile are two organs that exist for a similar purpose, *viz.*, for evacuation. The first is for evacuation of stools, the second for that of urine as also of the vital seed when one feels the influence of desire.[21] Besides these, there is a sixth organ of action. It is called muscular power. These then are the names of the six organs of action according to the (approved) treatises bearing on the subject. I have now mentioned to thee the names of all the organs of knowledge and of action, and all the attributes of the five (primal) essences.*[22] When in consequence of the organs being fatigued, they cease to perform their respective functions, the owner of those organs, because of their suspension, is said to sleep.[23] If when the functions of these organs are suspended, the functions of the mind do not cease, but on the other hand the mind continues to concern itself with its objects, that condition of Consciousness is called Dream.[24] During wakefulness there are three states of the mind, *viz.*, that connected with Goodness, that with Passion, and that with Darkness. In dream also the mind becomes concerned with the same three states. Those very states, when they appear in dreams, connected with pleasurable actions, come to be regarded with applause.[25] Happiness, success, knowledge, and absence of attachment are the indications of (the wakeful man in whom is present) the attribute of Goodness. Whatever states (of Goodness, Passion, or Darkness) are experienced by living creatures, as exhibited in acts, during their hours of wakefulness, reappear in memory during their hours of sleep when they dream. The passage of our notions as they exist during wakefulness

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* The Bengal reading 'yathāgamam' is preferable to the Bombay reading 'yathāmama'.—T.

into those of dreams, and that of notions as they exist in dreams into those of wakefulness, become directly apprehensible in that state of consciousness which is called dreamless slumber. That is eternal, and that is desirable.*[26-27] There are five organs of knowledge, and five of action; with muscular power, mind, understanding, and Chitta, and with also the three attributes of *Satwa*, *Rajas*, and *Tamas*, the tale, it has been said, comes up to seventeen. The eighteenth in the enumeration is he who owneth the body. Indeed, he who lives in this body is eternal.[28] All those seventeen (with *Avidyā* or Ignorance making eighteen), dwelling in the body, exist attached to him who owns the body. When the owner disappears from the body, those eighteen (counting *Avidyā*) cease to dwell together in the body.[29] Or, this body made up of the five (primal) essences is only a combination (that must dissolve away). The eighteen attributes (including *Avidyā*), with him that owneth the body, and counting stomachic heat numbering twentieth in the tale, form that which is known as the Combination of the Five.[30] There is a Being called Mahat, which, with the aid of the wind (called *Prāna*), upholds this combination containing the twenty things that have been named, and in the matter of the destruction of that body the wind (which is generally spoken of as the cause) is only the instrument in the hands of that

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* The first line of 27 is grammatically connected with the last line of 26. The second line of 27 is very abstruse. The grammatical construction is this:—'tayorbhāvayorgamanam (sushuptau) pratyaksham (drishtam); (tadeva) nityam, ipsitam (cha).' What is meant by this is that in ordinary men, the notions during wakefulness are not the notions they cherish during dreams: nor are their notions during dreams identifiable with those they entertain while wakeful. There is similarity but not identity. In eternal Sushupti, however, which is Emancipation, the notions of wakefulness pass into those of dream and those of dream pass into those of wakefulness, *i. e.*, both (or, rather, the same, for there is then perfect identity between them) become directly apprehensible in Sushupti or Emancipation. Sushupti or Emancipation, therefore, is a state, in which there is neither the consciousness of wakefulness nor that of dream, but both run together, their defferences disappearing totally.—T.

same Mahat.[31] Whatever creature is born is resolved once more into the five constituent elements upon the exhaustion of his merits and demerits; and urged again by the merits and demerits won in that life enters into another body resulting from his acts.*[32] His abodes always resulting from Avidyā, desire, and acts, he migrates from body to body, abandoning one after another repeatedly, urged on by Time, like a person abandoning house after house in succession.[33] They that are wise, and endued with certainty of knowledge, do not give way to grief upon beholding this (migration). Only they that are foolish, erroneously supposing relationships (where relationship in reality there is none) indulge in grief at sight of such changes of abode.[34] This *Jiva* is no one's relation; there is none again that may be said to belong to him. He is always alone, and he himself creates his own body and his own happiness and misery.[35] This *Jiva* is never born, nor doth he ever die. Freed from the bond of body, he succeeds sometimes in attaining to the highest end.[36] Deprived of body, because freed through the exhaustion of acts from bodies that are the results of merits and demerits, Jiva at last attains to *Brahma*.[37] For the exhaustion of both merits and demerits, Knowledge hath been ordained as the cause in the Sānkhya school. Upon the exhaustion of merit and demerit, when *Jiva* attains to the status of *Brahma*,† (they that are learned in the scriptures) behold (with the eye of the scriptures) the attainment of *Jiva* to the highest end.—' "[38]

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* This is a triplet.—T.

† 'Brahmabhāva' is explained as follows: when one succeeds in understanding Brahma, one is said to attain to Brahma, as the Crutis declare. The Commentator explains that 'paçyanti' is used with reference to those that are learned in the scriptures. They 'behold' the attainment of the highest end by Jiva *not* with their physical eyes but with the eye of the scriptures, for they that are themselves emancipated cannot be said to behold the emancipation of another. This is grave trifling for explaining the use of the word 'paçyanti'.—T.

SECTION CCLXXVI.

"Yudhishthira said,—'Cruel and sinful that we are, alas, we have slain brothers and sires and grandsons and kinsmen and friends and sons![1] How, O grandsire, shall we dispel this thirst for wealth! Alas, through that thirst we have perpetrated many sinful deeds.'[2]

"Bhishma said,—'In this connection is cited the old narrative of what was said by the ruler of the Videhas unto the enquiring Māndavya.[3] The ruler of the Videhas said.—I have nothing (in this world), yet I live in great happiness. If the whole of Mithilā (which is said to be my kingdom) burn in a conflagration nothing of mine will be burnt down.[4] Tangible possessions, how valuable soever, are a source of sorrow to men of knowledge; while possessions of even little value fascinate the foolish.*[5] Whatever happiness exists here, derivable from the gratification of desire, and whatever heavenly happiness exists of high value, do not come up to even a sixteenth part of the felicity that attends the total disappearance of desire.[6] As the horns of a cow grow with the growth of the cow itself, after the same manner the thirst for wealth increases with increasing acquisitions of wealth.[7] Whatever the object for which one feels an attachment, that object becomes a source of pain when it is lost.[8] One should not cherish desire. Attachment to desire leads to sorrow. When wealth has been acquired, one should apply it to purposes of virtue. One should even then give up desire.†[9]

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* The Commentator points out that possessions of value include even the region of Brahman. Men of knowledge, who seek Emancipation, do not set any value on even the joys of the region of the Creator.—T.

† The Commentator explains that one should not cherish the desire for wealth even for the sake of acquiring virtue therewith. When, however, wealth is obtained without effort, such wealth should be applied to the acquisition of virtue. One is also directed to give up the desire of acquiring wealth (by even innocent means), the reason being that desire, when cherished, is sure to increase and get the better of one's heart.—T.

The man of knowledge always looks upon other creatures even as he looks upon himself. Having cleansed his soul and attained to success, he casts off everything here.*[10] By casting off both truth and falsehood, grief and joy, the agreeable and disagreeable, fearlessness and fear, one attains to tranquillity, and becomes free from every anxiety.[11] That thirst (for earthly things) which is difficult of being cast off by men of foolish understanding, which wanes not with the wane of the body, and which is regarded as a fatal disease (by men of knowledge), one who succeeds in casting off is sure to find felicity.[12] The man of virtuous soul, by beholding his own behaviour that has become bright as the moon and free from evil of every kind, succeeds in happily attaining to great fame both here and hereafter![13]—Hearing these words of the king, the Brāhmana became filled with joy, and applauding what he heard, Māndavya betook himself to the path of Emancipation.' "[14]

SECTION CCLXXVII.

"Yudhishthira said,—'Time, that is fraught with terror unto all creatures, is running his course. What is that source of good after which one should strive? Tell me this, O grandsire!'[1]

"Bhishma said,—'In this connection is cited the old narrative of a discourse between a sire and son. Listen to it, O Yudhishthira![2] Once on a time, O son of Prithā, a regenerate person devoted to only the study of the Vedas had a very intelligent son who was known by the name of Medhāvin.[3] Himself conversant with the religion of Emancipation, the son one day asked his father who was not conversant with that religion and who was engaged in following the precepts of the Vedas, this question.[4]

" 'The son said,—What should a man of intelligence do,

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* The Commentator observes that the first line means that the man of knowledge should wish for happiness to all, and never wish sorrow to any one. 'Sarvam' includes virtue and vice. Of course, the practice of *nishkāma dharma* is recommended.—T.

O sire, knowing that the period of existence allotted to men runs fast away ? Tell me this truly and in proper order, O father, so that, guided by thy instructions I may set myself to the acquisition of virtue.[5]—

" 'The sire said,—Having studied the Vedas all the while observing the duties of *Brahmacharyya*, O son, one should then desire for offspring for the sake of rescuing one's sires. Having established one's fire then and performing the sacrifices that are ordained, one should then retire into the woods and (having lived as a forest-recluse) one should then become a *Muni* (by casting off everything and calmly waiting for dissolution).[6]—

" 'The son said,—When the world is thus assailed and thus besieged on all sides, and when such irresistible (bolts) are falling in every direction, how can you speak so calmly ?—[7]

" 'The sire said,—How is the world assailed ? By what is it besieged ? What are those irresistible bolts that are falling on every side ? Dost thou frighten me with thy words ?[8]—

" 'The son said,—The world is assailed by Death. It is besieged by Decrepitude. Days and Nights are continually falling (like bolts). Why do you not take heed of these ?[9] When I know that Death does not wait here for any one (but snatches all away suddenly and without notice) how can I possibly wait (for his coming) thus enveloped in a coat of Ignorance and (heedlessly) attending to my concerns ?[10] When as each night passes away the period of every one's life wears away with it, when, indeed, one's position is similar to that of a fish in a piece of shallow water, who can feel happy ?[11] Death encounters one in the very midst of one's concerns, before the attainment of one's objects, finding one as unmindful as a person while engaged in plucking flowers.*[12]

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* All Brâhmanas have to pluck flowers in the morning for offering them to the deities they worship. The task takes many minutes, because a good many have to be plucked for the purpose. Being a daily occupation and going as they do to places where flowers abound, the act of plucking goes on while the plucker is mentally engaged with other things.—T.

That which is kept for being done tomorrow should be done today; and that which one thinks of doing in the afternoon should be done in the forenoon. Death does not wait, mindful of one's having done or not done one's acts.[13] Do today what is for thy good (without keeping it for tomorrow)! See that Death, who is irresistible, may not overcome thee (before accomplishing thy acts). Who knows that Death will not come to one this very day?[14] Before one's acts are completed, Death drags one away. One should, therefore, commence to practise virtue while one is still young (without waiting for one's old age), for life is uncertain.[15] By acquiring virtue one is sure to win eternal happiness both here and hereafter. Overpowered by folly one girds up one's loins for acting on behalf of one's sons and wives.[16] By accomplishing acts foul or fair, one gratifies these (relatives). Him possessed of sons and animals, and with mind devotedly attached to them,[17] Death seizes and runs away like a tiger bearing away a sleeping deer.* While still engaged in winning diverse objects of desire, and while still unsated with their enjoyment,[18] Death seizes him and runs away like a she-wolf seizing a sheep and running away with it.—*This has been done,—this remains to be done,—this other is half done,*[19]—one may say thus to oneself; but Death, unmindful of one's desire to finish one's unfinished acts, seizes and drags one away. One that has not yet obtained the fruit of what one has already done, amongst those attached to action,[20] one busied with one's field or shop or house, Death seizes and carries away. The weak, the strong, the wise, the brave, the idiotic, the learned,[21] or him that has not yet obtained the gratification of any of his desires, Death seizes and bears away. Death, decrepitude, disease, sorrow, and many things of a similar kind,[22] are

* The Bengal reading 'suptam vyāghro mrigamiva &c.' is preferable to the Bombay reading 'suptam vyāghram mahaughovā &c.' If the Bombay reading be accepted, the meaning would be 'Him Death snatches away *as a mighty wave sweeps away a sleeping tiger.*' The idea of a sleeping tiger being swept away by a surging wave is very unfamiliar.—T.

incapable of being avoided by mortals. How then, O father, canst thou sit so at thy ease? As soon as an embodied creature is born, Decrepitude and Death come and possess him for his destruction.[23] All these forms of existence, mobile and immobile, are possessed by these two (*viz.*, Decrepitude and Death). When the soldiers that compose Death's army are on their march, nothing can resist them,[24] except that one thing, *viz.*, the power of Truth, for in Truth alone Immortality dwells. The delight that one feels of residing in the midst of men is the abode of Death.[25] The Cruti declares that that which is called the forest is the true fold for the *Devas*, while the delight one feels in dwelling in the midst of men is, as it were, the cord for binding the dweller (and making him helpless).*[26] The righteous cut it and escape. The sinful do not succeed in cutting it (and freeing themselves). He who does not injure other creatures in thought, word, and deed,[27] and who never injures others by taking away their means of sustenance, is never injured by any creature.† For these reasons, one should practise the vow of truth, be steadily devoted to the vow of truth,[28] and should desire nothing but the truth. Restraining all one's senses and looking upon all creatures with an equal eye, one should vanquish Death with the aid of Truth. Both Immortality and Death are planted in the body.[29] Death is encountered from folly, and Immortality is won by Truth. Transcending desire and wrath, and abstaining from injury, I shall adopt Truth and happily achieving what is for my good, avoid Death like an Immortal. Engaged in the Sacrifice that is constituted by Peace, and employed also in the Sacrifice of *Brahma*, and restraining my senses,[30-31] the Sacrifices I shall perfom are those of speech, mind, and acts,

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* 'Devas' here evidently refer to the senses. The senses are, as it were, cattle. Their true fold is the forest and not peopled cities and towns. In the forest there are no temptations to try them as in the midst of cities and towns.—T.

† 'Jivitārthāpanayanaih' is connected with 'hinsati'. To take it (as the Burdwan translator does) as an adjective qualifying 'prānibhih' would be incorrect.—T.

when the sun enters his northerly course.* How can one like me perform an Animal Sacrifice which is fraught with cruelty?[32] How can one like me, that is possessed of wisdom, perform like a cruel Piçācha, a Sacrifice of Slaughter after the manner of what is laid down for the Kshatriyas,—a Sacrifice that is, besides, endued with rewards that are terminable? In myself have I been begotten by my own self. O father, without seeking to procreate offspring, I shall rest myself on my own self![33] I shall perform the Sacrifice of Self, I need no offspring to rescue me.† He whose words and thoughts are always well-restrained,[34] he who has Penances and Renunciation, and Yoga, is sure to attain to everything through these. There is no eye equal to Knowledge. There is no reward equal to Knowledge.[35] There is no sorrow equal to attachment. There is no happiness equal to Renunciation.[36] For a Brāhmana there can be no wealth like residence in solitude, an equal regard for all creatures, truthfulness of speech, steady observance of good conduct, the total abandonment of the rod (of chastisement), simplicity, and the gradual abstention from all acts.‡[37] What need hast thou with wealth and what need with relatives and friends, and what with spouses? Thou art a Brāhmana and thou hast death to encounter! Search thy own Self that is concealed in a cave. Whither have thy grandsires gone and whither thy sire too?$[38]—'

"Bhishma said,—'Hearing these words of his son, the sire

* The Sacrifice of Peace is opposed to the Sacrifice of Slaughter. The Sacrifice of Brahma is Yoga which leads to a knowledge of the Soul. The Sacrifice of Speech is Vedic recitation or Yapa. The Sacrifice of Mind is contemplation, and that of Acts is baths, performance of other acts of purity, waiting dutifully upon the preceptor, &c.—T.

† To perform the Sacrifice of Self is to merge the Soul in the Supreme Soul.—T.

‡ The Bombay reading 'danda-vidhānam' is a blunder for the Bengal reading 'danda-nidhānam'. To interpret 'vidhānam' as equivalent to abandonment or giving up, by taking the prefix 'vi,' in the sense of 'vigata' would be an act of violence to the word.—T.

$ The 'guhā' or cave referred to is the body.—T.

acted in the way that was pointed out, O king! Do thou also act in the same way, devoted to the religion of Truth!'"[39]

SECTION CCLXXVIII.

"Yudhishthira said,—'Of what behaviour must a man be, of what acts, of what kind of knowledge, and to what must he be devoted, for attaining to Brahma's place which transcends Prakriti and which is unchangeable?'[1]

"Bhishma said,—'One that is devoted to the religion of Emancipation, frugal in fare, and the master of one's senses, attains to that high place which transcends Prakriti and is unchangeable.*[2] Retiring from one's home, regarding gain and loss in the same light, restraining the senses, and disregarding all objects of desire even when they are ready (for enjoyment), one should adopt a life of Renunciation.†[3] Neither with eye, nor with word, nor in thought, should one disparage another. Nor should one speak evil of any person either in or out of his hearing.[4] One should abstain from injuring any creature, and conduct oneself observing the course of the Sun.‡ Having come into this life, one should not behave with unfriendliness towards any creature.[5] One should disregard opprobrious speeches, and never in arrogance deem oneself as superior to another. When sought to be angered by another, one should still utter agreeable speeches. Even when caluminated, one should not calumninate in return.[6] One should not behave in a friendly or an unfriendly way in the midst of human beings. One should not go about many houses in one's round of mendicancy.

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* By 'Prakriti', as explained in previous Sections, is meant primal nature consisting of the five great essences of earth, water,&c.,—T.

† 'Samupodeshu' is explained as 'upsthiteshu api', *i. e.*, even when such objects are present and ready for enjoyment.—T.

‡ 'Maitrâyangatah', as explained by the Commentator, is 'Suryavatpratyaha-vibhinna-mârgah', *i. e.*, roving like the Sun every day in a different path. The object of the speaker is to lay it down that one solicitous of Emancipation should never confine oneself to one spot, but rove or wander over the world without owning a fixed habitation or home. K. P. Singha translates the word wrongly.—T.

Nor should one go to any house having received a previous invitation (to dinner).*[7] Even when bespattered with filth (by others), one should, resting firmly in the observance of one's duties, refrain from addressing such bespatterers in disagreeable speeches. One should be compassionate. One should abstain from returning an injury. One should be fearless; one should refrain from self-laudation.[8] The man of restrained senses should seek his dole of charity in a householder's abode when the smoke has ceased to rise from it, when the sound of the husking rod is hushed, when the hearth-fire is extinguished, when all the inmates have finished their meals, or when the hour is over for setting the dishes.†[9] He should content himself with only as much as is barely necessary for keeping body and soul together. Even that much of food which produces gratification should not be coveted by him. When he fails to obtain what he wants, he should not suffer himself to cherish discontent. Success, again, in obtaining what he wants, should not make him glad.‡[10] He should never wish for such things as are

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* In the first line, the Bengal reading 'madhye na chācharet' is better than 'madhye cha nācharet'. 'Pradakshinam' is 'anukulam', and 'savyam' is 'pratikulam'. The grammar of the second line is not difficult. Besides, the Commentator explains it clearly. The Burdwan translator, leaving out the words 'bhaikshachairyām' and taking 'anāpannah' as equivalent to 'vipadāpannah,' gives a thoroughly ridiculous version. K. P. Singha, also, is not correct. The Commentator explains that 'charyām' means 'anekagrihātanam ;' 'anāpannam' is 'akurvan.' The second foot is unconnected with the first.—T.

† 'Muni', here, is one who has restrained his senses, or who has betaken himself to the path of Renunciation. 'Pātrasamchāra', I think, is the act of setting the dishes for those who are to dine off them. The Commentator explains that it means 'the motion of those who are to distribute the food.' Of course, their motions from the kitchen to the dining hall and back are implied if the word is taken for 'setting of dishes.' The sense remains unaltered. The Muni must be abstemious and hence he should select an hour like this for begging his dole, when there would be very little in the house to give.—T.

‡ 'Mātrā' is a technical word signifying the taking of food to the extent of only gratification of hunger, or, as explained by Chakrapāni Datta in his Commentary on Charaka, 'triptimātram.' When 'mātrā'

coveted by ordinary men. He should never eat at any body's house when respectfully invited thereto. One like him should reprobate such gains as are obtained with honor.*[11] He should never find fault (on account of staleness, &c.) with the food placed before him, nor should he applaud its merits. He should covet a bed and a seat that are removed from the haunts of men.[12] The places he should seek are such as a deserted house, the foot of a tree, a forest, or a cave. Without allowing his practices to be known by others, or concealing their real nature by appearing to adopt others (that are hateful or repulsive), he should enter his own Self.†[13] By association with Yoga and dissociation from company, he should be perfectly equable, steadily fixed, and uniform. He should not earn either merit or demerit by means of acts.‡[14] He should be always gratified, well contented, of cheerful face and cheerful senses, fearless, always engaged in mental recitation of sacred *mantras*, silent, and wedded to a life of Renunciation.[15] Beholding the repeated formation and dissolution of his own body with the senses that result from and resolve into the elemental essences, and seeing also the advent and departure of (other) creatures, he should become free from desire and learn to cast equal eyes upon all, subsisting upon both

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is to be disregarded, clothes, &c., need not be mentioned. 'Vihanyeta' is equivalent to 'hinsito na syāt.'—T.

* The second line is passed over by K. P. Singha. What is meant by it is that when such a man is respectfully presented with any thing, he should hold it in reprobation. *Vide* the Sanatsujātiya Sections in *Udyoga Parvan*, particularly the Verses beginning with "Yatra akathayamānasya &c."—T.

† The second line is skipped over by K. P. Singha. The Burdwan translator gives a wrong version. The Commentator explains that 'anyām' refers to 'paiçāchim', and 'anyatra' to 'ātmani.' In the Sanatsujātiya Sections also, a Brāhmana's practices are directed to be concealed. 'To enter his own Self' is to turn Self on Self, *i. e.*, to withdraw oneself from everything for understanding and contemplating the Soul.—T.

‡ By totally abstaining from acts he should avoid both merit and demerit.—T.

cooked and uncooked food. Frugal in respect of his fare, and subjugating his senses, he achieves tranquillity of Self by Self.*[16] One should control the (rising) impulses of words, of the mind, of wrath, of envy, of hunger, and of lust. Devoted to penances for cleansing his heart, he should never allow the censures (of others) to afflict his heart.[17] One should live, having assumed a status of neutrality with respect to all creatures, and regard praise and blame as equal. This, indeed, is the holiest and the highest path of the Sannyāsa mode of life.[18] Possessed of high soul, the Sannyāsin should restrain his senses from all things and keep himself aloof from all attachments. He should never repair to the places visited by him and the men known to him while leading the prior modes of life. Agreeable to all creatures, and without a fixed home, he should be devoted to the contemplation of Self.[19] He should never mingle with house-holders and forest-recluses. He should eat such food as he may obtain without effort (and without having thought of it beforehand).† He should never suffer joy to possess his heart.[20] To those that are wise such a life of Renunciation is the means for the attainment of Emancipation. To those, however, that are fools the practice of these duties is exceedingly burthensome. The sage Hārita declared all this to be the path by which Emancipation is to be achieved.[21] He who sets forth from his home, having assured all creatures of his perfect harmlessness, attains to many bright regions of felicity which prove unending or eternal.—' "[22]

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* This is a triplet. The Burdwan translator misses the meaning of the first half of the first line. The Commentator explains that 'abhyastam' is continuous; 'bhautikam' is 'tattwajātam, ātmanodehendriyādi.' Hence, 'bhutānām' means 'anyeshām bhutānām.'—T.

† To think beforehand of the food one is to take is to convert oneself into a gourmand. The Sannyāsin, without thinking of the food he would take, and without mentally indulging in a foretaste thereof, should take what he gets without exertion.—T.

SECTION CCLXXIX.

"Yudhishthira said,—'All men speak of ourselves as highly fortunate. In truth, however, there is no person more wretched than ourselves.[1] Though honored by all the world, O best of the Kurus, and though we have been born among men, O grandsire, having been begotten by the very gods, yet when so much sorrow has been our lot,[2] it seems, O reverend chief, that birth alone in an embodied form is the cause of all sorrow! Alas, when shall we adopt a life of Renunciation that is destructive of sorrow?*[3] Sages of rigid vows freed from the seven and ten (*i. e.*, the five breaths, mind, understanding, and the ten organs of knowledge and action), from the five faults of Yoga (*viz.*, desire, wrath, covetousness, fear, and sleep) that constitute the chief causes (for binding man to repeated rounds of earthly life), and from the other eight, *viz.*, the five objects of the senses and the three attributes (of *Satwa*, *Rajas*, and *Tamas*), have never to incur rebirth. When, O scorcher of foes, shall we succeed in abandoning sovereignty for adopting a life of Renunciation?'[4-5]

"Bhishma said,—'Everything, O great monarch, hath an end. Everything hath bounds assigned to it! Even rebirth, it is well known, hath an end. In this world there is nothing that is immutable.[6] Thou thinkest, O king, that this (*viz.*, the affluence with which thou art invested) is a fault. That it is not so is not true, in regard to our present topic of disquisition. Ye, however, are conversant with virtue, and have readiness. It is certain, therefore, that ye shall attain to the end of your sorrow (*viz.*, Emancipation) in time.†[7] Jiva equipt with body, O king, is not the author

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* 'Sanjnakam' from the root 'jnā' meaning 'mārana' or killing.—T.

† The two negatives in the first line are equivalent to an affirmative. 'Prasangatah' is explained by the Commentator in a slightly different way. Affluence, in consequence of the attachment it generates, stands in the way of Emancipation. Hence, *i. e.*, in consequence of

of his merits and demerits (or their fruits as represented by happiness and misery). On the other hand, he becomes enveloped by the Darkness (of Ignorance having attachment and aversion for its essence) that is born of his merits and demerits.*[8] As the wind impregnated with dust of antimony once again seizes the efflorescence of realgar and (though itself destitute of color) assumes the hues of the substances which it has seized and tinges the different points of the compass (which represent its own hueless progenitor *viz.*, space,)[9] after the same manner, Jiva, though himself colorless, assumes a hue in consequence of being enveloped by Darkness and variegated by the fruits of action, and travels from body to body (making his own stainless and immutable progenitor appear as stained and changeful).†[10] When Jiva succeeds in dispelling by means of Knowledge the Darkness that invests him in consequence of Ignorance, then Immutable Brahma becomes displayed (in all His glory).[11] The Sages say that reversion to Immutable Brahma is incapable of being achieved by Acts. Thyself, others in the world, and the deities too, should reverence them that have achieved Emancipation. All the great *Rishis* never desist from culture of Brahma‡[12] In this connection is cited that discourse

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this consideration, the king's opinion regarding affluence, is correct. With respect to the certainty of attaining to Emancipation, compare *Gitā*, 'Vahunām janmanāmante jnānavān mām prapadyate, &c.'—T.

* The object of this Verse, as explained by the Commentator, is to exhort Yudhishthira to strive after Emancipation without being at all moved by his happiness or misery which (as stated here) come to Jiva as accidents.—T.

† The wind has space for its progenitor. Jiva has the stainless and immutable Chit for his progenitor. Like the wind, which is hueless, catching hues from surrounding objects and making its own hueless progenitor look as if it has hues, Jiva also, though in reality stainless, catches stains from Ignorance and Acts and makes his own progenitor, the stainless and immutable Chit, display stains of every kind. This is how the Commentator puts the simile, supplying the points that have been omitted in the text.—T.

‡ These aphorisms are very abstruse. What is meant by saying that the attainment of Brahma does not depend upon Acts is this: Acts are terminable. Their consequences also are terminable. Acts,

which was sung (by the preceptor of the Daityas) in days of old. Listen, O monarch, with undivided attention to the course of conduct that was followed by the Daitya Vritra after he became divested of all his prosperity.[13] Depending only upon his intelligence, he did not indulge in sorrow, in the midst of his enemies, although he had been defeated, although he was friendless, and although he was deprived of sovereignty, O Bhārata![14] Unto Vritra, when in days of old he was reft of sovereignty, (his preceptor) Uçanas said,—I hope, O Dānava, that in consequence of thy defeat thou dost not cherish any grief?[15]—

"'Vritra said,—Without doubt, having understood, by the aid of truth and penances, the advent and departure of all living creatures, I have ceased to indulge in either grief or joy.[16] Urged by Time creatures sink helplessly in hell. Some again, the sages say, go to heaven. All these pass their time in contentment.[17] Passing their allotted periods in heaven and hell, and with some portion of their merits and demerits unexhausted (by enjoyment and sufferance), they repeatedly take birth, impelled by Time.[18] Chained by the bonds of Desire, creatures pass through myriads of intermediate life and fall helplessly into hell.*[19] I have seen that creatures come and go even thus. The lesson inculcated in the Scriptures is that one's acquisitions correspond with

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therefore, can never be the means by which Brahma can be attained, for Brahma is interminable and eternal, not like the felicity of heaven which is changeful. The only means by which Jiva may revert to Brahma is by dispelling Ignorance through Knowledge; or, as the Upanishads declare, one attains to it as one gets one's forgotten necklace of gold, which all the while is on the neck though sought for with assiduity everywhere. K. P. Singha misunderstands it completely. What is meant by the direction about reverencing persons who have attained to Brahma is this: the existence of Brahma and the possibility of Jiva's reverting to that Immutable status are matters that depend upon the conception of such men. Brahma, again, is so difficult to keep, that the great sages never desist for a moment from the culture that is necessary for its retention.—T.

* Intermediate *i. e.*, as animals and birds and reptiles and worms, &c.—T.

one's acts.*[20] Creatures take birth as men or as intermediate animals or as gods and go to hell. Having acted in lives that are past in such a way as to deserve them, all creatures, subject to the ordinances of the Destroyer, meet with happiness and misery, the agreeable and the disagreeable. Having enjoyed the measure of weal or woe that corresponds with their acts, creatures always come back by the old path,†[21-22] which is measured by the measure of acts !—Then the illustrious Uçanas addressed the *Asura* Vritra who was thus talking of the highest refuge of the creation, saying,—O intelligent Daitya, why, O child, dost thou utter such foolish rhapsodies ?[23]—

" 'Vritra said,—The severe penances which I underwent from greed of victory are well known to thee as also to other sages ![24] Appropriating diverse scents and diverse kinds of tastes that other creatures had for enjoying, I swelled up with my own energy, afflicting the three worlds.[25] Decked with myriads of effulgent rays I used to rove through the skies (on my celestial car), incapable of being defeated by any creature and fearing none.[26] I achieved great prosperity through my penances and lost it again through my own acts. Relying on my fortitude, however, I do not grieve for this change.[27] Desirous (in days of yore) of fighting the great Indra, the high-souled ruler of the heavens, I beheld in that battle the illustrious Hari, the puissant Nārāyana,‡[28] He who is called Vaikuntha, Purusha, Ananta, Cukla, Vishnu, Sanātana, Munjakeça, Hariçmaçru, and the Grandsire

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* *I. e.*, if righteous, one attains to happiness; if otherwise, to the reverse.—T.

† Verse 21 and the first line of 22 are grammatically connected.—T.

‡ 'Me' in the second line is equivalent to 'Mayā'. 'Tatah' is 'tatra yuddhakāle'. Hari had come to aid Indra, and hence Vritra had beheld him. He is called Hari because he takes away one's sins. Besides the well-known derivation of the word Nārāyana, the Commentator here offers another, *viz.*, the 'ayanam or layasthānam' of 'Nāra' or 'Jivasangha'.—T.

of all creatures.*[29] Without doubt, there is still a remnant (to be enjoyed by me) of the rewards attaching to that penance represented by a sight of the great Hari! It is in consequence of that unexhausted remnant that I have become desirous of asking thee, O illustrious one, about the fruits of action!†[30] Upon which order (of men) hath been established high Brahma prosperity? In what manner, again, doth high prosperity fall off?[31] From whom do creatures spring and live? Through whom again do they act? What is that high Fruit by attaining to which a creature succeeds in living eternally as Brahma?[32] By what Act or by what Knowledge can that fruit be achieved? It behooveth thee, O learned Brāhmana, to expound these to me!—[33]

"'Recapitulated by me, O lion among kings, listen, with undivided attention, O bull of men, with all thy brothers, to what the sage Uçanas then said after he had been thus addressed by that prince of Dānavas!'"[34]

SECTION CCLXXX.

"'Uçanas said,—I bow to that divine and illustrious and puissant Being who holds this Earth with the firmament in his arms.[1] I shall speak to thee of the pre-eminent greatness of that Vishnu whose head, O best of the Dānavas, is that Infinite place (called Emancipation)!—[2]

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* 'Vaikuntha' has various etymologies. The Commentator inclines to explain it as 'one who brings together all creatures'. 'Purusha' is full; as applied to Nārāyana, it, of course, means one who has no defect but who is the sole representative of fulness. 'Cukla' is 'Cuddha' or pure. 'Vishnu' is all-pervading. 'Sanātana' is 'kutastha' or uniform or immutable. 'Munjakeça' is possessed of yellow hair, or hair of the hue of Munja grass. 'Hari-çmaçru' is having a tawny beard.—T.

† Penances are meritorious. The very sight of Hari that I obtain was as efficacious as a course of the austerest penances. Of course, in consequence of that and my other penances great have been the rewards that I have enjoyed. It seems, however, that the full measure of rewards has not been reaped; the remnant is to be enjoyed by me now, for I am about to ask thee about the fruits of Acts. Sacred and highly auspicious is my enquiry. To make it is, in itself, a reward.—T.

"While they were thus conversing with each other there came unto them the great sage Sanatkumāra of righteous soul for the purpose of dispelling their doubts.[3] Worshipped by the prince of Asuras and by the sage Uçanas, that foremost of sages sat down on a costly seat.[4] After Kumāra of great wisdom had been seated (at his ease), Uçanas said unto him,—Discourse to this chief of the Dānavas on the pre-eminent greatness of Vishnu![5]—Hearing these words, Sanatkumāra uttered the following, fraught with grave import, upon the pre-eminent greatness of Vishnu unto the intelligent chief of the Dānavas.[6]—Listen, O Daitya, to everything about the greatness of Vishnu. Know, O scorcher of foes, that the entire universe rests on Vishnu![7] O thou of mighty arms, it is He who creates all creatures mobile and immobile. In course of Time it is He, again, who withdraws all things and in Time it is He who once more casts them forth from Himself.[8] Into Hari all things merge at the universal destruction and from Him all things again come forth. Men possessed of scriptural lore cannot obtain him by such lore. Nor can He be obtained by Penances, nor by Sacrifices. The only means by which He can be attained is by restraining the Senses.[9] Not that sacrifices are entirely useless towards such an end. For one, by relying upon both external and internal acts, and upon one's own mind, can purify (them) by one's own understanding. By such means, one succeeds in enjoying Infinity in the world.*[10] As a goldsmith purifies the dross of his metal by repeatedly casting it into the fire with very persistent offorts of his own,[11] after the same manner Jiva succeeds in cleansing himself by his course through hundreds of births. Some one may be seen to purify himself in only one life by mighty efforts.[12] As

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* 'Vāhya' acts are, of course, sacrifices and other religious acts; by 'ābhyantara' acts are meant 'çānti, dānti, uparati, titikshā, and samādhi,' *i. e.*, the usual course of mental training necessary for Yoga. What the speaker intends to lay down in this Verse is that sacrifices are not entirely useless. These may lead to 'chitta-çuddhi' or the cleansing of the heart, which, when attained, leads to knowledge of Him or the Soul or to Emancipation or Infinity.—T.

one should with care wipe stains from off one's person before they become thick, after the same manner one should, with vigorous efforts, wash off one's faults.*[13] By mixing only a few flowers with them, grains of sesame cannot be made to cast off their own odor (and become at once fragrant). After the same manner, one cannot, by cleansing one's heart only a little, succeed in beholding the Soul.[14] When, however, those grains are perfumed repeatedly with the aid of a large quantity of flowers, it is then that they cast off their own odor and assume that of the flowers with which they are mixed.[15] After this manner, faults, in the form of attachments to all our environments, are dispelled by the understanding in course of many lives, with the aid of a large dose of the attribute of *Sattwa*, and by means of efforts born of practice.†[16] Listen, O Dānava, by what means creatures attached to acts and those unattached to them attain to the causes that lead to their respective states of mind.‡[17] Listen to me with undivided attention. I shall, in their due order, discourse to thee, O puissant Dānava, as to how creatures betake themselves to action and how they give up action.$[18] The Supreme Lord creates all creatures mobile and immobile. He is without beginning and without end. Unendued with attributes of any kind, he assumes attributes (when he chooses to create). He is the universal Destroyer, the Refuge of all things, the supreme Ordainer, and pure Chit.¶[19] In all creatures it is He who dwells as the

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* The comparison lies in the fact of the desirability of the two acts. No one likes the stains the body may catch to remain unwashed or unwiped off. Similarly, no one should neglect to wash off the faults that the heart may catch. There is no comparison between the two acts with regard to the degree of effort necessary to accomplish each.—T.

† 'Efforts born of practice' refer to both external and internal *Sādhana*.—T.

‡ 'Karmaviçeshān' is explained by the Commentator as equivalent to 'rāga-virāga-hetun.'—T.

$ 'Sampravartante' and 'tishthanti' are thus explained by the Commentator.—T.

¶ In the previous Verses the speaker describes the training that one should undergo. In this and the following ones, he speaks of the object

mutable and the immutable. It is He who, having eleven modifications for His essence, drinketh this universe with His rays.*[20] Know that the Earth is His feet. His head is constituted by Heaven. His arms, O Daitya, are the several points of the compass or the horizon. The intermediate space is His ears.[21] The light of His eye is the Sun, and His mind is in the Moon. His Understanding dwells always in Knowledge, and His tongue is in Water.†[22] O best of Dānavas, the Planets are in the midst of His brows. The stars and constellations are from the light of His eyes. The Earth is in His feet, O Dānava![23] Know also that the attributes of *Rajas*, *Tamas*, and *Sattwa* are of Him. He is the fruit (or end) of all the modes of life, and He it is who should be known as the fruit (or reward) of all (pious) acts (such as Yapa and Sacrifice, &c.)‡[24] The Highest and Immutable, He is also the fruit of abstention from all work. The *Chcchandas* are the hair on His body, and *Akshara* (or *Pranava*) is His word.[25] The diverse orders (of men) and the modes of life are His refuge. His mouths are many. Duty (or religion) is planted in his heart. He is Brahma, He is the highest Righteousness; He is *Sat*, and He is *Asat*.$[26] He is Cruti. He is the scriptures. He is the Sacrificial vessels. He is

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to be known. 'Creemān' is explained as 'āçriyate it çri, *i. e.*, upādhi, tadvān'. 'Hari' is 'Samharatā'. 'Nārāyana' is 'sarvācrayah'. 'Prabhu' is 'sarvaniyantā'. 'Deva' is 'dyotate iti, *i. e.*, Chinmātrah'. These etymologies must be grasped for understanding this Verse.—T.

* The 'mutable' in all creatures is the combination of the five primal essences. The 'immutable' in them is Jiva, or Chit as invested with Ignorance. The eleven modifications that constitute His essence are the eleven senses of knowledge and action with the mind. Equipt with these eleven He drinketh the universe, *i. e.*, enjoys it. The 'rays' are these senses themselves. Equipt with the senses He enjoys the universe *with* the senses.—T.

† 'His mind is *in* the Moon', *i. e.*, His mind is the Moon. The expression 'waters in the Ganges,' implies a distinction that does not exist between container and contained, for 'Ganges' means the water so named.—

‡ The *sandhi* between 'sa' and 'ācramānām' is *ārsha*.—T.

$ 'Dharma' has various meanings all of which, however, are closely created with one another. As 'duty' or the assemblage of all acts which we should do, it is both Righteousness and Religion.—T.

the six and ten Ritwijas. He is all the Sacrifices. He is the Grandsire (Brahman), He is Vishnu, He is the twin Açwins, and He is Purandara.*[27] He is Mitra, He is Varuna, He is Yama, He is Kuvera the lord of treasures. Although the Ritwijas seem to behold Him as separate, He is, however, known to them as one and the same. Know that this entire universe is under the control of One divine Being.†[28] The Veda that is in the soul, O prince of Daityas, regards the unity of various creatures. When a living creature realises this unity in consequence of true knowledge, he is then said to attain to Brahma.[29] The period of time for which one creation exists or for which it ceases to exist is called a *Kalpa*. Living creatures exist for a thousand millions of such Kalpas. Immobile creatures also exist for an equal period. The period for which a particular creation exists is measured by many thousands of lakes (in the following way), O Daitya![30] Conceive a lake that is one *Yajana* in width, one *Kroça* in depth, and five hundred *Yojanas* in length. Imagine many thousands of such lakes.[31] Seek then to dry up those lakes by taking from them, only once a day, as much water as may be taken up with the end of a single hair. The number of days that would pass in drying them up completely by this process represents the period that is occupied by the life of one creation from its first start to the time of its destruction.‡[32] The highest Evidence (for all things) says that creatures have six colors, *viz.*, Dark, Tawny, Blue, Red, Yellow, and White. These colors proceed from mixtures in various proportions of the three attributes of Rajas, Tamas, and Sattwa. Where Tamas predominates, Sattwa falls below the mark, and Rajas keeps to the mark, the result is the color called Dark. When

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* The Sacrificial 'grahas' or pātras' (vessels) are called after the names of the deties Indra, Vāyu. Soma, &c. The sixteen Ritwijas are Brahman, Hotri, Adhyaryu, Udgātri, &c.—T.

† Verses 21 to 28 show the unity of the Divine Being. The variety perceived is only apparent, not real.—T.

‡ Verses 31 and 32 are not difficult; yet the Burdwan translator makes nonsense of the same.—T.

Tamas predominates as before, but the relations between Sattwa and Rajas are reversed, the result is the color called Tawny. When Rajas predominates, Sattwa falls below the mark, and Tamas keeps to the mark, the result is the color called Blue. When Rajas predominates as before and the proportion is reversed between Sattwa and Tamas, the result is the intermediate color called Red. That color is more agreeable (than the preceding one). When Sattwa predominates, Rajas falls below the mark and Tamas keeps to the mark, the result is the color called Yellow. It is productive of happiness. When Sattwa predominates and the proportion is reversed between Rajas and Tamas, the result is the color called White. It is productive of great happiness.*[33] The White is the foremost color. It is sinless in consequence of its being free from attachment and aversion. It is without grief, and free from the toil involved in *Pravritti*. Hence, White, O prince of Dānavas, leads to success (or Emancipation). Jiva, O Daitya, having undergone thousands of births derived through the womb, attains to success.†[34] That success is the identical end which the divine Indra declared after having studied many auspicious scriptural treatises and which has for its essence the apprehension of the Soul. The end again that creatures obtain is dependant on their color, and color, in its turn depends upon the character of the Time that sets in, O Daitya !‡[35] The stages of existence, O Daitya, through which

* This is further elaborated in the Vishnu Purāna Part I, Sec. V. There are three primary creations, *viz.*, Mahat, the five primal essences in their subtile forms, and the senses. From the six colors again six other creations have spring. To the Dark color is due all immobile creatures ; to the Tawny, all the intermediate order of creatures (*viz.*, the lower animals and birds, &c.) ; to the Blue are due human beings ; to the Red, the Prājāpatyas ; to the Yellow, the deities ; and to the White are due the Kumāra *i. e.*, Sanatkumāra and others.—T.

† Emancipation is so difficult.—T.

‡ The construction of the first line is this :—'çubham darçanam (auspicious scriptures) gatwā (prāpya) Devah yām gatim (identical with) darçanam (ātmānubhavātmikām) āha.' 'Gati' is naturally dependent on 'Varna,' and 'Varna' upon 'Time' or acts.—T.

Jiva must pass are not unlimited. They are fourteen hundreds of thousands in number. In consequence of them Jiva ascends, stays, and falls down as the case may be.*[36] The end that is attained by a Jiva of dark hue is very low, for he becomes addicted to acts that lead to hell and then has to rot in hell.† The learned say that in consequence of his wickedness, the continuance (in such form) of a Jiva is measured by many thousands of Kalpas.‡[37] Having passed many hundred thousands of years in that condition, Jiva then attains to the color called Tawny (and becomes born as an intermediate creature). In that condition he dwells (for many lõng years), in perfect helplessness. At last when his sins are exhausted (in consequence of his having endured all the misery they are capable of bringing), his mind, casting off all attachments, cherishes Renunciation.$[38] When Jiva becomes endued with the quality of Sattwa, he then dispels everything connected with Tamas by the aid of his intelligence, and exerts (for achieving what is for his good).

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* There are ten senses of knowledge and action. To this must be added Manas, Buddhi, Ahankāra, and Chitta, which are sometimes called the four *Karanas*. In consequence of these fourteen, fourteen different kinds of merit and demerit may be achieved by Jiva who is their possessor. These fourteen kinds of merit and of demerit also, are subdivided into hundreds of thousands each. Jiva, in course of his wanderings through the universe, ascends in the scale of Being, stays in particular rungs, and falls down from them into lower rungs, accordingly. What the speaker wishes to inculcate is that these fourteen should always be directed towards the attribute of *Sattwa* or Goodness.—T.

† This hue, it should be noted, leadeth to Jiva's transformation as an immobile object. A creature of Dark hue becomes addicted to wicked acts and rots in hell. His existence as an immobile object is hell itself.—T.

‡ 'Prajāvisargah' is the period for which one Creation lasts, being equal to what is called a Kalpa.—T.

$ The Dark and the Tawny hues or their corresponding states of existence, *viz.*, the immobile and the intermediate, are regarded as states of endurance. Hence, when the misery that is their portion has been fully endured, the recollection is suddenly irradiated into the mind, of the righteousness that distinguished Jiva in ages far remote. 'Aniça' is helpless or cheerless.—T.

As the result of this, Jiva attains to the color called Red. If the quality of Sattwa, however, be not gained, Jiva then travels in a round of re-births in the world of men, having attained to the color called Blue.*[39] Having attained to that end (*viz.*, Humanity,) and having been afflicted for the duration of one creation by the bonds born of his own acts Jiva then attains to the color called Yellow (or becomes a Deity). Existing in that condition for the space of a hundred creations, he then leaves it (for becoming a human being) to return to it once more.†[40] Having attained to the Yellow color, Jiva exists for thousands of Kalpas, sporting as a Deva. Without, however, being emancipated (even then), he has to stay in hell, enjoying or enduring the fruits of his acts of past Kalpas and wandering through nine and ten thousand courses.‡ Know that Jiva then becomes freed from the hell (of acts) as represented by heaven or godship. After the same manner, Jiva gets off from the other births (corresponding with the other colors).[41-42] Jiva sports for many long Kalpas in the world of Devas. Falling thence, he once more obtains the status of Humanity. He then stays in that condition for the space of a hundred and eight Kalpas. He then attains once more to the status of a Deva,

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* 'Cha' at the end of the second line is equivalent to 'vā.' Unless 'cha' be taken as equivalent to 'vā' the Verse would yield no meaning. After Tawny comes Blue, *i. e.*, after attainment of existence as an Intermediate creature Jiva attains to Humanity. This occurs when Sattwa does not predominate. Hence 'anyathā' should be supplied after 'upaiti.'—T.

† 'Vyatite' is a finite verb in the indicative mood, as pointed out by the Commentator. It comes from root *i* with suffix 'vi.' After 'çate' supply 'jāte sati.' The Burdwan translator takes it as a participial adjective in the locative singular, which is, of course, wrong. The version he gives of this line is most ridiculous, containing as it does a self-contradictory assertion. K. P. Singha gives the right meaning.—T.

‡ When Jiva becomes a Deva, he has still the ten senses, the five *Prānas*, and the four internal possessions of mind, understanding, Chitta, and Ahankāra, amounting in all to nineteen. These nineteen impel him to thousands of acts. Hence, even when transformed into Deva, Jiva is *not* freed from acts, but is in *niraya* or hell acts being, under all circumstances, equivalent to hell.—T.

If while in the status of humanity (for the second time) he falleth through (evil acts as represented by) Kāla (in the form of Kali), he then sinks into the Dark color and thus occupies the very lowest of all stages of existence.

"'—I shall tell thee now, O foremost of Asuras, how Jiva succeeds in effecting his Emancipation.[43-44] Desirous of Emancipation, Jiva, relying upon seven hundred kinds of acts every one of which is characterised by a predominence of the attribute of *Sattwa*, gradually courses through Red and Yellow and at last attains to White. Arrived here, Jiva travels through several regions that are most adorable and that have the Eight well-known regions of felicity beneath them, and all the while pursues that stainless and effulgent form of existence which is Emancipation's self.*[45] Know that the Eight (already referred to and) which are identical with the Sixty (subdivided into) hundreds, are, unto those that are highly effulgent, only creations of the mind (without having any real or independent existence). The highest object of acquisition with one that is White of hue, is that condition (called *Turiya*) which transcends the three other states of consciousness, *viz.*, Wakefulness and Dream and Dreamless slumber.†[46] As regards that Yogin who is unable

* 'Vyuha' implies the varied forms of one and the same thing. 'Daivāni' is Sattwa-pradhānāni'. The five senses with the mind and the understanding form a total of seven. The acts achieved through each of these may be subdivided a hundredfold. As these seven possessions adhere to Jiva till he becomes Emancipate, he acts through these seven in a variety of ways. Relying, therefore, upon these seven hundred kinds of acts (which are but varied forms of one and the same thing, *viz.*, Action), Jiva successively becomes Red and Yellow and White. Arrived at White, he courses through certain highly effulgent regions which are superior to the region of Brahman himself, and which leave behind or beneath them the Eight *Puris* (by which, perhaps, is meant the *puri* of Indra, that of Varuna, &c., or, Kāçi, Mathurā, Māyā, &c., or symbolical stages of progress, which are fraught with great felicity). Those highly effulgent and adorable regions are obtainable by Knowledge alone or the fruit of Yoga.—T.

† This is an exceedingly abstruse Verse. The Burdwan version, in which unconnected bits of the Commentary have been jumbled together, is utter nonsense. K. P. Singha skips over nearly the whole

to abandon the felicities that Yoga-puissance brings about, he has to dwell (in one and the same body) for one century of Kalpas in auspiciousness and after that in four other regions (called Maha, Jana, Tapa, and Satya). Even that is the highest end of one belonging to the sixth color, and who is Unsuccessful though crowned with Success, and who has transcended all attachments and passions.*[47] That

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Verse. Tht Eight *puris* referred to in the previous Verse are here stated to be identical with the Sixty well-known incidents of even Cukla or White existence. This tale of Sixty is arrived at in this way: 1st, the state of wakefulness; 2nd, the gross body made up of the five primal essences; 3rd, the five attributes of sound, scent, form, taste, and touch; these come up to 7. Then come the ten senses of action and knowledge; the five breaths; mind, understanding, consciousness, and Chitta; these form 19. Then come Avidyā, Kāma, and Karma. With Soul or the Beholder, the sum comes up to 30. The number becomes doubled when the state of Dream is taken into consideration, for like Wakefulness existing with the 29, Dream also exists with the 29. With those that are effulgent, *i. e.*, with Beings that are Cukla or White, these 60 are simply 'mano-viruddhāni' or 'manomātrāni eva'. Unlike other Beings in lower spheres of existence, they that are effulgent or Cukla do not regard the states of Wakefulness and Dream as different but as the same. Hence, the 'parā gati' of such Beings is a state of existence that transcends both Wakefulness and Dream, and transcends Dreamless slumber also (for in Dreamless slumber the 30 exist suspended, to be revived with the return of wakefulness), and is identical with the fourth state called Turiya.—T.

* What the speaker wishes to lay down here is that even he that is 'Jivan-mukta' or has achieved his Emancipation though living like others, is incapable of transcending the effects of his past acts. Every kind of existence or life (save that which is identical with Brahma) is 'anishta' or inauspiciousness. That Yogin who is Jivan-mukta but who is not able to cast off the felicities of Yoga-puissance, resides, in one and the same body, for a full century of Kalpas, in a superior form of life, and after the expiry of that century of Kalpas, he passes through four other regions named Maha, Jana, Tapa, and Satya. Now, *this* is the end of such a Yogin, who, of course, belongs to the sixth color which is White, and who is freed from attachments, and who is unsuccessful though successful, *i. e.*, who has achieved Yoga-success but who has not still been able to achieve that success which consists in beholding Brahma or 'Brahma-sākshātkāra'. By 'aniçah' in this Verse is meant that Yogin who is incapable of casting off the

Yogin, again, who falls off from Yoga practices (after having attained the measure of eminence described already) resides in heaven for a century of Kalpas with the unexhausted remnant of his past acts (to be exhausted by enjoyment or endurance as the case may be), and with the seven (*viz.*, the five senses of knowledge and mind and understanding) purged of all stains in consequence of their predisposition or proneness towards the attribute of Sattwa. After the expiry of that period, such a person has to come to the world of men where he attains to great eminence.*[48] Turning back from the world of men, he departs for attaining to new forms of existence that run higher and higher in the upward scale. While engaged in this, he courseth through seven regions for seven times, his puissance being always increased in consequence of his Samādhi and the re-awakening from it.†[49]

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felicities brought about by Yoga-puissance. K. P. Singha gives the substance of the Verse not very accurately. The Burdwan translator, in the version he gives, introduces three nominatives in the three sentences into which he splits it, *viz.*, Jiva, the Yogin who is unable to cast off the felicities brought about by Yoga-puissance, and the Yogin who has achieved 'Brahma-sākshātkāra', without understanding that all three refer to one and the same person.—T.

* 'Aniçah' here means one who, after having attained to eminence by Yoga, falls off from Yoga. 'Tatra' means heaven or the superior regions that are his in consequence of Yoga-eminence. For a century of Kalpas such a person has to dwell in heaven, with the unexhausted remnant of his past acts to go through or exhaust by enjoying or suffering their consequences. All the while, however, his existence is characterised by his senses, *i. e.*, the senses of knowledge with mind and understanding, being always predisposed towards the attribute of Sattwa. Upon the expiry of that century of Kalpas, such a person, without ascending, descends to the world of men, but then here eminence of station becomes his.—T.

† 'Saptakritwāh' is seven times. 'Paraiti' is 'courseth through.' 'Lokān' refers to the seven regions called respectively, Bhu, Bhuva, Swah, Maha, Jana, Tapa, and Satya (or Brahmaloka). What is intended to be said here is this: If the Yogin, having attained to only the first stage of Yoga, dies, he ascends to heaven. Thence falling down on Earth, he becomes an Emperor and thus conquers the Earth or Bhu. In this way, as the Yogin gradually ascends in the path of Yoga, he ascends higher and higer. In this Verse 'Samhāra-vikshepa' has been

The Yogin who is desirous of final Emancipation suppresses by Yoga-knowledge the seven, and continues to dwell in the world of life, freed from attachments; and taking those seven for certain means of grief, he casts them off and attains afterwards to that state which is Indestructible and Infinite. Some say that that is the region of Mahādeva; some, of Vishnu; some, of Brahman; some, of Cesha; some, of Nara; some, of the effulgent Chit; and some, of the All-pervading.*[50] When universal destruction comes, those persons who have succeeded in completely consuming by Knowledge their gross and subtle and *kārana* bodies, always enter into Brahma. All their Senses also which have action for their essence and which are not identical with Brahma, merge into the same.[51] When the time of universal destruction comes, those Jivas who have attained to the position of Devas and who have an unexhausted remnant of the fruits of acts to enjoy or endure, revert to those stages of life in the subsequent Kalpa which had been theirs in the previous one. This is due to the similarity of every successive Kalpa to every previous one.[52] Those again whose acts, at the time of universal destruction, have been exhausted by enjoyment or endurance in respect of their fruits, falling down from heaven, take birth among men, in the subsequent Kalpa, for without Knowledge one cannot destroy one's acts in even a hundred Kalpas.

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used to signify Samādhi and awakening from Samādhi, for in the first the universe is destroyed, and in the second it is re-created. At the end, he reaches the region of Satya or Brahma. Thence even he has to return if he has not been able to achieve 'Brahma-sākshātkāra'.—T.

* The seven that the Yogin desirous of Emancipation casts off are either the seven regions already referred to, *viz.*, Bhu, Bhuva, Swah, Maha, Jana, Tapa, and Satya, or the five senses of knowledge with mind and understanding. 'Samhāram' is equivalent to 'Samhritya', having been formed by the suffix *namul.* 'Upaplavāni' are sources of grief or misfortune. The first 'Devasya' refers to Mahādeva. The Caivas call that region Kailāsa. The Vaishnavas call it Vaikuntha. The Hairnya-garbhas call it Brahman's or Brahmaloka. Cesha is Ananta, a particular form of Nārāyana. They who call it the region of Nara are, of course, the Sānkhyas, for these regard Emancipation as the goal of Jiva or every creature. The 'Devasya vishnoh' (in the third line) is 'Dyotamānasya Brahmanah', *i. e.*, 'Chinmātrasya', or of

All superior Beings again, endued with similar powers and similar forms, revert to their respective destinies at a new creation after a universal destruction, ascending and descending precisely in the same manner as during the creation that is dissolved.*[53] As regards, again, the person who is conversant with Brahma, as long as he continues to enjoy and endure the unexhausted remnant of his acts of previous Kalpas, it is said that all creatures and the two stainless sciences live in his body. When his Chitta becomes cleansed by Yoga, and when he practises Samyama, this perceptible universe appears to him as only his own fivefold senses.†[54] Enquiring with a cleansed mind, Jiva attains to a high and stainless end. Thence he attains to a spot which knows no deterioration, and thence attains to eternal Brahma that is so difficult of acquisition.‡[55] Thus, O thou

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the pure Chit when uninvested with Ignorance or Avidyā. The Aupanishadas regard it as the region of Para-Brahma. The Commentator clearly points out what the seven regions are. K. P. Singha, misunderstanding the Verse, mentions only five ; the Burdwan translator six.—T.

* This Verse is not at all difficult ; yet the Burdwan translator makes utter nonsense of it. K. P. Singha gives the substance of the first line, but skips over the second. Without giving a literal version of the first line I expand it, following the lead of the Commentator.—T.

† 'Sa' here indicates the person conversant with Brahma. The construction is 'Sa yāvat saçeshabhuk asti tāvat prajāh tathaiva te çukle devyau cha tadangeshu (vartante). 'Etat' in the second line is this 'pari-driçyamānam viyadādi'. What the speaker wishes to inculcate in this Verse is that unto one conversant with Brahma, the whole universe up to complete identity with Brahma is as contiguous as a plum in the palm of the hand. When the Chitta is cleansed by Yoga as practised by Dhyāna, Dhāranā, and Samādhi, then the perceptible universe appears to him as identical with his own senses. The two white sciences referred to are 'Parāvidyâ' and 'Aparāvidyā', *i. e.*, all knowledge including that of Brahma.—T.

‡ 'Cuddhena manasā'—with a cleansed mind, *i. e.*, with the aid of Cravana (hearing), Manana (attention), Dhyāna (contemplation), and Abhyàsa (repeated meditation). Two stages are indicated in this Verse. The first is the attainment of the çuddhàm and paramàmgatim or the stainless and high end. This is equivalent to Brahma-sákshàtkàra. After this comes the second stage, which is the 'avyayam sthānam' or

of great might, I have discoursed to thee of the eminence of Nārāyana![56]—

"'Vritra said,—These words of thine, I see, perfectly according with the truth. Indeed, when this is so, I have no (cause of) grief. Having listened to thy words, O thou of great powers of mind, I have become freed from sorrow and sin of every kind.[57] O illutrious Rishi, O holy one, I see this wheel of Time, endued with mighty energy, of the most effulgent and Infinite Vishnu, has been set in motion. Eternal is that station from which all kinds of creation spring. That Vishnu is the Supreme Soul. He is the foremost of Beings. In Him this entire universe rests![58]—'

"Bhishma continued,—'Having said these words, O son of Kunti, Vritra cast off his life-breaths, uniting his soul (in Yoga, with the Supreme Soul), and attained to the highest station.'[59]

"Yudhishthira said,—'Tell me, O grandsire, whether this Janārddana (Krishna) is that illustrious and puissant Lord of whom Sanatkumāra spoke unto Vritra in days of old.'[60]

"Bhishma said,—'The Highest Deity, endued with the six attributes (of puissance, &c.,) is at the Root. Staying there, the Supreme Soul, with his own energy, creates all these diverse existent things.*[61] Know that this Keçava who knows no deterioration is from His eighth portion. Endued with the highest Intelligence, it is this Keçava who creates the three worlds with an eighth portion (of His energy).[62] Coming immediately after Him who lies at the Root, this Keçava who is eternal (compared with all other existent things), changes at the end of each Kalpa. He,

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the spot which knows no deterioration, *i. e.*, Emancipation. This is identical with the attainment of Eternal Brahma which is 'dushprāpam' or difficult of attainment.—T.

* The Commentator says that the object of this Verse is to inculcate the Impersonality of God. God is at the Root of all things, *i. e.*, (as the Commentator supposes according to the teaching of the Vedànta philosophy) He exists in His own unmodified nature, even as pure Chit. Both Vidyà (Knowledge) and Avidyá (Ignorance or illusion) exist in Him. In consequence of the latter he is 'Bhagaván', *i. e.*, endued with the six grand attributes of puissance, &c.—T.

however, who lies at the Root and who is endued with supreme might and puissance, lies in the waters when universal destruction comes (in the form of the potential Seed of all things). Keçava is that Creator of pure Soul who courseth through all the eternal worlds.*[63] Infinite and Eternal as He is, He fills all space (with emanations from Himself) and courseth through the universe (in the form of everything that constitutes the universe). Freed as He is from limitations of every kind such as the possession of attributes would imply, he suffers himself to be invested with Avidyā and awakened to Consciousness, Keçava of Supreme Soul creates all things. In Him rests this wondrous universe in its entirety.'[64]

"Yudhishthira said,—'O thou that art conversant with the highest object of knowledge, I think that Vritra saw beforehand the excellent end that awaited him. It is for this, O grandsire, that he was happy and did not yield to grief (in vew of his coming Death).[65] He who is White of hue, who has taken birth in a pure or stainless race, and who has attained to the rank of a Sāddhya, doth not, O sinless one, come back (into the world for re-birth). Such a person, O grandsire, is freed from both hell and the status of all intermediate creatures.[66] He, however, O king, who has attained to either the Yellow or the Red hue, is seen sometimes to be overwhelmed by Tamas and fall among the order of Intermediate creatures.[67] As regards ourselves, we are exceedingly afflicted and attached to objects that are productive of sorrow or indifference or joy. Alas, what will the end be to which we shall attain? Will it be the Blue or the Dark which is the lowest of all hues!'[68]

"Bhishma continued,—'Ye are Pāndavas! Ye have been born in a stainless race! Ye are of rigid vows. Having sported in joy in the regions of the gods, ye shall come back to the world of men.[69] Living happily as long as the creation lasts, all of you at the next new creation will be admitted

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* In the form of all things,—causes and effects—which constitute them.—T.

among the gods, and enjoying all kinds of felicities ye will at last be numbered among the *Siddhas*! Let no fear be yours. Be you cheerful!'"[70]

SECTION CCLXXXI.

"Yudhishthira said,—'How great was the love of virtue possessed by Vritra of immeasurable energy, whose knowledge was incomparable and whose devotion to Vishnu was so great![1] The status occupied by Vishnu of immeasurable energy is exceedingly difficult of apprehension. How, O tiger among kings, could Vritra (who was an Asura) comprehend it (so well)?[2] Thou hast spoken of Vritra's acts. I too have listened to thee in full faith. In consequence, however, of my seeing that one point (in thy discourse) is unintelligible (and that, therefore, it requires explanation), my curiosity has been roused for questioning thee again.*[3] How, indeed, was Vritra, who was virtuous, devoted to Vishnu, endued with knowledge of truth derivable from a just comprehension of the *Upanishads* and *Vedānta*, vanquished by Indra, O foremost of men?[4] O chief of the Bharatas, resolve me this doubt! Indeed, tell me, O tiger among kings, how Vritra was vanquished by Cakra!†[5] O grandsire, O thou of mighty arms, tell me in detail how the battle took place (between the chief of the deities and the foremost of Asuras). My curiosity to hear it is very great!'[6]

"Bhishma said,—'In days of yore, Indra, accompanied by the celestial forces, proceeded on his car, and beheld the Asura Vritra stationed before him like a mountain.[7] He was full five hundred Yojanas in height, O chastiser of foes, and three hundred Yojanas in circumference.[8] Beholding that form of Vritra, which was incapable of being vanquished

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* 'Avyakta-darçanāt' is explained by the Commentator in this way. Vritra was a firm devotee of Vishnu. He did not, therefore, deserve defeat and fall. How, then, was he vanquished by Indra? 'Avyaktam' is equivalent to 'aspashtam.'—T.

† The word used in Verse 4 is 'vinihatah' and that in Verse 5 is 'nirjitah.' There can be no doubt that both imply the same idea.—T.

by the three worlds united together, the celestials became penetrated with fear and full of anxiety.[9] Indeed, suddenly seeing that gigantic form of his antagonist, O king, Indra was struck with palsy in the lower extremities.[10] Then, on the eve of that great battle between the deities and the Asuras, there arose loud shouts from both sides, and drums and other musical instruments began to beat and blow.[11] Beholding Cakra stationed before him, O thou of Kuru's race, Vritra felt neither awe nor fear, nor was he disposed to muster all his energies for the fight.*[12] Then the encounter commenced, inspiring the three worlds with terror, between Indra the chief of the deities and Vritra of high soul.[13] The entire welkin was enveloped by the combatants of both sides with swords and axes and lances and darts and spears and heavy clubs and rocks of diverse sizes and bows of loud twang and diverse kinds of celestial weapons and fires and burning brands.[14-15] All the celestials with the Grandsire at their head, and all the highly-blessed *Rishis*, came to witness the battle,[16] on their foremost of cars; and the *Siddhas* also, O bull of Bharata's race, and the *Gandharvas*, with the Apsaras, on their own beautiful and foremost of cars, came there (for the same purpose).[17] Then Vritra, that foremost of virtuous persons, quickly overwhelmed the welkin and the chief of the deities with a thick shower of rocks.[18] The celestials, at this, filled with rage, dispelled with their showers of arrows that thick downpour of rocks showered by Vritra in battle.[19] Then Vritra, O tiger among the Kurus, possessed of mighty strength and endued with large powers of illusion, stupified the chief of the deities by fighting wholly with the aid of his powers of illusion.[20] When he of a hundred sacrifices, thus afflicted by Vritra, was overcome by stupifaction, the sage Vaçishtha restored him to his senses by uttering *Sāmans*.†[21]

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* 'Asthā' is efforts.—T.

† 'Rathāntara' is another name for certain Sāmans, which are so called because of men being able to cross the world with their aid as by a car. (*Ratha* car, and *tri* to cross.—T.

" 'Vaçishtha said,—Thou art the foremost of the gods, O chief of the deities, O slayer of Daityas and Asuras! The strength of the three worlds is in thee! Why, then, O Cakra, dost thou languish so![22] There, Brahman, and Vishnu, and Civa, that lord of the universe, the illustrious and divine Soma, and all the highest *Rishis*, (stand, beholding thee)![23] Do not, O Cakra, yield to weakness, like an ordinary person! Firmly resolved on battle, slay thy foes, O chief of the celestials![24] There, that Master of all the worlds, *viz.*, the Three-eyed (Civa), the adored of all the worlds, is eyeing thee! Cast off this stupifaction, O chief of the celestials![25] There, those regenerate *Rishis*, headed by Vrihaspati, are praising thee, for thy victory, in celestial hymns!*—'[26]

"Bhishma continued,—'While Vāsava of great energy was thus being restored to consciousness by the high-souled Vaçishtha, his strength became greatly enhanced.[27] The illustrious chastiser of Pāka then, relying upon his intelligence, had recourse to high Yoga and with its aid dispelled these illusions of Vritra.[28] Then Vrihaspati, the son of Angiras, and those foremost of *Rishis* possessed of great prosperity, beholding the prowess of Vritra, repaired to Mahādeva, and impelled by the desire of benefiting the three worlds, urged him to destroy the great *Asura*.[29] The energy of that illustrious lord of the universe thereupon assumed the character of a fierce fever and penetrated the body of Vritra the lord of *Asuras*.†[30] The illustrious and divine Vishnu, adored of all the worlds, bent upon protecting the universe, entered the thunderbolt of Indra.[31] Then Vrihaspati of great intelligence, and Vaçishtha of exceeding energy, and all the other foremost of *Rishis*, repairing to Him of a hundred sacrifices,[32] *viz.*, the boon-giving Vāsava, the adored of all the worlds, addressed him, saying,—Slay Vritra, O puissant one, without delay!—[33]

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* 'Praising thee, for thy victory, &c.,' *i. e.*, the *Rishis* are uttering hymns of praise for conferring victory on thee!—T.

† 'Raudrah' may mean also 'appertaining to *Rudra*, which is another name of Mahādeva.—T.

"'Maheçwara said,—Yonder, O Cakra, stands the great Vritra, accompanied by a great force! He is the soul of the universe, capable of going everywhere, endued with large powers of illusion, and possessed of great celebrity.[34] This foremost of Asuras is, therefore, incapable of being vanquished by even the three-worlds united together. Aided by Yoga, do thou slay him, O chief of the deities. Do not disregard him![35] For full sixty thousand years, O chief of the celestials, Vritra had practised the severest penances for obtaining strength. Brahman gave him the boons he had solicited,[36] *viz.*, the greatness that belongs to Yogins, large powers of illusion, excess of might, and superabundant energy.[37] I impart to thee my energy, O Vāsava! The Dānava has now lost his coolness. Do thou, therefore, slay him now with thy thunderbolt!—[38]

"'Cakra said,—Before thy eyes, O foremost of gods, I shall, through thy grace, slay with my thunderbold this invincible son of Diti!—'[39]

"Bhishma continued,—'When the great Asura or Daitya was overtaken by that fever (born of Mahādeva's energy), the deities and the *Rishis*, filled with joy, uttered loud cheers.[40] At the same time drums, and conchs of loud blare, and kettle-drums and tabors began to beat and blow by thousands.[41] Suddenly all the *Asuras* became afflicted with the loss of memory. In a trice, their powers of illusion also disappeared.[42] The Rishis and the deities, ascertaining the foe to be thus possessed, uttered the praises of both Cakra and Içāna, and began to urge the former (to make no delay in destroying Vritra).[43] The form that Indra assumed on the eve of the encounter, while seated on his car and while his praises were being hymned by the Rishis, became such that none could look at it without awe.' "*[44]

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* This account of the encounter between Vritra and Indra is substantially different from what occurs in the *Vana Parvan*. Then again the part the Rishis are made to take in the slaughter of the Asura is certainly censurable. The great Rishis, even for benefiting the three

SECTION CCLXXXII.

"Bhishma said,—'Listen, O king, to me as I tell thee the symptoms that appeared on the body of Vritra when he was overtaken by that fever (born of the energy of Mahādeva).[1] The heroic Asura's mouth began to emit flames of fire. He became exceedingly pale. His body began to tremble all over. His breath became hard and thick.[2] His hair stood on end. His memory, O Bhārata, issued out of his mouth in the form of a fierce, dreadful, and inauspicious jackal. Burning and blazing meteors fell on his right and left.[3] Vultures and *kankas* and cranes, gathering together, uttered fierce cries, as they wheeled over Vritra's head.[4] Then, in that encounter, Indra, adored by the gods, and armed with the thunderbolt, looked hard at the Daitya as the latter sat on his car.[5] Possessed by that violent fever, the mighty Asura, O monarch, yawned and uttered inhuman cries.*[6] While the Asura was yawning, Indra hurled his thunderbolt at him. Endued with exceedingly great energy and resembling the fire that destroys the creation at the end of the Yuga, that thunderbolt overthrew in a trice Vritra of gigantic form.[7] Loud shouts were once more uttered by the gods on all sides when they beheld Vritra slain, O bull of Bharata's race![8] Having slain Vritra, Maghavat, that foe of the Dānavas, possessed of great fame, entered heaven with that thunderbolt pervaded by Vishnu.[9] Just then, O thou

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worlds, would not certainly injure any creature. In the above account, Vaçishtha and Vrihaspati and the others are very much represented as persons who have bet largely on Indra's success. In the account occurring in the *Vana Parvan*, Indra is represented as standing in aweful dread of Vritra and hurling his thunderbolt without even deliberate aim, and refusing to believe that his foe was dead till assured by all the deities. The present account seems to be a much older one than that in the *Vana Parvan*.—T.

* 'Amānusham' is litterally 'inhuman.' The use of such words are due to temporary forgetfulness in such connections. Like Homer, Vyāsa also nods.—T.

of Kuru's race, the sin of Brāhmanicide (in her embodied form), fierce and awful and inspiring all the worlds with dread, issued out of the body of the slain Vritra.[10] Of terrible teeth and awful mien, hideous for ugliness, and dark and tawny, with hair dishevelled, and dreadful eyes, O Bhārata,[11] with a garland of skulls round her neck, and looking like an (Atharvan) Incantation (in its embodied form) O bull of Bharata's race, covered all over with blood, and clad in rags and barks of trees, O thou of righteous soul,[12] she came out of Vritra's body. Of such dreadful form and mien, O monarch, she sought the wielder of the thunderbolt (for possessing him).[13] A little while after, O thou of Kuru's race, the slayer of Vritra, on some purpose connected with the good of the three worlds, was proceeding towards heaven.[14] Beholding Indra of great energy thus proceeding on his mission, she seized the chief of the deities and from that moment stuck to him.*[15] When the sin of Brāhmanicide thus stuck to his person and inspired him with terror, Indra entered the fibres of a lotus-stalk and dwelt there for many long years.[16] But the sin of Brāhmanicide pursued him closely. Indeed, O son of Kuru, seized by her, Indra became deprived of all his energies.[17] He made great efforts for driving her from him, but all those efforts proved abortive.[18] Seized by her, O bull of Bharata's race, the chief of the deities at last presented himself before the Grandsire and worshipped him by bending his head low.[19] Understanding that Cakra was possessed by the sin of Brāhmanicide,† Brahman began to reflect, O best of the Bharatas, (upon the means of freeing his suppliant).[20] The Grandsire at last, O thou of mighty arms, addressed Brāhmanicide in a sweet voice as if from the desire of pacifying her, and said,[21]—O amiable one, let the chief of the celestials, who is a favorite

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* 'Vadhyā' is the sin of slaughter in her embodied form.—T.

† 'Dwijapravaravadhyā' means the slaughter of a superior person of the regenerate order. Indeed, Vritra was a lineal descendant of the great sage Kaçyapa, the common progenitor of the Devas and Asuras. Then, again, Vritra was certainly a very superior person.—T.

of mine, be freed from thee! Tell me, what shall I do for thee? What wish of thine shall I accomplish?—[22]

"'Brāhmanicide said,—When the Creator of the three worlds, when the illustrious god adored by the universe, hath been pleased with me, I regard my wishes as already accomplished. Let my residence be now appointed![23] Desirous of preserving the worlds, this rule had been made by thee! It was thou, O lord, that hadst introduced this important ordinance.*[24] As thou hast been gratified with me, O righteous Lord, O puissant Master of all the worlds, I shall certainly leave Cakra! But grant me an abode to dwell in!—'[25]

"Bhishma continued,—'The Grandsire replied unto Brāhmanicide, saying,—So be it!—Indeed, the Grandsire discovered means for dispelling Brāhmanicide from the person of Indra.[26] The Self-create recollected the high-souled Agni. The latter immediately presented himself to Brahman and said these words:[27]—O illustrious and divine Lord, O thou that are without any defect, I have appeared before thee! It behooveth thee to say what I shall have to accomplish!—[28]

"'Brahman said,—I shall divide this sin of Brāhmanicide into several portions. For freeing Cakra from her, do thou take a fourth portion of that sin!—[29]

"'Agni said,—How shall I be rescued from her, O Brahman? O puissant Lord, do thou appoint the way! I desire to know the means (of my own rescue) in detail, O adored of all the worlds![30]—

"'Brahman said,—Unto that man who, overwhelmed by the quality of *Tamas*, will abstain from offering thee as an oblation, when he beholds thee in thy blazing form, seeds, herbs, and juices,[31] that portion of Brāhmanicide which thou wilt take upon thyself shall immediately enter, and leaving thee shall dwell in him! O carrier of oblations, let the fever of thy heart be dispelled![32]—'

"Bhishma said,—'Thus addressed by the Grandsire, the

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* The rule or ordinance referred to is about the killer of a Brāhmana being liable to be overtaken by the sin of Brāhmanicide.—T.

eater of oblations and sacrificial offerings accepted his command. A fourth of that sin then entered his person, O king![33] The Grandsire then summoned the trees, the herbs, and all kinds of grass to him, and solicited them to take upon themselves a fourth of that sin.[34] Addressed by him, the trees and herbs and grasses became as much agitated as Agni had been at the request, and they replied unto the Grandsire, saying,[35]—How shall we, O Grandsire of all the worlds, be ourselves rescued from this sin? It behooveth thee not to afflict us that have already been afflicted by the fates![36] O god, we have always to endure heat and cold and the showers (of the clouds) driven by the winds, in addition to the cutting and the tearing (that we have to suffer at the hands of men)![37] We are willing, O Lord of the three worlds, to take at thy command (a portion of) this sin of Brāhmanicide. Let the means, however, of our rescue be pointed out to us![38]—'

"'Brahman said,—This sin that you shall take shall possess the man who through stupifaction of judgment will cut or tear any of you when *Parva* days come![39]—'

"Bhishma said,—'Thus addressed by the high-souled Brahman, the trees and herbs and grasses adored the Creator and then went away without tarrying there.[40] The Grandsire of all the worlds then summoned the Apsaras and gratifying them with sweet words, O Bhārata, said,[41]—This foremost of ladies, *viz.*, Brāhmanicide, has come out of Indra's person. Solicited by me, do you take a fourth portion of her into your own persons (for saving the Chief of the deities)![42]—

"'The Apsarās said,—O Lord of all the gods, at thy command we are fully willing to take a portion of this sin. But, O Grandsire, do thou think of the means by which we ourselves may be freed from (the effects of) this understanding (that we make with thee)![43]—

"'Brahman said,—Let the fever of your hearts be dispelled! The portion of this sin that you will take upon yourselves shall leave you for instantly possessing that man who will seek congress with women in their menstrual season!'—[44]

"Bhishma continued,—'Thus addressed by the Grandsire, O bull of Bharata's race, the diverse tribes of the Apsarās, with cheerful souls, repaired to their respective places and began to sport in delight.[45] The illustrious Creator of the three worlds, endued with great ascetic merit, then recollected the Waters which immediately came to him.[46] Arrived at the presence of Brahman of immeasurable energy, the Waters bowed unto him and said these words :[47]—We have come before thee, O chastiser of foes, at thy command ! O puissant Master of all the worlds, tell us what we are to accomplish !'[48]—

"'Brahman said,—This dreadful sin hath taken possession of Indra in consequence of his having slain Vritra. Take ye a fourth part of Brāhmanicide ![48]—

"'The Waters said,—Let it be as thou commandest, O master of all the worlds. It behooveth thee, however, O puissant Lord of ours, to think of the means by which we may (in our turn) be rescued from (the consequence of) this understanding ![50] Thou art the Lord of all the deities, and the supreme refuge of the universe ! Who else is there to whom we may pay our adorations so that he may relieve us from distress ![51]—

"'Brahman said,—Unto that man who stupified by his understanding and regarding ye lightly will cast into ye phlegm and urine and excreta,[52] this one shall immediately go and thenceforth reside in him. It is in this way, verily I say unto ye, that your rescue shall be accomplished ![53]—'

"Bhishma continued,—'Then the sin of Brāhmanicide. O Yudhishthira, leaving the chief of the deities, proceeded to the abodes that were ordained for her at the Grandsire's command.[54] It was thus, O ruler of men, that Indra had become afflicted by that dreadful sin, (and it was thus that he got rid of her). With the Grandsire's permission Indra then resolved to perform a Horse-sacrifice.[55] It is heard, O monarch, that Indra having been thus possessed by the sin of Brāhmanicide afterwards became cleansed of her through that Sacrifice.[56] Regaining his prosperity and slaying thousands of foes, great was the joy that Vāsava obtained,

O lord of Earth![57] From the blood of Vritra, O son of Prithā, were born high-crested cocks. For this reason those fowls are unclean (as food) for the regenerate classes, and those ascetics that have undergone the rite of initiation![58] Under all circumstances, O king, do thou accomplish what is agreeable to the twice-born, for these, O monarch, are known as gods on Earth![59] It was in this way, O thou of Kuru's race, that the mighty Asura Vritra was slain by Cakra of immeasurable energy by the aid of subtle intelligence and through the application of means.[60] Thou also, O son of Kunti, unvanquished on Earth, wilt become another Indra and the slayer of all thy foes![61] Those men who, on every *Parva* day, will recite this sacred narrative of Vritra in the midst of Brāhmanas shall never be stained by any sin.[62] I have now recited to thee one of the greatest and most wonderful feats of Indra connected with Vritra. What else dost thou wish to hear?'"[63]

SECTION CCLXXXIII.

"Yudhishthira said,—'O grandsire, thou art possessed of great wisdom and thoroughly conversant with every branch of learning. From this very narrative of the slaughter of Vritra the wish has arisen in my mind of asking thee a question.[1] Thou hast said, O ruler of men, that Vritra was (first) stupified by Fever, and that then, O sinless one, he was slain by Vāsava with the thunderbolt.[2] How did this Fever, O thou of great wisdom, arise? O lord, I desire to hear in detail of the origin of Fever!'[3]

"Bhishma said,—'Listen, O king, to the origin, celebrated over all the world, of Fever! I shall speak in detail on this topic, fully explaining how Fever first sprang into existence, O Bhārata![4] In days of yore, O monarch, there was a summit, named Sāvitri, of the mountains of Meru. Worshipped by all the worlds, it was endued with great splendour and adorned with every kind of jewels and gems.[5] That summit was immeasurable in extent and thither no one

could go.* On that mountain summit the divine Mahādeva used to sit in splendour as if on a bed-stead adorned with gold.[6] The daughter of the king of mountains, sitting by his side, shone in brilliance.† The high-souled deities, the Vasus of immeasurable energy,[7] the high-souled Açwins, those foremost of physicians, and king Vaiçravana waited upon by many a Guhyaka,[8]—that lord of the Yakshas, endued with prosperity and puissance, and having his abode on the summit of Kailāsa,—all waited upon the high-souled Mahādeva. And the great sage Uçanas,[9] and the foremost of Rishis having Sanatkumāra for their first, and the other celestial Rishis headed by Angiras,[10] and the Gandharva Viçwāvasu, and Nārada and Parvata, and the diverse tribes of Apsaras, all came there to wait upon the Master of the universe.[11] A pure and auspicious breeze, bearing diverse kinds of perfumes, blew there. The trees that stood there were adorned with the flowers of every season.[12] A large number of Vidyādharas and Siddhas and ascetics too, O Bhārata, repaired thither for waiting upon Mahādeva, that Lord of all creatures.[13] Many ghostly beings also, of diverse forms and aspects, and many dreadful Rākshasas and mighty Piçāchas,[14] of diverse aspects, mad with joy, and armed with diverse kinds of uplifted weapons, forming the train of Mahādeva, were there, every one of whom resembled a blazing fire in energy.[15] The illustrious Nandi stood there at the command of the great god, blazing with his own energy and armed with a lance that resembled a flame of fire.[16] Gangā also, that foremost of all Rivers and born of all sacred waters in the universe, waited there in her embodied form, O son of Kuru's race, upon that illustrious deity.[17] Thus adored by the celestial Rishis and the gods, the illustrious Mahādeva of immeasurable energy dwelt on that summit of Meru.[18]

"After sometime had passed away, the Prajāpati Daksha‡

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* 'Anādhrisyam' is, literally, unvanquishable.—T.

† Umā or Pārvati, the daughter of Himavat, the spouse of Civa.—T.

‡ The Self-create Brahman at first created, by fiats of his holy

commenced to perform a Sacrifice according to the ancient rites (laid down in the Vedas).[19] Unto that Sacrifice of Daksha, all the deities headed by Cakra, assembling together, resolved to repair.[20] It hath been heard by us that the high-souled deities, with the permission of Mahādeva, mounted their celestial cars resembling the fire or the Sun in splendour, and proceeded to that spot (on the Himavat) whence the Ganges is said to issue.[21] Beholding the deities depart, the excellent daughter of the king of mountains, addressed her divine spouse, *viz.*, the Lord of all creatures, and said,[22]—O illustrious one, whither are those deities headed by Cakra going? O thou that art conversant with the truth, tell me truly, for a great doubt has filled my mind![23]—

"'Maheçwara said,—O lady that art highly blessed, the excellent Prajāpati Daksha is adoring the gods in a Horse-sacrifice! These denizens of heaven are proceeding even thither![24]—

"'Umā said,—Why, O Mahādeva, dost thou not proceed to that Sacrifice? What objection is there of thy going to that place?[25]—

"'Maheçwara said,—O highly blessed lady, the deities in days of yore made an arrangement in consequence of which no share was assigned to me of offerings in all Sacrifices.[26] Agreeably to the course that was sanctioned in consequence of that arrangement, O thou of the fairest complexion, the deities do not give me, following the old custom, any share of the sacrificial offerings![27]—

"'Umā said,—O illustrious one, among all beings thou art the foremost in puissance. In merit, in energy, in fame, and in prosperity, thou yieldest to none, and thou art, indeed, superior to all![28] In consequence, however, of this disability in respect of a share (in the Sacrificial offerings) I am

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will, certain beings who were charged to procreate for filling the universe with living creatures. These are the *Prajāpatis* or lords of all creatures. Amongst them was Daksha. Other accounts represe Daksha as the grandson of Brahman.—T.

filled with great grief, O sinless one, and a tremour overtakes me from head to foot![29]—'

"Bhishma continued,—'The goddess (Pārvati), having said these words unto her divine spouse, the Lord of all creatures, O monarch, remained silent, her heart burning the while in grief.[30] Then Mahādeva, understanding what was in her heart and what her thoughts were (for wiping off that disgrace), addressed Nandi, saying,—Wait here (by the goddess)![31] Summoning all his Yoga force, that Lord of all lords of Yoga, that god of gods, that wielder of Pināka, possessed of mighty energy, quickly proceeded to the place (where Daksha was sacrificing) accompanied by all his terrible followers and destroyed that Sacrifice. Amongst these followers of his, some uttered loud cries, and some laughed terribly,[32-33] and some, O king, extinguished the (Sacrificial) fires with blood; and some, possessed of awful faces, pulling up the sacrificial stakes, began to whirl them. Others began to devour those that were ministering to the Sacrifice.[34] Then that Sacrifice, thus afflicted on every side, assumed the form of a deer and sought to fly away through the skies.[35] Ascertaining that the Sacrifice was running away in that form, the puissant Mahādeva began to pursue him with bow and arrow.[36] In consequence of the wrath that then filled the heart of that foremost of all gods, possessed of immeasurable energy, a dreadful drop of sweat appeared on his forehead.[37] When that drop of sweat fell down on the Earth, there forthwith appeared a blazing fire resembling the (all destructive) conflagration that appears at the end of the Yuga.[38] From that fire issued a dreadful being, O monarch, of very short stature, possessed of blood-red eyes and a green beard.[39] His body was covered entirely with hair like a hawk's or an owl's, and his hair stood erect. Of dreadful aspect, his complexion was dark and his attire blood-red. Like a fire burning a heap of dry grass or straw, that Being of great energy quickly consumed the embodied form of Sacrifice.[40] Having accomplished that feat, he then rushed towards the deities and the Rishis that had assembled there. The deities, filled with fear, fled in all directions.[41] In con-

sequence of that Being's tread, the Earth, O monarch, began to tremble.*[42] Exclamations of *Oh* and *Alas* arose throughout the universe. Marking this, the puissant Grandsire, showing himself unto Mahādeva, addressed him in the following words.[43]

" 'Brahman said,—O puissant one, the deities will henceforth yield thee a share of the sacrificial offerings! O Lord of all the deities, let this wrath of thine be withdrawn by thee![44] O scorcher of foes, there, those gods, and the Rishis, in consequence of thy wrath, O Mahādeva, have become exceedingly agitated![45] This Being also, that hath sprung from thy sweat, O foremost of gods, shall wander among creatures, O righteous-souled one, under the name of Fever![46] O puissant one, if the energy of this Being remains all collected together, then the entire Earth herself will not be able to bear him. Let him, therefore, be distributed into many parts![47]—When Brahman had said these words, and when his proper share was appointed of the sacrificial offerings, Mahādeva replied unto the Grandsire of great energy, saying,—So be it![48]—Indeed, the wielder of Pināka, *viz.*, Bhava, smiled a little and became filled with joy. And he accepted the share that the Grandsire appointed of the offerings in sacrifices.[49] Conversant with the properties of everything, Mahādeva then distributed Fever into many portions, for the peace of all creatures. Listen, O son, as to how he did this![50] The heat that is perceptible in the heads of elephants the bitumen of mountains,† the moss that floats on water, the slough of snakes,[51] the sores that appear in the hoofs of bulls, the sterrile tracts of Earth that are full of saline matter, the dulness of vision of all animals,[52] the diseases that appear in the throats of horses, the crests appearing on the heads of peacocks, the eye-disease

* There are three vocatives in this Verse, expressive, of course, of great surprise. I ommit them in the translation.—T.

† A kind of substance like lac that oozes out of the stones of certain mountains during the hot months. It is also called Cilājit, is taken internally by many men in the belief that it increases digestion and strength.—T.

of the koel,* each of these was named Fever by the high-souled Mahādeva.[53] This is what has been heard by us. The liver-disease also of sheep, and the hiccup of parrots are also each known as forms of Fever. To this must be added the toil that tigers undergo, for that also, O righteous king, is known as a form of Fever.[54] Besides these, O Bhārata, amongst men, Fever enters all bodies at the time of birth, of death, and on other occasions.[55] This then that is called Fever is known to be the dreadful energy of Maheçwara. He is endued with authority over all creatures and should, therefore, be held in respect and worshipped by all.[56] It was by him that Vritra, that foremost of virtuous persons, was overtaken when he yawned. It was then that Cakra hurled his thunderbolt at him.[57] The thunderbolt, penetrating the body of Vritra, O Bhārata, divided him in twain. Divided in twain by the thunderbolt, the mighty Asura possessed of great Yoga powers, proceeded to the region of Vishnu of immeasurable energy.[58] It was in consequence of his devotion to Vishnu that he had succeeded in overwhelming the whole universe. And it was in consequence of his devotion to Vishnu that he ascended, when slain, to the region of Vishnu.[59] Thus, O son, adverting to the story of Vritra have I recited to thee the narrative in detail of Fever! Upon what else shall I speak to thee?[60] That man who will read this account of the origin of Fever with close attention and cheerful heart shall become free from disease and shall always have happiness for his share. Filled with gladness he shall have all the wishes accomplished upon which he may set his heart.' "[61]

SECTION CCLXXXIV.

Janamejaya said,—"How, O Brāhmana, was the Horse-sacrifice of the Prajāpati Daksha, the son of Prachetas, destroyed during the age of Vaivaswata Manu?[1] Understanding that the goddess Umā had become filled with rage and

* The Indian cuckoo, noted for his clear musical *kuhus*. This is the favorite bird of Indian poets.—T.

grief, the puissant Mahādeva, who is the soul of all things, gave way to wrath. How, again, through his grace, was Daksha enabled to reunite the divided limbs of that Sacrifice? I desire to know all this. Tell me all this, O Brāhmana, truly as it occurred."[2]

Vaiçampāyana said,—"In days of yore Daksha made arrangements for performing a Sacrifice on the breast of Himavat in that sacred region inhabited by Rishis and Siddhas where the Ganges issues out of the mountains.[3] Overgrown with trees and creepers of diverse kinds, that spot abounded with Gandharvas and Apsaras. Surrounded by crowds of Rishis, Daksha, that foremost of virtuous men,[4] that progenitor of creatures, was waited upon by the denizens of the Earth, the firmament, and the heavens, with their hands joined together in reverence.[5] The gods, the Dānavas, the Gandharvas, the Piçāchas, the Snakes, the Rākshasas, the two Gandharvas named Hāhā and Huhu, Tumvuru and Nārada,[6] Viçwāvasu, Viçwasena, the Gandharvas and the Apsaras, the Ādityas, the Vasus, the Rudras, the Sāddhyas, the Maruts,[7] all came there with Indra for sharing in the Sacrifice. The drinkers of heat, the drinkers of Soma, the drinkers of smoke, the drinkers of Ājya,[8] the Rishis, and the Pitris, came there with the Brāhmanas. These, and many other living creatures belonging to the four orders,[9] *viz.*, viviporous and oviparous and filth-born and vegetable, were invited to that Sacrifice. The gods also, with their spouses, respectfully invited thereto, came on their celestial cars and seated thereon shone like blazing fires.[10] Beholding them, the Rishi Dadhichi became filled with grief and wrath, and said,—'This is neither a Sacrifice nor a meritorious rite of religion, since Rudra is not adored in it.[11] Ye are certainly exposing yourselves to death and chains! Alas, how untoward is the course of time! Stupified by error you do not behold that destruction awaits you! A terrible calamity stands at your door in course of this great Sacrifice! Ye are blind to it!'[12] Having said these words, that great Yogin saw into the future with eyes of (Yoga) contemplation. He beheld Mahādeva, and his divine

spouse, viz., that giver of excellent boons,[13] (seated on the summit of Kailāsa) with the high-souled Nārada sitting beside the goddess. Conversant with Yoga, Dadhichi became highly gratified, having ascertained what was about to happen.[14] All the deities and others that had come there were of one mind with reference to the omission to invite the Lord of all creatures. Dadhichi alone, desirous of leaving that spot, then said,[15]—By worshipping one who should not be worshipped, and by refusing to worship him who should be worshipped, a man incurs the sin of homicide for ever.[16] I have never before spoken an untruth, and an untruth I shall never speak. Here in the midst of the gods and the Rishis I say the truth![17] The Protector of all creatures, the Creator of the universe, the Lord of all, the Puissant master, the taker of sacrificial offerings, will soon come to this Sacrifice and you all shall see him![18]

"Daksha said,—'We have many Rudras armed with lances and bearing matted locks on their heads. They are eleven in number. I know them all, but I do not know who this (new Rudra) Maheçwara is![19]

"Dadhichi said,—'This seems to be the counsel of all that are here, *viz.*, that Maheçwara should not be invited. As, however, I do not behold any god that can be said to be superior to him, I am sure that this proposed Sacrifice of Daksha will certainly be overtaken by destruction![20]

"Daksha said,—'Here, in this vessel of gold, intended for the Lord of all Sacrifices, is the sacrificial offering sanctified by *mantras* and (rites) according to the ordinance. I intend to make this offering unto Vishnu who is beyond compare. He is puissant and the Master of all, and unto Him should sacrifices be performed![21]

"Meanwhile," continued Vaiçampāyana, "the goddess Umā, sitting with her lord, said these words.

"Umā said,—'What are those gifts, what those vows, and what those penances, that I should make or undergo by means of which my illustrious husband may be able to obtain a half or a third share of the offerings in sacrifices.[22] Unto his wife who was agitated with grief and who repeated these

words the illustrious Mahādeva said with a joyous countenance,—'Thou dost not know me, O goddess! Thou Knowest not, O thou of delicate limbs and low belly, what words are proper to be addressed to the Lord of Sacrifices![23] O lady of large eyes, I know that it is only the sinful, who are bereft of contemplation, that do not understand me.* It is through thy power of illusion that the deities with Indra at their head and the three worlds all become stupified.†[24] It is to me that the chaunters utter their praises in Sacrifices. It is to me that the Sāman-singers sing their *Rathantaras.* It is to me that Brāhmanas conversant with the Vedas perform their Sacrifices. And it is to me that the Addharyus dedicate the shares of sacrificial offerings!'[25]

"The goddess said,—'Persons of even ordinary abilities applaud themselves and indulge in brag in the presence of their spouses. There is no doubt in this.'[26]

"The holy one said,—'O Queen of all the gods, I do not certainly applaud my own self. Behold now, O lady of slender waist, what I do! Behold the Being that I will create, O thou of the fairest complexion, for (destroying) this Sacrifice (that has displeased thee), O my beautiful spouse![27]—'

"Having said these words unto his spouse Umā who was dearer to him than his own life, the puissant Mahādeva created from his mouth a terrible Being whose very sight could make one's hair stand on its end. The blazing flames that emanated from his body rendered him exceedingly awful to behold. His arms were many in number and in each was a weapon that struck the beholder with fear.[28] That Being, thus created, stood before the great god, with joined hands, and said,—'What commands shall I have to accomplish?' Maheçwara answered him, telling,—'Go and destroy the

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* *I. e.*,—Thou, however, art not so; therefore, it is a matter of surprise that thou shouldst not yet know me. The sense is not at all difficult, but K. P. Singha skips over it.—T.

† Both the Vernacular translators have erred in rendering this line. What Mahādeva says to Umā is,—how is it that you have thus been stupified? It is thou that stupifiest others! To see thee stupified has created surprise in me!—T.

Sacrifice of Daksha!"[29]—Thus ordered, that Being of leonine prowess who had issued from the mouth of Mahādeva, desired to destroy the Sacrifice of Daksha, without putting forth all his energy and without the assistance of any one else, for dispelling the wrath of Umā.[30] Urged by her wrath, the spouse of Maheçwara, herself assuming a dreadful form that is known by the name of Mahākāli, proceeded in the company of that Being who had issued from Mahādeva's mouth, for witnessing with her own eyes the act of destruction which was her own (for it was she who had impelled her lord to accomplish it for her sake). That mighty Being, then set out, having obtained the permission of Mahādeva and having bowed his head unto him.[31] In energy, strength, and form, he resembled Maheçwara himself who had created him. Indeed, he was the living embodiment of (Mahādeva's) wrath.[32] Of immeasurable might and energy, and of immeasurable courage and prowess, he came to be called by the name of Virabhadra—that dispeller of the goddess's wrath. He then created from the pores of his body a large number of spirit-chiefs known by the name of Raumyas.[33] Those fierce bands of spirits, endued with terrible energy and prowess and resembling Rudra himself on that account, rushed with the force of thunder to that place where Daksha was making preparations for his sacrifice, impelled by the desire of destroying it. Possessed of dreadful and gigantic forms, they numbered by hundreds and thousands.[34] They filled the sky with their confused cries and shrieks. That noise filled the denizens of heaven with fear.[35] The very mountains were riven and the Earth trembled. Whirlwinds began to blow. The Ocean rose in a surge.[36] The fires that were kindled refused to blaze up. The Sun became dimmed. The Planets, the stars, and constellations, and the Moon, no longer shone.[37] The Rishis, the gods, and human beings, looked pale. A universal darkness spread over Earth and sky. The insulted Rudras began to set fire to everything.[38] Some amongst them of terrible form began to smite and strike. Some tore up the sacrificial stakes. Some began to grind and others to crush.[39] Endued with the speed of wind or thought, some

began to rush close and far. Some began to break the sacrificial vessels and the celestial ornaments. The scatterea fragments strewed the ground like stars bespangling the firmament.[40] Heaps of excellent viands, of bottles of drink, and of edibles there were that looked like mountains. Rivers of milk ran on every side, with clarified butter and *Pāyasa* for their mire,[41] creamy curds for their water, and crystalised sugar for their sands. Those rivers contained all the six tastes. There were lakes of treacle that looked very beautiful.[42] Meat of diverse kinds, of the best quality, and othed edibles of various sorts, and many excellent varieties of drink, and several other kinds of food that might be licked and sucked,[43] began to be eaten by that army of spirits with diverse mouths. And they began to cast off and scatter those varieties of food in all directions. In consequence of Rudra's wrath, every one of those gigantic Beings looked like the all-destructive Yuga-fire.[44] Agitating the celestial troops they caused them to tremble with fear and fly away in all directions. Those fierce spirits sported with one another, and seizing the celestial damsels shoved and hurled them on all sides.[45] Of fierce deeds, those Beings, impelled by Rudra's wrath, very soon burnt that Sacrifice although it was protected with great care by all the deities.[46] Loud were the roars they uttered which struck every living creature with dread. Having torn off the head of Sacrifice they indulged in glee and shouts.[47] Then the gods headed by Brahman, and that progenitor of creatures, *viz.*, Daksha, joining their hands in reverence, addressed that mighty Being, saying,—'Tell us, who thou art.'[48]—

"Virabhadra said,—'I am neither Rudra nor his spouse the goddess Umā. Nor have I come here for partaking of the fare (provided in this Sacrifice). Knowing the fact of Umā's wrath, the puissant Lord who is the soul of all creatures has given way to wrath.[49] I have not come here for seeing these foremost of Brāhmans. I have not come here urged by curiosity. Know that I have come here for destroying this Sacrifice of yours.[50] I am known by the name of Virabhadra and I have sprung from the wrath of Rudra

This lady (who is my companion), and who is called Bhadrakāli, hath sprung from the wrath of the goddess. We have both been despatched by that god of gods, and we have accordingly come here.[51] O foremost of Brāhmanas, seek the protection of that Lord of the deities, the spouse of Umā! It is preferable to incur even the wrath of that foremost of gods than to obtain boons from any other Deity![52]—Hearing the words of Virabhadra, Daksha, that foremost of all righteous persons, bowed down unto Maheçwara and sought to gratify him by uttering the following hymn.[53]—'I throw myself at the feet of the effulgent Içāna, who is Eternal, Immutable, and Indestructible; who is the foremost of all gods, who is endued with high soul, who is the Lord of all the universe!'[54]—[Here follow five and half *çlokas* which appear to be interpolations]. His praises having thus been hymned, the great god, Mahādeva, suspending both *Prana* and *Apāna* (the two foremost of the five life-breaths) by shutting his mouth properly,[60] and casting (benignant) glances on every side, showed himself there. Possessed of many eyes, that vanquisher of all foes, that Lord of even the gods of all gods, suddenly arose from within the pit in which was kept the sacrificial fire.[61] Possessed of the effulgence of a thousand Suns, and looking like another Samvartaka, the great god smiled gently (at Daksha) and addressing him, said,—'What, O Brāhmana, shall I do for you?'[62]—At this juncture, the preceptor of all the deities adored Mahādeva with the Vedic verses contained in the *Moksha* sections. Then that progenitor of all creatures, *viz.*, Daksha, joining his hands in reverence, filled with dread and fear, exceedingly agitated, and with face and eyes bathed in tears, addressed the great god in the following words:—[63]

"Daksha said,—'If the great god has been gratified with me,—if, indeed, I have become an object of favor with him,—if I have deserved his kindness,—if the great Lord of all creatures is disposed to grant me boons,[64]—then let all these articles of mine that have been burnt, eaten, drunk, swallowed, destroyed, broken, and polluted,—let all these articles,[65] collected in course of many long years, and with great care

and effort, go not for nothing! Let these articles be of use to me! Even this is the boon I crave!'[66]—Unto him the illustrious Hara, the tearer of Bhaga's eyes, said,—'Let it be as thou sayest!'—Even these were the words of that illustrious progenitor of all creatures, that god of three eyes, that protector of righteousness.*[67] Having obtained that boon from Bhava, Daksha knelt down to him and adored that deity having the bull for his mark, by uttering his thousand and eight names.'"[68]

SECTION CCLXXXV.

"Yudhishthira said,—'It behooveth thee, O sire, to tell me those names by which Daksha, that progenitor of creatures, adored the great deity. O sinless one, a reverent curiosity impels me to hear them!'[1]

"Bhishma said,—'Hear, O Bhārata, what the names, both secret and proclaimed, are of that god of gods, that deity of extraordinary feats, that ascetic of secret vows.[2]

"'Daksha said,—I bow to thee, O lord of all the gods of gods, to the destroyer of the forces of the *Asuras!* Thou art the paralyser of the strength of the celestial chief himself! Thou art adored by both gods and Dānavas![3] Thou art thousand-eyed, thou art fierce-eyed, and thou art three-eyed! Thou art the friend of the ruler of the Yakshas. Thy hands and feet extend in all directions to all places. Thy eyes also and head and mouth are turned on all sides.[4] Thy ears too are everywhere in the universe, and thou art thyself everywhere, O Lord! Thou art shaft-eared, thou art large-eared, and thou art pot-eared! Thou art the receptacle of the Ocean![5] Thy ears are like those of the elephant, or of the bull, or like extended palms. Salutations to thee! Thou hast a hundred stomachs, a hundred revolutions, and a hundred tongues. I bow to thee![6] The utterers of the

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* Mahādeva is called 'Virupāksha' in consequence of his three eyes, the third eye making his features dreadful to behold. He is also called 'Tryaksha' for his possession of three eyes.—T.

Gāyatri sing thy praises in uttering the Gāyatri, and the worshippers of the Sun adore thee in adoring the Sun. The *Rishis* regard thee as Brahman, as Indra, and as the (illimitable) firmament above.[7] O thou of mighty form, the Ocean and the Sky are thy two forms. All the deities dwell in thy form even as kine dwell within the fold.[8] In thy body I behold Soma, and Agni, and the lord of the Waters, and Āditya, and Vishnu, and Brahman, and Vrihaspati.[9] Thou, O illustrious one, art Cause and Effect and Action and Instrument of everything unreal and real, and thou art Creation and Destruction.[10] I bow unto thee that art called Bhava and Sarva and Rudra. I bow unto thee that art the giver of boons.[11] I bow always unto thee that art the Lord of all creatures. Salutations to thee that art the slayer of Andhaka.[12] Salutations to thee that hast three matted locks, to thee that hast three heads, to thee that art armed with an excellent trident; to thee that hast three eyes and that art, therefore, called Tryamvaka and Trinetra! Salutations to thee that art the destroyer of the triple city![13] Salutations to thee that art called Chanda, and Kunda; to thee that art the (universal) egg and also the bearer of the (universal) egg; to thee that art the holder of the ascetic's stick, to thee that hast ears everywhere, and to thee that art called Dandimunda![14] Salutations to thee whose teeth and hair are turned upwards, to thee that art stainless and white, and that art stretched all over the universe; to thee that art red, to thee that art tawny, and to thee that hast a blue throat![15] Salutations to thee that art of incomparable form, that art of dreadful form, and that art highly auspicious! To thee that art Surya, that hast a garland of Suryas round thy neck, and that hast standards and flags bearing the device of Surya.[16] Salutations to thee that art the Lord of spirits and ghosts, to thee that art bull-necked, and that art armed with the bow; to thee that crushest all foes, to thee that art the personification of chastisement, and to thee that art clad in leaves (of trees) and rags.[17] Salutations to thee that bearest gold in thy stomach, to thee that art cased in golden mail, to thee that art gold-crested, to

an observer of dreadful vows and practices.[26] Salutations to thee that ownest an ugly mouth, that hast a tongue resembling a scimitar, and that hast large teeth. Salutations to thee that art fond of both cooked and uncooked meat, and that regardest the gourded *Vinā* as highly dear.[27] Salutations to thee that causest rain, that helpest the cause of righteousness, that art identifiable with the form of Nandi, and that art Righteousness's self! Salutations to thee that art ever moving like wind and the other forces, that art the controller of all things, and that art always engaged in cooking all creatures (in the cauldron of Time).*[28] Salutations to thee that art the foremost of all creatures, that art superior, and that art the giver of boons. Salutations to thee that hast the best of garlands, the best of scents, and the best of robes, and that givest the best of boons to the best of creatures.[29] Salutations to thee that art attached, that art freed from all attachments, that art of the form of Yoga-contemplation, and that art adorned with a garland of *Akshas.* Salutations to thee that art united as cause and disunited as effects, and that art the form of shadow and of light.[30] Salutations to thee that art amiable, and that art frightful, and that art exceedingly so. Salutations to thee that art auspicious, that art tranquil, and that art most tranquil.[31] Salutations to thee that art of one leg and many eyes, and that hast only one head; to thee that art fierce, to thee that art gratified with little offerings, and thee that art fond of equity.[32] Salutations to thee that art the artficer of the universe, and that art ever united with the attribute of tranquility. Salutations to thee that bearest a foe-frightening bell, that art of the form of the jingle made by a bell, and that art of the form of sound when it is not perceptible by the ear.†[33] Salutations to thee that art like a thousand

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* 'Vrisha' is explained by the Commentator as 'vrishti-kartri;' 'Vrishya' as 'Dharmavriddhikartri;' 'Go-vrisha' as 'Nandirupa;' 'Katankata' as Nityagamanaçila;' 'Danda' as 'Niyantri.'—T.

† Godhead is frequently likened to 'anāhataçavda' or sound not perceptible by the ear, or sound in its nascent state.—T.

bells jingled together, and that art fond of a garland of bells, that art like the sound that the life-breaths make, that art of the form of all scents and of the confused noise of boiling liquids.[34] Salutations to thee that art beyond three *Huns*, and that art fond of two *Huns*. Salutations to thee that art exceedingly tranquil, and that hast the shade of mountain trees for thy habitation.*[35] Thou art fond of the heart-flesh of all creatures, that cleansest from all sins, and that art of the form of sacrificial offerings. Salutations to thee that art of the form of Sacrifice, that art the Sacrificer himself, that art the Brāhmana into whose mouth is poured the sacrificial butter, and that art the fire into which is poured the butter inspired with *mantras*.†[36] Salutations to thee that art of the form of (sacrificial) Ritwijas, that hast thy senses under control, that art made of Sattwa, and that hast Rajas also in thy make. Salutations to thee that art of the form of the banks of Rivers, of Rivers themselves, and of the lord of all Rivers (*viz.*, the Ocean)![37] Salutations to thee that art the giver of food, that art the lord of all food, and that art identical with him that takes food! Salutations to thee that hast a thousand heads and a thousand feet;[38] to thee that hast a thousand tridents uplifted in thy hands, and a thousand eyes! Salutations to thee that art of the form of the rising Sun, and that art of the form of a child,[39] that art the protector of attendants all of whom are of the form of children,‡ and that art, besides, of the form of children's toys. Salutations to thee that art old, that art covetous, that art already agitated, and that art about to be agitated.[40] Salutations to thee that hast locks of

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* 'Huns' are mystic sounds that stand as emblems for various things. 'Beyond three Huns' means, perhaps, 'beyond the influence of wrath.'—T.

† In Sacrifices the butter is poured with *mantras* into the mouth of a selected Brāhmana who represents the gods, and into also the sacred fire. What is said here is that the great god is of the form of that Brāhmana and of the sacred fire.—T.

‡ This alludes to the sports of Krishna in the groves of Vrinda with the rustic children who were his companions.—T.

hair marked by the current of the Ganges, and that hast locks of hair resembling blades of *Munja* grass! Salutations to thee that art gratified with the six (well-known) acts, and that art devoted to the performance of the three acts.*[41] Salutations to thee that hast assigned the duties of the respective modes of life. Salutations to thee that deservest to be praised in sounds, that art of the form of sorrow, and that art of the form of deep and confused noise.[42] Salutations to thee that hast eyes both white and tawny, as also dark and red. Salutations to thee that hast conquered thy vital breaths, that art of the form of weapons, that rivest all things, and that art exceedingly lean.[43] Salutations to thee that always discoursest of Religion, Pleasure, Profit, and Emancipation. Salutations to thee that art a Sānkhya, that art the foremost of Sānkhyas, and that art the introducer of the Sānkhya-Yoga!†[44] Salutations to thee that hast a car and that art without a car (for thy journeys).‡ Salutations to thee that hast the intersections of four roads for thy car; to thee that hast the skin of a black deer for thy upper garments, and that hast a snake for thy sacred thread.[45] Salutations to thee that art Içāna, that art of body as hard as thunderbolt, and that art of green locks. Salutations to

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* The sacred stream of the Ganges, issuing out of Vishnu's feet, is held by Brahman in his *Kamandalu* or jar. Thence it issues out, and coursing through the heavens fall down on the head of Civa for Civa alone is mighty enough to bear that fall. The matted locks of Civa bear the mark of the fall. The six well-known acts here referred to are Yajana, Yājana, Adhyayana, Adhyāpana, Dāna, and Pratigraha (*i. e.*, performing sacrifices, assisting at the sacrifices of others, studying, teaching, making gifts, and accepting gifts). The three acts in which Civa is engaged are Yajana, Adhyayana, and Dāna, (*i. e.*, the first, the third, and the fifth in the above enumeration.—T.

† The Commentator explains that by 'Sānkhya' the speaker means 'the propounder of the sceptical philosophy.' By 'Sānkhya-mukhya' (which I render 'the foremost of Sānkhyas') is meant 'follower of the theistic philosophy of Pātanjala.' By 'Sānkhya-yoga' is meant both 'Vedānta' and 'Yoga.'—T.

‡ 'That hast a car and that hast no car' means, as the Commentator explains, 'capable of coursing, without obstruction, through Water, Fire, Wind, and Space.'—T.

thee that art of three eyes, that art the lord of Amvikā, that art manifest, and that art Unmanifest.*[46] Salutations to thee that art Desire, that art the Giver of all desires, that art the Killer of all desires, and that art the discriminator between the gratified and the ungratified. Salutations to thee that art all things, the Giver of all things, and the Destroyer of all things. Salutations to thee that art the hues which appear in the evening sky.[47] Salutations to thee that art of mighty strength, that art of mighty arms, that art a mighty Being, and that art of great effulgence.' Salutations to thee that lookest like a mighty mass of clouds, and that art the embodiment of eternity! Salutations to thee that art of well-developed body, that art of emaciated limbs, that bearest matted locks on thy head, and that art clad in barks of trees and skins of animals.[48] Salutations to thee that hast matted locks as effulgent as the Sun or the Fire, and that hast barks and skins for thy attire. Salutations to thee that art possessed of the effulgence of a thousand Suns, and that art ever engaged in penances.[49] Salutations to thee that art the excitement of Fever and that art endued with matted locks drenched with the waters of the Ganges characterised by hundreds of eddies. Salutations to thee that repeatedly revolvest the Moon, the Yugas, and the clouds.†[50] Thou art food, thou art he who eats that food, thou art the giver of food, thou art the grower of food, and thou art the creator of food. Salutations to thee that cookest food and that eatest cooked food, and that art both wind and fire![51] O Lord of all the lords of the gods, thou art the four orders of living creatures, *viz.*, the viviparous, the oviparous, the filth-born, and vegetables.[52] Thou art the Creator of the mobile and the immobile universe, and thou art their Destroyer! O foremost of all persons conversant with *Brahma*, they that are conversant with *Brahma* regard thee as *Brahma!*[53] The utterers of Brahma say that thou

* 'Içāna' is 'much desired' or 'much coveted by all persons.'—T.

† *I. e.*, thou createst and destroyest these repeatedly or settest them in motion.—T.

art the Supreme source of Mind, and the Refuge upon which Space, Wind, and Light rest. Thou art the Richs and the Sāmans, and the syllable Om.[54] O foremost of all deities, those utterers of *Brahma* that sing the Sāmans constantly sing thee when they utter the syllables Hāyi-Hāyi, Huvā-Hāyi, and Huvā-Hoyi.*[55] Thou art made up of the Yajushes, of the Richs, and of the offerings poured on the sacrificial fire. The hymns contained in the Vedas and the Upanishads adore thee !†[56] Thou art the Brāhmanas and the Kshatriyas, the Vaiçyas, and the Cudras, and the other castes formed by intermixture. Thou art those masses of clouds that appear in the sky; thou art Lightning; and thou art the roar of thunder![57] Thou art the year, thou art the seasons, thou art the month, and thou art the fortnight. Thou art Yuga, thou art the time represented by a twinkle of the eye, thou art *Kāshthā*, thou art the Constellations, thou art the Planets, thou art Kalā.[58] Thou art the tops of all trees, thou art the highest summits of all mountains. Thou art the tiger among the lower animals, thou art Garuda among birds, and thou art Ananta among snakes.[59] Thou art the ocean of milk among all oceans, and thou art the bow among instruments for hurling weapons. Thou art the thunder among weapons, and thou art Truth among vows.[60] Thou art Aversion and thou art Desire: thou art attachment and thou art stupifaction (of judgment): thou art Forgiveness and thou art Unforgiveness. Thou art Exertion, and thou art Patience: thou art Cupidity: thou art Lust and thou art Wrath: thou art Victory and thou art Defeat.[61] Thou art armed with mace, and thou art armed with shaft: thou art armed with the bow, and thou bearest the *Khattānga* and the *Jharjhara* in thy hands. Thou art he who cuttest down and piercest and smitest. Thou art he who leads (all creatures) and he who gives them pain and grief.[62] Thou art Righteousness which is marked by ten virtues; thou art Wealth

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* These are syllables with all singers of the Sāmans utter for lengthening short words in order to keep up the metre.—T.

† *I. e.*, He who is adored in these hymns is thyself and no other.—T.

or Profit of every kind; and thou art Pleasure! Thou art Gangā, thou art the Oceans, thou art the Rivers, thou art the lakes, and thou art the tanks.[63] Thou art the thin creepers, thou art the thicker creeping plants, thou art all kinds of grass, and thou art the deciduous herbs. Thou art all the lower animals and thou art the birds. Thou art the origin of all objects and acts, and thou art that season which yields fruits and flowers.[64] Thou art the beginning and thou art the end of the Vedas; thou art the *Gāyatri*, and thou art Om.[65] Thou art Green, thou art Red, thou art Blue, thou art Dark, thou art of Bloody hue, thou art of the color of the Sun, thou art Tawny, thou art Brown, and thou art Dark-blue.*[66] Thou art without color, thou art of the best color, thou art the maker of colors, and thou art without comparison. Thou art of the name of Gold, and thou art fond of Gold.[67] Thou art Indra, thou art Yama, thou art the Giver of boons, thou art the Lord of wealth, and thou art Agni. Thou art the Eclipse, thou art the Fire called Chitrabhānu, thou art Rāhu, and thou art the Sun.[68] Thou art the fire upon which sacrificial butter is poured. Thou art he who pours the butter. Thou art He in honor of whom the butter is poured, thou art the butter itself that is poured, and thou art the puissant Lord of all. Thou art those sections of the Brāhmans that are called *Trisuparna*; thou art all the Vedas; and thou art the sections called Catarudriya in the Yajushes.[69] Thou art the holiest of holies, and the auspicious of all auspicious things. Thou animatest the inanimate body. Thou art the Chit that dwellest in the human form. Invested with attributes, thou becomest subject to Destruction. Thou art Jiva, that is He who is never subject to destruction when uninvested with attributes. Thou art full yet thou becomest liable to decay and death in the form of the body which is Jiva's accompaniment.[70] Thou art the breath of life, and thou art Sattwa, thou art Rajas, thou art Tamas, and thou art not subject to error. Thou art the breaths called Prāna, Apāna, Samāna, Udāna,

* These are the ten colors known to the Rishis.—T.

and Vyāna.[71] Thou art the opening of the eye and the shutting of the eye. Thou art the act of Sneezing and thou art the act of Yawning. Thou art of red eyes which are ever turned inwards. Thou art of large mouth and large stomach.*[72] The bristles on thy body are like needles. Thy beard is green. Thy hair is turned upwards. Thou art swifter than the swiftest. Thou art conversant with the principles of music both vocal and instrumental, and fond of both vocal and instrumental music.†[73] Thou art a fish roving in the waters, and thou art a fish entangled in the net. Thou art full, thou art fond of sports, and thou art of the form of all quarrels and disputes. Thou art Time, thou art bad time, thou art time that is premature, and thou art time that is over-mature.‡[74] Thou art the killing, thou art the razor (that kills), and thou art that which is killed. Thou art the auxilliary and thou art the adversary, and thou art destroyer of both auxiliaries and adversaries. Thou art the time when clouds appear, thou art of large teeth, and thou art Samvartaka and Valāhaka.$[75] Thou art manifest in the form of splendour. Thou art concealed in consequence of being invested with Māyā (or illusion). Thou art He who connects creatures with the fruits of their acts. Thou hast a bell in thy hand. Thou playest with all mobile and immobile things (as with thy toys). Thou art the cause of all causes. Thou art *Brahma* (in the form of *Pranava*), thou art Swāhā; thou art the bearer of the Danda, thy

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* 'Lohitāntargatā-drishtih' is explained by the Commentator as 'Lohitā antargatā cha drishtirasya.' By 'red eyes' is, of course, meant eyes of the color of the lotus. By 'eyes turned inwards' is meant one whose gaze is upon his soul, *i. e.*, one who is engaged in *Samādhi*.—T.

† 'Chalāchalah' is explained as exceedingly *chalah* or swift. 'Achalah' is 'nāsti chalo yasmāt'; hence 'chaleshu (api) achalah' is swift amongst the swift, or swifter than the swiftest.—T.

‡ The great god is a fish wandering in the waters, *i. e.*, as Jiva, wanders in space; he is a fish in the net, *i. e.*, as Jiva, invested with Darkness or Illusion, is obliged to take birth.—T.

$ 'Meghakāla' is the time when clouds appear, *i. e.*, the time of the universal deluge. Samvartaka and Valāhaka are the two clouds that appear on the occasion of the universal destruction.—T.

head is bald, and thou art he who has his words, deeds, and thoughts under control.*[76] Thou art the four Yugas, thou art the four Vedas, thou art he from whom the four (Sacrificial) fires have flowed.† Thou art the Director of all the duties of the four modes of life. Thou art the maker of the four Orders.[77] Thou art always fond of dice. Thou art cunning. Thou art the chief of the spirits distributed into *ganas* (clans), and their ruler. Thou art adorned with red garlands and attired in robes that are red. Thou sleepest on the mountain-breast, and thou art fond of the red hue.[78] Thou art the artizan : thou art the foremost of artists ; and it is thou from whom all arts have flowed. Thou art the tearer of the eyes of Bhaga ; thou art Fierce, and thou art he who destroyed the teeth of Pushan.‡[79] Thou art Swāhā, thou art Swadhā, thou art Vashat, thou art Salutation's form, and thou art the words *Namas-Namas* uttered by all worshippers. Thy observances and thy penances are not known to others. Thou art *Pranava* ; thou art the firmament bespangled with myriads of stars.[80] Thou art Dhātri, and Vidhātri, and Sandhātri, Vidhātri, and the Refuge of all things in the form of the Supreme cause, and thou art independent of all Refuge. Thou art conversant with *Brahma*, thou art Penance, thou art Truth, thou art the soul of Brahmacharyya, and thou art Simplicity.$[81] Thou art the soul of all creatures, thou art the Creator of all creatures, thou art absolute Existence, and thou art the Cause whence the Past, the Present, and

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* 'Mili-Mili' is explained by the Commentator differently. According to him, one connected with all things as cause is 'Mili.' It is duplicated to show that Civa is always so. I prefer taking the word as meaning 'cause of causes.' 'The bearer of *Danda*, with, again, a bald head' is a 'Paramahangsa,' *i. e.*, one who has renounced the world and its ways.—T.

† The four Sacrificial fires are Tretā, Āvasathya, Dakshina, and Sahya.—T.

‡ 'Cilpika' is one who is not well-skilled, or is ill-skilled, in the arts. It implies a common artizan.—T.

$ 'Dhātri' is 'ādikartri' or Vishnu. 'Vidhātri' is the four-headed Brahman. 'Sandhātri' is he who joins all things into one ; the second 'Vidhātri' means the designer of destinies.—T.

the Future, have sprung. Thou art Earth, thou art Firmament, and thou art Heaven. Thou art Eternal, thou art Self-restrained, and thou art the great god.[82] Thou art initiated, and thou art not initiated. Thou art forgiving; thou art unforgiving; and thou art the chastiser of all who are rebellious. Thou art the lunar month, thou art the cycle of the Yugas (*i. e.*, *Kalpa*), thou art Destruction, and thou art Creation.[83] Thou art Lust, thou art the vital seed, thou art subtile, thou art gross, and thou art fond of garlands made of Karnikāra flowers. Thou hast a face like that of Nandi, thou hast a face that is terrible, thou hast a handsome face, thou hast an ugly face, and thou art without a face.[84] Thou hast four faces, thou hast many faces, and thou hast a fiery face when engaged in battles. Thou art gold-stomached (*i. e.*, Nārāyana), thou art (unattached to all things like) a bird (unattached to the Earth whence it derives its food and to which it belongs), thou art Ananta (the lord of mighty snakes), and thou art Virāt (hugest of the huge).[85] Thou art the destroyer of Unrighteousness, thou art called Mahāpārçwa, thou art Chandadhāra, and thou art the chief of the spirit-clans. Thou lowedst like a cow, thou wert the protector of kine, and thou hast the lord of bulls for thy attendant.*[86] Thou art the protector of the three worlds, thou art Govinda, thou art the director of the senses, and thou art incapable of being apprehended by the senses. Thou art the foremost of all creatures, thou art fixed, thou art immobile, thou tremblest not, and thou art of the form of trembling!†[87] Thou art incapable of being resisted, thou art the destroyer of all poisons, thou art incapable of being borne, (in battle), and thou art incapable of being transcended, thou canst not be made to tremble, thou canst not be measured, thou canst not be vanquished, and thou art

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* The identity of Maheçwara with Nārāyana or Krishna is here preached. In his incarnation of Krishna, Vishnu sported with the children of the cowherds of Vrinda and sportively lowed as a cow. He also protected the kine of Vrinda from floods, poison, &c. 'Govrisheçwara' is 'Nandi,' the attendant of Mahādeva.—T.

† The word 'Go' in 'Gomārgah' is used to signify the senses.—T.

victory.*[88] Thou art of swift speed, thou art the Moon, thou art Yama (the universal destroyer), thou bearest (without flinching) cold and heat and hunger and weakness and disease. Thou art all mental agonies, thou art all physical diseases, thou art the curer of all diseases, and thou art those diseases themselves which thou curest.[89] Thou art the destroyer of my Sacrifice which had endeavoured to escape in the form of a deer. Thou art the advent and the departure of all diseases. Thou hast a high crest. Thou hast eyes like lotus-petals. Thy habitation is in the midst of a forest of lotuses.[90] Thou bearest the ascetic's staff in thy hands. Thou hast the three Vedas for thy three eyes. Thy chastisements are fierce and severe. Thou art the destroyer of the egg (whence the universe springs). Thou art the drinker of both poison and fire, thou art the foremost of all deities, thou art the drinker of Soma, thou art the lord of the Maruts.†[91] Thou art the drinker of Nectar. Thou art the Master of the universe. Thou shinest in glory, and thou art the lord of all the shining ones. Thou protectest from poison and death, and thou drinkest milk and Soma. Thou art the foremost of the protectors of those that have fallen off from heaven, and thou protectest him who is the first of the deities.‡[92] Gold is thy vital seed. Thou art male, thou art female, thou art neuter. Thou art an infant, thou art a youth, thou art old in years with thy teeth worn out,

* 'Durvāranah' is explained by the Commentator as 'irrestible when coming as Death.' 'Durvishahah' is 'destroyer of all kinds of poison in thy form of Amrita.' 'Durddharshah' is incapable of being frightened. 'Durvishah' is incapable of being measured.—T.

† 'Vishāgnipāh' is drinker of poison and fire. Civa is represented as the acceptor of all things that are rejected by others. In this consists his true divinity, for to the Deity nothing in the universe can be unacceptable or worthy of being cast off. The ashes of the funeral pyre are his, the poison produced by the churning of the ocean was his. He saved the universe by swallowing the poison on that occasion.—T.

‡ 'Tushitādyapāh' is the correct reading. Thou protectest him who is the 'ādya' of the 'tushitas', *i. e.*, thou protectest Brahman himself.—T.

thou art the foremost of Nāgas, thou art Cakra, thou art the Destroyer of the universe, and thou art its Creator.[93] Thou art Prajāpati, and thou art adored by the Prajāpatis, thou art the supporter of the universe, thou hast the universe for thy form, thou art endued with great energy, and thou hast faces turned towards all directions. The Sun and the Moon are thy two eyes, and the Grandsire is thy heart. Thou art the Ocean. The goddess Saraswati is thy speech, and Fire and Wind are thy might. Thou art Day and Night. Thou art all acts including the opening and the shutting of the eye.[94] Neither Brahman, nor Govinda, nor the ancient Rishis, are competent to understand thy greatness, O auspicious deity, truly.[95] Those subtile forms which thou hast are invisible to us. Rescue me and, O, protect me as the sire protects the son of his loins![96] O, protect me! I deserve thy protection! I bow to thee, O sinless one! Thou, O illustrious one, art full of compassion for thy devotees. I am always devoted to thee![97] Let him be always my protector who stayeth alone on the other side of the ocean, in a form that is difficult to be apprehended, and overwhelming many thousands of persons![*98] I bow to that Soul of Yoga who is beheld in the form of an effulgent Light by persons that have their senses under control, that are possessed of the attribute of Sattwa, that have regulated their breaths, and that have conquered sleep.[†99] I bow to him who is endued with matted locks, who bears the ascetic's staff in his hand, who is possessed of a body having a long abdomen, who has a *kamandalu* tied to his back, and who is the Soul of Brahman.[100] I bow to Him who is the soul of water, in whose hair are the clouds, in the joints of whose body are the rivers, and in whose stomach are the four oceans.[101] I

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* The Commentator explains that what is meant by Mahādeva's staying 'alone' is that he is the knower, the known, and knowledge. 'On the other side of the ocean' means 'on the other side of desire and attachment, &c.,' 'Overwhelming many thousands of persons' means 'overwhelming all creatures', *i. e.*, transcending them by his energy and knowledge.—T.

† Of course, Yogins are spoken of.—T.

seek the protection of Him who, when the end of the Yuga comes, devours all creatures and stretches himself (for sleep) on the wide expanse of water that covers the universe.[102] Let him who entering Rāhu's mouth drinketh Soma in the night and who becoming Swarbhānu devoureth Surya also, protect me !*[103] The deities, who are mere infants and who have all sprung from thee after Brahman's creation, enjoy their respective shares (in sacrificial offerings). Let them (peacefully) enjoy those offerings made with Swāhā and Swadhā, and let them derive pleasure from those presents. I bow to them.†[104] Let those Beings that are of the stature of the thumb and that dwell in all bodies, always protect and gratify me.‡[105] I always bow to those Beings who dwelling within embodied creatures make the latter cry in grief without themselves crying in grief, and who gladden them without themselves being glad.[106] I always bow to those Rudras who dwell in rivers, in oceans, in hills and mountains, in mountain-caves, in the roots of trees, in cowpens, in inaccessibls forests, in the intersections of roads, in roads, in open squares, in banks (of rivers and lakes and oceans), in elephant-sheds, in stables, in car-sheds, in deserted gardens and houses, in the five primal elements, and in the cardinal and subsidiary directions. I bow repeatedly unto them that dwell in the space amidst the Sun and the Moon. as also in rays of the Sun and the Moon, and them that dwell in the nether regions, and them that have betaken themselves to Renunciation and other superior practices for the sake of the Supreme.§[107-110] I bow always unto them that

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* The eclipses of both the Moon and the Sun are caused, according to the Paurānic mythology, by Rāhu devouring the Moon and the Sun at certain well-known intervals. Rāhu is an *Asura* whose head only is still alive. *Vide* Adi Parvan, Sec. On Churning of the Ocean.—T.

† 'Garbhāh' means embryos or infants in the womb. The deities are referred to by this word, for they are embryos that have been born in Mahādeva. 'Patitāh' has 'twattah' understood after it. 'Anu' means 'after', *i. e.*, 'after Brahman's creation'.—T.

‡ These Beings are Rudras or portions of the great Rudra.—T.

§ 'Tasmaih paramgatāh',—'param' is 'utkrishtam' *i. e.*, Renunciation

are unnumbered, that are unmeasured, and that have no form, unto those Rudras, that is, that are endued with infinite attributes.[111] Since thou, O Rudra, art the Creator of all creatures, since, O Hara, thou art the Master of all creatures, and since thou art the indwelling Soul of all creatures, therefore wert thou not invited by me (to my Sacrifice).[112] Since thou art He who is adored in all sacrifices with plentiful gifts, and since it is Thou that art the Creator of all things, therefore I did not invite thee![113] Or, perhaps, O god, stupified by thy subtle illusion I failed to invite thee![114] Be gratified with me, blessed be thyself, O Bhava, with me possessed by the quality of Rajas! My Mind, my Understanding, and my Chitta all dwell in thee, O god![115]—'

"'Hearing these adorations, that Lord of all creatures, *viz.*, Mahādeva, ceased (to think of inflicting further injuries on Daksha). Indeed, highly gratified, the illustrious deity addressed Daksha, saying,[116]—O Daksha of excellent vows, pleased have I been with these adorations of thine. Thou needst not praise me more! Thou shalt attain to my companionship![117] Through my grace, O progenitor of creatures, thou shalt earn the fruit of a thousand horse-sacrifices, and a hundred Vājapeyas (in consequence of this one uncompleted sacrifice of thine)![118]—

"'Once more, Mahādeva, that thorough master of words, addressed Daksha and said unto him these words fraught with high consolation:—Be thou the foremost of all creatures in the world![119] Thou shouldst not, O Daksha, entertain any feelings of grief for these injuries inflicted on thy Sacrifice! It has been seen that in former *Kalpas* too I had to destroy thy Sacrifice![*120] O thou of excellent vows, I shall grant thee again some more boons. Take them from thee! Dispelling this cheerlessness that overspreads thy face, listen to

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and other superior practices. 'Tasmai' is 'for the sake of That', *i. e.*, for 'Içwarah'.—T.

* Hence, in this, the present Kalpa too, I am obliged to do the same, for all Kalpas must be similar in respect of the events that transpire in them.—T.

me with undivided attention.[121] With the aid of arguments addressed to reason the deities and the Dānavas have extracted from the Vedas consisting of six branches and from the systems of Sānkhya and Yoga a creed in consequence of which they have practised the austerest penances for many long years.[122] The religion, however, which I have extracted, is unparalleled, and productive of benefits on every side. It is open to men in all modes of life to practise it. It leads to Emancipation. It may be acquired in many years or through merit by persons who have restrained their senses. It is shrouded in mystery. They that are divested of wisdom regard it as censurable.[123] It is opposed to the duties laid down in respect of the four orders of men and the four modes of life, and agrees with those duties in only a few particulars. They that are well-skilled in the science of (drawing) conclusions (from premises) can understand its propriety; and they who have transcended all the modes of life are worthy of adopting it.[124] In days of yore, O Daksha, this auspicious religion called Pāçupata had been extracted by me. The proper observance of that religion produces immense benefits.[125] Let those benefits be thine, O highly blessed one! Cast off this fever of thy heart!—Having said these words, Mahādeva, with his spouse (Umā) and with all his attendants disappeared from the view of Daksha of immeasurable prowess.[126] He who would recite this hymn that was first uttered by Daksha or who would listen to it when recited by another, would never meet with the smallest evil and would attain to a long life.[127] Indeed, as Civa is the foremost of all the deities, even so is this hymn, agreeable with the Crutis, is the foremost of all hymns.[128] Persons desirous of fame, kingdom, happiness, pleasure, profit, and wealth, as also those desirous of learning, should listen with feelings of devotion to the recital of this hymn.[129] One suffering from disease, one distressed by pain, one plunged into melancholy, one afflicted by thieves or by fear, and one under the displeasure of the king in respect of his charge, becomes freed from fear (by listening or reciting this hymn).[130] By listening or reciting this hymn, one, in even this earthly body of

his, attains to equality with the spirits forming the attendants of Mahādeva. One becomes endued with energy and fame, and cleansed of all sin (through the virtue of this hymn).[131] Neither Rākshasas, nor Piçāchas, nor ghosts, nor Vināyakas, create disturbances in his house where this hymn is recited.[132] That woman, again, who listens to this hymn with pious faith, observing the while the practices of Brahmacharyya, wins worship as a goddess in the family of her sire and that of her husband.*[133] All the acts of that person become always crowned with success who listens or recites with rapt attention to the whole of this hymn.[134] In consequence of the recitation of this hymn all the wishes one forms in one's mind and all the wishes one clothes in words become crowned with fruition.[135] That man obtains all objects of enjoyment and pleasure and all things that are wished for by him, who, practising self-restraint, makes according to due rites offerings unto Mahādeva, Guha, Umā, and Nandi, and after that utters their names without delay, in proper order and with devotion.[136] Such a man, departing from this life, ascends to heaven, and has never to take birth among the intermediate animals or birds. This was said even by the puissant Vyāsa the son of Parāçara.' "[137]

SECTION CCLXXXVI.

"Yudhishthira said,—'Tell me, O grandsire, what is Adhyātma with respect to man and whence does it arise!'[1]

"Bhishma said,—'Aided by the science of Adhyātma one may know everything. It is, again, superior to all things. I shall, with the help of my intelligence, explain to thee that Adhyātma about which thou askest me. Listen, O son, to my explanation.[2] Earth, Wind, Space, Water, and Light forming the fifth, are the great essences. These are (the causes of) the origin and the destruction of all creatures.[3] The bodies of living creatures (both subtile and gross), O bull of Bharata's race, are the result of the combination of

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* 'Mātri-pakshe' seems to be a misreading for 'bhattri-pakshe'.—T.

the virtues of these five. Those virtues (whose combinations produce the bodies of creatures) repeatedly start into existence and repeatedly merge (into the original cause of all things, *viz.*, the Supreme Soul.*[4] From those five primal essences are created all creatures, and into those five great elements all creatures resolve themselves, repeatedly, like the infinite waves of the Ocean rising from the Ocean and subsiding into that which causes them.[5] As a tortoise stretches forth its legs and withdraws them again into itself, even so the infinite number of creatures spring from (and enter) these five fixed great essences.[6] Verily, sound springs from Space, and all dense matter is the attribute of Earth. Life is from Wind. Taste is from Water. Form is said to be the property of Light.[7] The entire mobile and immobile universe is thus these five great essences existing together in various proportions. When Destruction comes, the infinite diversity of creatures resolve themselves into those five, and once more, when Creation begins, they spring from the same five.[8] The Creator places in all creatures the same five great essences in proportions that He thinks proper.[9] Sound, the ears, and all cavities,—these three,—have Space for their producing cause. Taste, all watery or juicy substances, and the tongue, are said to be the properties of Water.[10] Form, the eye, and the digestive fire in the stomach, are said to partake of the nature of Light. Scent, the organ of smelling, and the body, are the properties of Earth.[11] Life touch, and action are said to be the properties of Wind. I have thus explained to thee, O king, all the properties of the five primal essences.[12] Having created these, the Supreme Deity, O Bhārata, united with them Sattwa, Rajas, Tamas, Time, Consciousness of functions, and Mind forming the sixth.†[13]

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* By 'gunāh', which I have rendered 'virtues,' is, of course, intended all that constitute the body, including mind and understanding, all, in fact, that become the accompaniments of the Soul.—T.

† 'Karma-buddhi' is to be taken as one. It means the consciousness or apprehension of functions. Each sense or organ instinctively knows what its object is and apprehends that object immediately. This apprehension of its own functions, which every sense possesses,

That which is called the Understanding dwells in the interior of what thou seest above the soles of the feet and below the crown of the head.[14] In man the senses (of knowledge) are five. The sixth (sense) is the Mind. The seventh is called the Understanding. The Kshetrajna or Soul is the eighth.[15] The senses and that which is the Actor should be ascertained by apprehension of their respective functions. The conditions or states called Sattwa, Rajas, and Tamas, depend upon the senses for their refuge or formation.[16] The senses exist for simply seizing the impressions of their respective objects. The Mind has doubt for its function. The Understanding is for ascertainment. The Kshetrajna is said to be only an inactive witness (of the functions of the others).[17] Sattwa, Rajas, Tamas, Time, and Acts, O Bhārata, these attributes direct the Understanding. The Understanding is the senses and the five fore-mentioned attributes.*[18] When the Understanding is not, the senses with the mind, and the five other attributes (*viz.*, Sattwa, Rajas, Tamas, Time, and Acts), cease to be. That by which the Understanding sees is called the eye. When the Understanding hears, it is called the ear. When she smells, she becomes the sense of scent; and when she tastes the various objects of taste, she comes to be called by the name of tongue.[19] When again she feels the touch of the various objects of touch, she becomes the sense of touch. It is the Understanding that becomes modified diversely and frequently. When the Understanding desires anything, she becomes Mind.[20] The five senses with the Mind, which separately constitute the foundations (of the Understanding), are the creations of the Understanding. They are called *Indriyas.* When they become

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is here designated as 'Karma-buddhi'. 'Mana-shashthāni' here simply means 'mind completing the tale of six'. It has no reference to the five senses having the mind for the sixth, for the senses have already been named in the previous Verses.—T.

* Acts here means the acts of past lives, or the desires dwelling in an incipient form, due to the acts of past lives. The Commentator explains that the 'cha' in the second line means the five attributes indicated in the first line.—T.

stained, the Understanding also becomes stained.*[21] The Understanding, dwelling in Jiva, exists in three states. Sometimes she obtains joy; sometimes she indulges in grief;[22] and sometimes she exists in a state that is neither pleasure nor pain. Having for her essence these conditions or states, (*viz.*, Sattwa, Rajas, and Tamas), the Understanding revolves through these three states.†[23] As the lord of rivers, *viz.*, the surging Ocean, always keeps within his continents, even so the Understanding, which exists in connection with the (three) states, exists in the Mind (including the senses).[24] When the state of Rajas is awakened, the Understanding becomes modified into Rajas. Transports of delight, joy, gladness, happiness, and contentedness of heart,[25] these, when somehow excited, are the properties of Sattwa. Heart-burnning, grief, sorrow, discontentedness, and unforgiveness,‡[26] arising from particular causes, are the result of Rajas. Ignorance, attachment and error, heedlessness, stupefaction, and terror,[27] meanness, cheerlessness, sleep, and procrastination, —these, when brought about by particular causes, are the properties of Tamas.[28] Whatever state of either body or mind, connected with joy or happiness, arises, should be regarded as due to the state of Sattwa.[29] Whatever, again, is fraught with sorrow and is disagreeable to oneself, should be regarded as arising from Rajas. Without commencing any such act, one should turn one's attention to it (for avoiding it).[30] Whatever is fraught with error or stupifaction in either body or mind, and is inconceivable and mysterious, should be known as connected with Tamas.[31] Thus have I explained to thee that all things in this world dwell in the Understanding. By knowing this one becomes wise. What

* The word 'Buddhyā' in the first line is taken by the Commentator as an instrumental and not as a genetive. Hence he takes it that 'Kalpitāni' is understood after it.—T.

† *I. e.*, occupies them one after another.—T.

‡ 'Murti' is a misreading for 'apurti' or discontentedness. The Burdwan translator retains 'murti' in his Bengali version. It is not clear which reading K. P. Singha adopts. The Bengali substitute he gives is 'murchechā' or stupefaction.

else can be the indication of wisdom?[32] Know now the difference between these two subtile things, *viz.*, Understanding and Soul. One of these, *viz.*, the Understanding, creates attributes. The other, *viz.*, the Soul, does not create them.[33] Although they are, by nature, distinct from each other, yet they always exist in a state of union. A fish is different from the water in which it dwells, but the fish and the water must exist together.[34] The attributes cannot know the Soul. The Soul, however, knows them. They that are ignorant regard the Soul as existing in a state of union with the attributes like qualities existing with their possessors. This, however, is not the case, for the Soul is truly only an inactive Witness of everything.[35] The Understanding has no refuge.* That which is called life (involving the existence of the Understanding) arises from the effects of the attributes coming together. Others (than these attributes which are created by the Understanding), acting as causes, create the Understanding that dwells in the body. No one can apprehend the attributes in their real nature or form of existence.[36] The Understanding, as already said, creates the attributes. The Soul simply beholds them (as an inactive Witness). This union that exists between the Understanding and the Soul is eternal.[37] The indwelling Understanding apprehends all things through the Senses which are themselves inanimate and unapprehending. Really the senses are only like lamps (that throw their light for discovering objects to others without themselves being able to see them).[38] Even this is the nature (of the Senses, the Understanding, and the Soul). Knowing this, one should live cheerfully, without yielding to either grief or joy. Such a man is said to be beyond the influence of pride.[39] That the Understanding creates all these attributes is due to her own nature,—even as a spider weaves threads (in consequence of her own nature). These attributes should be known as the threads the spider weaves.[40] When destroyed,

* *I. e.* there are no materials of which it is constituted. Hence Sa ttwa or Buddhi has no 'āçrayah' or 'upādāna.'—T.

the attributes do not cease to exist ; only, their existence ceases to be visible. When, however, a thing transcends the ken of the senses, its existence (or otherwise) is affirmed by inference. This is the opinion of one set of persons. Others affirm that with destruction the attributes cease to be.[41] Untying this knotty problem addressed to the understanding and reflection, and dispelling all doubt, one should cast off sorrow and live in happiness.*[42] As men unacquainted with its bottom become distressed when they fall upon this Earth which is like a river filled with the waters of stupefaction, even so is that man afflicted who falls away from that state in which there is a union with the Understanding.†[43] Men of knowledge, however, conversant with Adhyātma and armed with fortitude, are never afflicted, because they are capable of crossing to the other shore of those waters. Indeed, Knowledge is an efficient raft (in that river).[44] Men of knowledge have not to encounter those frightful terrors which alarm them that are destitute of knowledge. As regards the righteous, none of them attains

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* What the speaker inculcates in Verses 41 and 42 is this: some are of opinion that with the apparent destruction of the body, the attributes that make up the body do not cease to exist. It is true that they cease to become apprehensible by the senses; but then, though removed from the ken of the senses, their existence may be affirmed by inference. The argument is that if destroyed, their reappearance would be impossible. The reappearance, however, is certain. (For rebirth is a doctrine that is believed to be a solemn truth requiring no argument to prove it). Hence, the attributes, when apparently destroyed, do continue to exist. They are regarded as then inhering to the *linga* or subtile body. The counter opinion is that when destroyed they are destroyed for ever. The latter opinion is condemmed by the speaker.—T.

† In the second line the word is 'Gādhamavidwāngsah,' *i. e.*, 'ignorant of its bottom or depth.' K. P. Singha gives the meaning correctly, without translating the Verse literally. The Burdwan translator makes nonsense of it. Both, however, wrongly take 'agādha' as the final word in 'yathāgādha,' forgetting that 'agādham' is a masculine adjective incapable of qualifying 'nadim' which is feminine. 'Ayam' is Jiva. The last clause is to be taken as 'buddhiyogam *anuprachyuta* ayam tathā.'—T.

to an end that is superior to that of any other person amongst them. Indeed, the righteous show, in this respect, an equality.[45] As regards the man of Knowledge, whatever acts have been done by him in past times (while he was steeped in Ignorance) and whatever acts fraught with great iniquity he does (after attainment of Knowledge), he destroys both by Knowledge as his sole means. Then, again, upon the attainment of Knowledge he ceases to perpetrate these two evils, *viz.*, censuring the wicked acts of others and doing any wicked acts himself under the influence of attachment.' "*[46]

SECTION CCLXXXVII.

"Yudhishthira said,—'Living creatures always stand in fear of sorrow and death. Tell me, O grandsire, how the occurrence of these two may be prevented.'[1]

"Bhishma said,—'In this connection, O Bhārata, is cited the old narrative of the discourse between Nārada and Samanga.[2]

" 'Nārada said,—(While others salute their superiors by only a bend of the head) thou salutest thy superiors by prostrating thyself on the ground till thy chest comes into contact with the ground. Thou seemest to be engaged in cross-

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* This is not a difficult Verse, yet both the vernacular translators have misunderstood it. What is said in the first line is this: 'yat vahudosham karoti, yat (cha) purākritam, ekatah cha dushayati.' Both the finite verbs have 'jnānin' (the man of Knowledge) for their nominative understood. 'Dushayati' means 'naçyati' or destroys. The meaning then is that the man of Knowledge destroys his sinful acts of both this and past lives. The Commentator cites the well-known simile of the lotus leaf not being drenched or soaked with water even when dipt in water. Now, this is the unseen fruit of Knowledge. In the second line, the visible fruits are indicated. The man of Knowledge refrains from censuring the wicked acts of others and from perpetrating any wicked act himself. 'Yat cha dushayati' means 'yat parakritam anishtam dushayati or nindati;' 'yat karoti' means 'yat swayam rāgādi-doshat karoti;' tadubhayam apriyam (sa) na karoti,' the reason being 'dwaitadarçanābhāvah'. Such a man truly regards the universe as identifiable with himself.—T.

ing (the river of life) with thy hands.* Thou seemest to be always free from sorrow and exceedingly cheerful.[3] I do not see that thou hast the least anxiety. Thou art always content and happy and thou seemest to sport (in felicity) like a child![4]—

"'Samanga said,—O giver of honors, I know the truth about the Past, the Present, and the Future. Hence I never become cheerless.†[5] I know also what the beginning of acts is in this world, what the accession of their fruits, and how varried are those fruits. Hence I never yield to sorrow.‡[6] Behold, the illiterate, the destitute, the prosperous, O Nārada, the blind, idiots and madmen, and ourselves also, all live.$[7] These live by virtue of their acts of past lives. The very deities, who exist freed from diseases, exist (in that state) by virtue of their past acts. The strong and the weak, all, live by virtue of past acts. It is fitting, therefore, that thou shouldst hold us in esteem.[8] The owners of thousands live. The owners of hundreds also live. They that are overwhelmed with sorrow live. Behold, we too are living![9] When we, O Nārada, do not give way to grief, what can the practice of the duties (of religion) or the ovservance of (religious) acts do to us? And since all joys and sorrows also are not unending, they are, therefore, unable to

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* *I. e.*, in even thy direst distress thou dependest on thyself. To cross the fearful river of Life without a raft and with the aid of only one's bare arms implies great self-dependence.—T.

† That which did not exist and will not exist, exists not at the present moment. Everything, therefore, which is of the nature of *asat* is non-existent. Our sorrows are connected with the *asat*. Knowing this, I have cast off all sorrow.T.

‡ I have understood that acts are for sorrow; that the fruits also of acts are for sorrow in spite of the apparent character of some; and that the fruits of acts are varied, sometimes other fruits appearing than those expected. Hence, I do not indulge in sorrow, for I avoid acts and do not grieve for not obtaining the fruits of acts or for the accession of fruits other than those apparently agreeable.—T.

$ The sense is that we who avoid acts, are *not* dead; in fact, we live quite as others do; and those others, how unequally circumstanced! The Burdwan translator makes nonsense of the first line simple though it is.—T.

agitate us at all.*[10] That for which men are said to be wise, indeed, the very root of wisdom, is the freedom of the senses from error. It is the senses that yield to error and grief. One whose senses are subject to error can never be said to have attained wisdom.[11] That pride which is indulged by a man subject to error is only a form of the error to which he is subject. As regards the man of error, he has neither this world nor the next. It should be remembered that griefs do not last for ever and that happiness cannot be had always.†[12] Worldly life with all its vicissitudes and painful incidents, one like me would never adopt. Such a one would not care for desirable objects of enjoyments, and would not think at all of the happiness their possession may bring about, or, indeed, of the griefs that present themselves.‡[13] One capable of resting on one's own self would never covet the possessions of others; would not think of gains unacquired, would not feel delighted at the acquisition of even immense wealth; and would not yield to sorrow at the loss of wealth.[14] Neither friends, nor wealth, nor high birth, nor scriptural learning, nor *mantras*, nor energy, can succeed in rescuing one from sorrow in the next world. It is only by conduct that one can attain to felicity there.[15] The Understanding of the man unconversant with Yoga can never be directed towards Emancipation. One unconversant with Yoga can never have happiness. Patience and the resolution to cast off sorrow, these two indicate the advent of happiness.[16] Anything agreeable leads to pleasure. Pleasure in-

* Ignorance lies at the root of sorrow. By casting off ignorance, we have avoided sorrow. Hence, neither religion or religious acts such as Sacrifices, &c., can do us any good or harm. As regards happiness and misery again, these two cannot agitate us at all, since we know their value, both being ephemeral in comparison to the period for which we are to exist.—T.

† Hence, no one should indulge in pride, saying,—'I am happy', nor yield to sorrow, saying,—'I am miserable'. Both happiness and misery are transitory. The man of wisdom should never suffer himself to be agitated by these transitory states of his mind.—T.

‡ The first word is read either as 'bhavātmakam' or 'bhāvātmakam'. The first means 'samsāra-rupam'; the second, 'drigyātmakam'.—T.

duces pride. Pride, again, is productive of sorrow. For these reasons, I avoid all these.[17] Grief, Fear, Pride,—these that stupify the heart,—and also Pleasure and Pain, I behold as (an unconcerned) witness since my body is endued with life and moves about.*[18] Casting off both wealth and pleasure, and thirst and error, I wander over the Earth, freed from grief and every kind of anxiety of heart.[19] Like one that has drunk nectar I have no fear, here or hereafter, of death, or iniquity, or cupidity, or anything of that kind.[20] I have acquired this knowledge, O Brāhmana, as the result of my severe and indestructible penances. It is for this reason, O Nārada, that grief, even when it comes to me, does not succeed in afflicting me.—' "[21]

Section CCLXXXVIII.

"Yudhishthira said,—'Tell me, O grandsire, what is beneficial for one that is unconversant with the truths of the scriptures, that is always in doubt, and that abstains from self-restraint and the other practices having for their object the knowledge of the Soul.'[1]

"Bhishma said,—'Worshipping the preceptor, always waiting reverentially upon those that are aged, and listening to the scriptures (when recited by competent Brāhmanas),—these are said to be of supreme benefit (to a person like the one thou hast described.)[2] In this connection also is cited the old narrative of the discourse between Gālava and the celestial Rishi Nārada.[3] Once on a time Gālava, desirous of obtaining what was for his benefit, addressed Nārada freed from error and fatigue, learned in the scriptures, gratified with knowledge, a thorough master of his senses, and with soul devoted to Yoga, and said,[4]—Those virtues, O Muni, by the possession of which a person becomes respected in the world, I see, dwell permanently in thee![5] Thou art freed from

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* I am obliged to behold them because I am a living being having a body; but then I behold them as an unconcerned witness.—T.

error and, as such, it behooveth thee to remove the doubts that fill the minds of men like ourselves that are subject to error and that are unacquainted with the truths of the world.[6] We do not know what we should do, for the declarations of the scriptures generate an inclination for (the acquisition of) Knowledge simultaneously with the inclination for acts. It behooveth thee to discourse to us on these subject.*[7] O illustrious one, the different *āçramas* approve different courses of conduct.—*This* is beneficial,—*This* (other) is beneficial,—the scriptures exhort us often in this wise.†[8] Beholding the followers of the four āçramas, who are thus exhorted by the scriptures and who fully approve of what the scriptures have laid down for them, thus travelling in diverse courses, and seeing that ourselves also are equally content with our own scriptures, we fail to understand what is truly beneficial.[9] If the scriptures were all uniform, then what is truly beneficial would have become manifest. In consequence, however, of the scriptures being multifarious, that which is truly beneficial becomes invested with mystery.[10] For these reasons, that which is truly beneficial seems to me to be involved in confusion. Do thou then, O illustrious one, discourse to me on the subject. I have approached thee (for this). O, instruct me![11]—

" 'Nārada said,—The Āçramas are four in number, O child! All of them serve the purposes for which they have been designed; and the duties they preach differ from one another. Ascertaining them first from well-qualified precep-

* The scriptures contain both kinds of instruction. There are declarations that are entirely in favor of Acts or observances. There are again declarations in favor of Knowledge. What the speaker asks is that the Rishi should discourse upon what the speaker should do, *i. e.*, whether he should betake to the acquisition of Knowledge or to the doing of acts.—T.

† *I. e.*, Each Açrama speaks of particular observances and courses of conduct as beneficial. This, therefore, is a source of confusion to men of plain understandings. Is there no distinction then among duties or observances in respect of their beneficial character? This is the question propounded. The Commentator thinks by the word āçramas is meant the four principal faiths and *not* the four modes of life.—T.

tor's, reflect upon them, O Gālava!*[12] Behold, the announcements of the merits of those Āçramas are varied in respect of their form, divergent in respect of their matter, and contradictory in respect of the observances they embrace.†[13] Observed with gross vision, verily, all the Āçramas refuse to clearly yield their true intent (which, of course, is knowledge of Self). Others, however, endued with subtle sight, behold their highest end.‡[14] That which is truly beneficial, and about which there is no doubt, *viz.*, good offices to friends, and suppression of enemies,[15] and the acquisition of the aggregate of three (*viz.*, Religion, Profit, and Pleasure), has been declared by the wise to be supreme excellence.$ Abstention from sinful acts, constancy of righteous disposition, good behaviour towards those that are good and pious,—these, without doubt, constitute excellence.[16] Mild-

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* I retain the word 'āçrama' in the English version as it is very doubtful in what sense it has been used in the original. The Commentator explains that by four 'āçramas' are meant the four principal forms of creed prevalent at one time in India. The first is that there is no such thing as virtue or righteousness. This is ascribed to Cākya Singha or Buddha. The second is that righteousness consists in only the worship of trees, &c., The third is that that only is righteousness which the Vedas have laid down. The fourth is that transcending righteousness and its reverse there is something for whose attainment one should strive. 'Yathā' samkalpitāh' is explained by the Commentator as 'yo yena çreyastena bhāvitastasya tadeva çreyah.'—T.

† 'Gunoddeçam' is 'Gunakirtanam' or the announcement of merits. What Nārada says here is this: the āçramas are four. The merits of each have been proclaimed by their respective founders. The principal merit each claims is that it leads to knowledge of Self. Now, the announcement is 'nānārupam;' it is also 'prithak;' and lastly, it is 'viprasthitam' or contradictory, for, as the Commentator points out, that which a particular āçrama announces to be righteous is according to another unrighteous. Both the vernacular translators give incorrect versions.—T.

‡ 'Te' refers to āçramas. 'Abhipretam' is 'ātma-tatwarupam'. 'Yānti' is equivalent to 'prāpayanti'.—T.

$ 'Mitrānām' is taken by the Commentator to be equivalent to 'sarva-bhut-ābhayapradānām', *i. e.*, they who have given the pledge of harmlessness to all creatures. By enemies is meant here the envious and harmful.—T.

ness towards all creatures, sincerity of behaviour, and the use of sweet words,—these, without doubt, constitute excellence.[17] An equitable apportionment of what one has among the deities, the Pitris, and guests, and adherence to servants, —these, without doubt, constitute excellence.[18] Truthfulness of speech is excellent. The knowledge, however, of truth, is very difficult of acquisition. I say that that is truth which is exceedingly beneficial to creatures.*[19] The renunciation of pride, the suppression of heedlessness, contentment, living by one's own self,—these are said to constitute supreme excellence.[20] The study of the Vedas, and of their branches, according to the well-known rules, and all enquiries and pursuits having for their sake the acquisition of knowledge,—these, without doubt, are excellent.[21] One desirous of achieving what is excellent should never enjoy sound and form and taste and touch and scent, to excess and should not enjoy them for their sake alone.[22] Wandering in the night, sleep during the day, indulgence in idleness, roguery, arrogance, excessive indulgence and total abstention from all indulgence in objects of the senses, should be reliquished by one desirous of achieving what is excellent.†[23] One should not seek self-elevation by depreciating others. Indeed, one should, by one's merits alone, seek distinction over persons that are distinguished but never over those that are inferior.[24] Men really destitute of merit and filled with a sense of self-admiration depreciate men of real merit, by asserting their own virtues and affluence.[25] Swelling with a sense of their own importance, these men, when none interferes with them (for bringing them to a right sense of what they are), regard themselves to be superior to men of real distinction.[26] One

* In previous Sections the nature of Truth has been discussed. A formal truth may be as sinful as a lie, and a lie may be as meritorious as a Truth. Hence, the ascertainment of Truth is not easy.—T.

† 'Atiyoga' and 'ayoga' are well-known words which have no chance of being misunderstood in the way in which they have been misunderstood by both the vernacular translators. Indeed, K. P. Singha blunders ridiculously, while the Burdwan translator limits them to only the use of food, supposing the Commentator's concrete examples exhaust the meaning.—T.

possessed of real wisdom and endued with real merits, acquires great fame by abstaining from speaking ill of others and from indulging in self-praise.[27] Flowers shed their pure and sweet fragrance without trumpeting forth their own excellence. Similarly, the effulgent Sun scatters his splendours in the firmament in perfect silence.[28] After the same manner those men blaze in the world with celebrity who by the aid of their intelligence, cast off these and similar other faults and who do not blaze forth their own virtues.[29] The fool can never shine in the world by bruiting about his own praise. The man, however, of real merit and learning obtains celebrity even if he be concealed in a pit.[30] Evil words, uttered with whatsoever vigor of voice, die out (in no time). Good words, uttered however softly, blaze forth in the world.[31] As the Sun shows his fiery form (in the gem called Suryakānta), even so the multitude of words, of little sense, that fools filled with vanity utter, display only (the meanness of) their hearts.[32] For these reasons men seek the acquisition wisdom of various kinds. It seems to me that of all acquisitions that of wisdom is the most valuable.[33] One should not speak until one is asked; nor should one speak when one is asked improperly. Even if possessed of intelligence and knowledge, one should still sit in silence like an idiot (until one is asked to speak and asked in proper form).[34] One should seek to dwell among honest men devoted to righteousness and liberality and the observance of the duties of their own order.[35] One desirous of achieving what is excellent should never dwell in a place where a confusion occurs in the duties of the several orders.*[36] A person may be seen to live who abstains from all works (for earning the means of his living) and who is well-content with whatever is got without exertion. By living amid the righteous, one succeeds in acquiring pure righteousness. After the same manner, one by living amid the sinful, becomes stained with sin.†[37]

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* *I. e.*, where an intermingling takes place of the four orders of men, *viz.*, where *Varna-sankara* occurs.—T.

† Mere companionship with the righteous leads to righteous acts; while that with the sinful leads to acts of sinfulness.—T.

As the touch of water or fire or the rays of the moon immediately convey the sensation of cold or heat, after the same manner the impressions of virtue and vice become productive of happiness or misery.[38] They that are eaters of Vighasa eat without taking any notice of the flavours of the edibles placed before them. They, however, that eat carefully discriminating the flavours of the viands prepared for them, should be known as persons still tied by the bonds of action.*[39] The righteous man should leave that place where a Brāhmana discourses on duties unto disciples desirous of acquiring knowledge, as based on reasons, of the Soul, but who do not enquire after such knowledge with reverence.†[40] Who, however, will leave that spot where exists in its entirety that behaviour between disciples and preceptors which is consistent with what has been laid down in the scriptures?[41] What learned man desirous of respect being paid to himself will dwell in that place where people bruit about the faults of the learned even when such have no foundations to stand upon?‡[42] Who is there that will not leave that place, like a garment whose end has caught fire, where covetous men seek to break down the barriers of virtue?[43] One should remain and dwell in that place, among good men of righteous disposition, where persons endued with humility are engaged in fearlessly practising the duties of religion.[44] There where men practise the duties of religion for the sake of acquiring wealth and other temporal advantages, one should not dwell,

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* 'Anuvishayam' is 'vishayam anu vartate' *i. e.*, 'rasah' or flavour. An eater of 'vighasa' is a good or pious man. What is said here is that such men eat for only filling their stomachs and not because eating is a source of enjoyment or gratification. 'Atmavishayān' is 'Buddhervicçeshato-vandhakān', *i. e.*, 'rasa-vicçeshān.'—T.

† 'Agamayamānām' is 'Agamam pramānajam Jnānam ātmana ichchatām'.—T.

‡ 'Akāçasthāh' is 'nirālamvanāh', *i. e.*, men who have no foundations to stand upon. The Bombay text reads 'dosham', the Bengal texts, 'doshān'; the sense remains unaltered. The Bombay reading is 'ātmapujābhikāma', while the Bengal reading is the same word in the plural form. I accept the singular form and take it as qualifying 'panditah'.—T.

for the people of that place are all to be regarded as sinful.[45] One should fly away with all speed from that place, as if from a room in which there is a snake, where the inhabitants, desirous of obtaining the means of life, are engaged in the practise of sinful deeds.[46] One desirous of what is beneficial should, from the beginning, relinquish that act in consequence of which one becomes stretched as it were on a bed of thorns and in consequence of which one becomes invested with the desires born of the deeds of past lives.*[47] The righteous man should leave that kingdom where the king and king's officers exercise equal authority and where they are given to the habit of eating before feeding their relatives (when the latter come as guests).†[48] One should dwell in that country where Brāhmanas possessed of a knowledge of the scriptures are fed first; where they are always devoted to the due observance of religious duties, and where they are engaged in teaching disciples and officiating at the sacrifices of others.[49] One should unhesitatingly dwell in that country where the sounds Swāhā, Swadhā, and Vashat are duly and continuously uttered.‡[50] One should leave that kingdom, like poisoned meat, where one sees Brāhmanas obliged to betake themselves to unholy practices, being tortured by want of the means of life.[51] With a contented heart and deeming all his wishes as already gratified a righteous man should dwell in that country whose inhabitants cheerfully give away before even they are solicited.[52] One should live

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* Some of the Bengal texts read 'khattàm'. The Bombay reading is 'khatwām'. The Commentator explains that 'khatwām samārudhah' 'Tibra duhkha-grastah'. 'Anucayi' means 'purvakarma-vāsanāvān'. The sense seems to be this : the desires born of one's past acts, *i. e*, acts of previous lives, adhere to the mind. Nothing can wipe them off, save Nivritti and 'Tattwa-jnānam' or knowledge of truth. One should, therefore, practise the religion of Nivritti and seek to acquire knowledge of Truth.—T.

† Both the vernacular translators quietly skip over the word 'pratyan-an-tārāh'.—T.

‡ *I. e.*, where the people are virtuous and given to the performance of their duties.—T.

and move about, among good men devoted to acts of righteousness, in that country where chastisement falleth upon those that are wicked and where respect and good offices are the portion of those that are of subdued and cleansed souls.[63] One should unhesitatingly dwell in that country whose king is devoted to virtue and which the king rules virtuously, casting off desires and possessed of prosperity, and where severe chastisement is dealt to those that visit self-controlled men with the consequences of their wrath, those that act wickedly towards the righteous, those that are given to acts of violence, and those that are covetous.*[54-56] Kings endued with such a disposition bring about prosperity to those that dwell in their kingdoms when prosperity is on the point of leaving them.†[56] I have thus told thee, O son, in answer to thy enquiry, what is beneficial or excellent. No one can describe, in consequence of its exceedingly high character, what is beneficial or excellent for the Soul.‡[57] Many and high will the excellences be, through the observance of the duties laid down for him, of the man who for earning his livelihood during the time of his sojourn here conducts himself in the way indicated above and who devotes his soul to the good of all creatures.—' "§[58]

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* 'Kāmeçah' is possessor of all objects of desire or enjoyment. The sense is this: where the king, casting off desire, wins prosperity for himself; *i. e.*, though possessed of wealth is not attached to wealth. The expression may also mean 'master of desire', *i. e.*, where the king casts off desire and masters his desires without allowing the latter to master him.—T.

† 'Pratyupsthite' is 'pritipatwena upasthite', *i. e.*, 'hiyamāne sati'.—T.

‡ I am not sure that I have understood aright the second line of this Verse. It may also mean, 'No one is able to enumerate all that is beneficial for the Soul in consequence of the wideness of the subject.—T.

§ 'Vrittim' has 'uddiçya' understood after it. The Bombay text reads 'prānihitātmanah'; the Bengal reading is 'pranihitātmanah'. If the Bengal reading be accepted, it would mean 'whose soul is fixed or established on Yoga'. 'Tapasā' is explained by the Commentator as 'swadharmena', in view of the question of Gālava which Nārada answers.

SECTION CCXXXIX.

"Yudhishthira said,—'How, O grandsire, should a king like us behave in this world, keeping in view the great object of acquisition? What attributes, again, should he always possess so that he may be freed from attachments?'[1]

"Bhishma said,—'I shall in this connection recite to thee the old narrative that was uttered by Arishtanemi unto Sagara who had sought his counsel.[2]

" 'Sagara said,—What is that good, O Brāhmana, by doing which one may enjoy felicity here? How, indeed, may one avoid grief and agitation? I wish to know all this!—'[3]

"Bhishma continued,—Thus addressed by Sagara, Arishtanemi of Tarkshya's race, conversant with all the scriptures, regarding the questioner to be every way deserving of his instructions, said these words.*[4]—The felicity of Emancipation is true felicity in the world. The man of ignorance knows it not, attached as he is to children and animals and possessed of wealth and corn.[5] An understanding that is attached to worldly objects and a mind suffering from thirst,—these two baffle all skilful treatment. The ignorant man who is bound in the chains of affection is incapable of acquiring Emancipation.†[6] I shall presently speak to thee of all the bonds that spring from the affections. Hear them with attention. Indeed, they are capable of being heard with profit by one that is possessed of knowledge.[7] Having procreated children in due time and married them when they become young men, and having ascertained them to be competent for earning their livelihood, do thou free thyself from all attachments and rove

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The sense, however, would remain unaltered if it be taken as standing for Self-control or penances.—T.

* 'Sampadam' is explained by the Commentator as 'upodeca-yogyatā-criyam.'—T.

† Some texts read 'cakyam'; the reading 'cakyah' also occurs. If the former be accepted, it must be taken as referring to 'taddwayam' as the Commentator explains. No alteration in sense occurs by adhering to the one reading or the other.—T

about in happiness.[8] When thou seest thy dearly-cherished wife grown old in years and attached to the son she has brought forth, do thou leave her in time, keeping in view the highest object of acquisition (*viz.*, Emancipation).[9] Whether thou obtainest a son or not, having during the first years of thy life duly enjoyed with thy senses the objects that are addressed to them, free thyself from attachments and rove about in happiness.[10] Having indulged the senses with their objects, thou shouldst suppress the desire of further indulging them. Freeing thyself then from attachments, thou shouldst rove in felicity, contenting thyself with what is obtained without effort and previous calculation, and casting an equal eye upon all creatures and objects.*[11] Thus, O son, have I told thee in brief (of what the way is for freeing thyself from attachments). Hear me now, for I shall presently tell thee, in detail, the desirability of the acquisition of Emancipation.†[12] Those persons who live in this world freed from attachments and fear, succeed in obtaining happiness. Those persons, however, who are attached to worldly objects, without doubt, meet with destruction.[13] Worms and ants (like men) are engaged in the acquisition of food and are seen to die in the search. They that are freed from attachments are happy, while they that are attached to worldly objects meet with destruction.[14] If thou desirest to attain to Emancipation thou shouldst never bestow thy thoughts on thy relatives, thinking,—How shall these exist without me ?[15] —A living creature takes birth by himself, and grows by himself, and obtains happiness and misery, and death by himself.[16] In this world people enjoy and obtain food and raiment and other acquisitions earned by either their parents or themselves. This is the result of the acts of past lives, for nothing can be had in this life which is not the result of the past.[17] All creatures live on the Earth, protected by their own acts, and obtaining their food as the result of what is

* In the second line some of the Bengal texts read 'lobhesu.' The correct reading is 'lokeshu.' Both the vernacular translators adhere to the wrong reading.—T.

† 'Mokshârtha' is 'moksha-prayojanah.'—T

ordained by Him who assigns the fruits of acts.[18] A man is but a lump of clay, and is always himself completely dependent on other forces. One, therefore, being oneself so infirm, what rational consideration can one have for protecting and feeding one's relatives?[19] When thy relatives are carried away by Death in thy very sight and in spite of even thy utmost efforts to save them, that circumstance alone should awaken thee.[20] In the very life-time of thy relatives and before thy own duty is completed of feeding and protecting them, thyself mayst meet with death and abandon them.[21] After thy relatives have been carried away from this world by death, thou canst not know what becomes of them there,—that is, whether they meet with happiness or misery. This circumstance ought to awaken thee.[22] When in consequence of the fruits of their own acts thy relatives succeed in maintaining themselves in this world whether thou livest or diest, reflecting on this thou shouldst do what is for thy own good.*[23] When this is known to be the case, who in the world is to be regarded as whose? Do thou, therefore, set thy heart on the attainment of Emancipation. Listen now to what more I shall say unto thee.[24] That man of firm Soul is certainly emancipate who has conquered hunger and thirst and such other states of the body, as also wrath and cupidity and error.[25] That man is always emancipate who does not forget himself, through folly, by indulging in gambling and drinking and concubinage and the chase.[26] That man who is really touched by sorrow in consequence of the necessity there is of eating every day and every night for supporting life, is said to be cognisant of the faults of life.[27] One who,

* The argument contained in these Verses is this : as thou dost not know what becomes of thy relatives when they die, thou canst not help them then. It seems plain, therefore, that when thou shalt die, thy relatives will not be able to do thee any good. Hence, thou gainest nothing by bestowing thy thoughts on thy relatives, forgetting thy own great concern, *viz.*, the acquisition of Emancipation. Similarly, when thy relatives live and suffer irrespective of thy life or death, and thou too must enjoy or endure irrespective of their existence or efforts, it is meet that thou shouldst not be forgetful of thy own highest good by busying thyself with the concerns of thy relatives.—T.

as the result of careful reflection, regards his repeated births to be only due to sexual congress with women, is held to be freed from attachments.[28] That man is certainly emancipate who knows truly the nature of the birth, the destruction, and the exertion (or acts) of living creatures.[29] That man becomes certainly freed who regards (as worthy of his acceptance) only a handful of corn, for the support of life, from amidst millions upon millions of carts loaded with grain, and who disregards the difference between a shed of bamboo and reeds and a palatial mansion.*[30] That man becomes certainly freed who beholds the world to be afflicted by death and disease and famine.†[31] Indeed, one who beholds the world to be such succeeds in becoming contented; while one who fails to behold the world in such a light, meets with destruction. That man who is contented with only a little, is regarded as freed.[32] That man who beholds the world to consist of eaters and edibles (and himself as different from both), and who is never touched by pleasure and pain which are born of illusion, is regarded as emancipate.[33] That man who regards a soft bed on a fine bedstead and the hard soil as equal, and who regards good *çāli* rice and hard thick rice as equal, is emancipate.[34] That man who regards linen and cloth made of grass as equal, and in whose estimation cloth of silk and barks of trees are the same, and who sees no difference between clean sheepskin and unclean leather, is emancipate.[35] That man who looks upon this world as the result of the combination of the five primal essences, and who behaves himself in this, world, keeping this notion foremost, is emancipate.[36] That man who regards pleasure and pain as equal, and gain and loss as on a par, in whose estimation victory and defeat differ not,

* The sense is that one who takes only a handful of corn for the support of life even when millions upon millions of carts loaded with corn await his acceptance, is certainly to be regarded as freed. Literally rendered, the second line is—'who beholds a shed of bamboo or reeds in a palace,' meaning, of course, as put above, 'one who sees no difference between the two.'—T.

† 'Avritti' is want of the means of sustaining life; hence, scarcity or famine.—T.

to whom like and dislike are the same, and who is unchanged under fear and anxiety, is wholly emancipate.[37] That man who regards his body which has so many inperfections, to be only a mass of blood, urine and excreta, as also of disorders and diseases, is emancipate.[38] That man becomes emancipated who always recollects that this body, when overtaken by decrepitude, becomes assailed by wrinkles and white hairs and leanness and paleness of complexion and a bending of the form.[39] That man who recollects his body to be liable to loss of virility, and weakness of sight, and deafness, and loss of strength, is emancipate.[40] That man who knows that the very Rishis, the deities, and the Asuras are beings that have to depart from their respective spheres to other regions, is emancipate.[41] That man who knows that thousands of kings possessed of even great offence and power have departed from this Earth, succeeds in becoming emancipate.[42] That man who knows that in this world the acquisition of objects is always difficult, that pain is abundant, and that the maintenance of relatives is ever attended with pain, becomes emancipate.*[43] Beholding the abundant faults of children and of other men, who is there that would not adore Emancipation ?[44] That man who, awakened by the scriptures and the experience of the world, beholds every human concern in this world to be unsubstantial, becomes emancipate.[45] Bearing in mind these words of mine, do thou conduct thyself like one that has become emancipated, whether it is a life of domesticity that thou wouldst lead or pursue Emancipation without suffering thy understanding to be confounded.†[46]—Hearing these words of his with attention, Sagara, that lord of Earth, acquired those virtues which

* The sense is that as the maintenance of wives and children is painful, one should withdraw from the world and retire into solitude.—T.

† The sense seems to be this. Is it a life of domesticity that thou wouldst lead ? There is no harm in thy doing this, provided thou behavest in the way pointed out. Is it Emancipation that thou wouldst pursue (in the usual way, *i. e.*, by retiring into solitude and betaking thyself to Sannyāsa ? Thou mayst then behave in the way pointed out, and, indeed, that is the way of Sannyāsa which leads to Emancipation.—T.

are productive of Emancipation and continued, with their aid, to rule his subjects.' "[47]

SECTION CCXC.

"Yudhishthira said,—'This curiosity, O sire, is always dwelling in my mind. O grandsire of the Kurus, I desire to hear everything about it from thee![1] Why was the celestial Rishi, the high-souled Uçanas, called also Kavi, engaged in doing what was agreeable to the Asuras and disagreeable to the deities?[2] Why was he engaged in diminishing the energy of the deities? Why were the Dānavas always engaged in hostilities with the foremost of the deities?[3] Possessed of the splendour of an immortal, for what reason did Uçanas obtain the name of Cukra? How also did he acquire such superior excellence? Tell me all about these things.[4] Though possessed of great energy, why does he not succeed in travelling to the centre of the firmament? I desire, O grandsire, to learn everything about all these matters!'*[5]

"Bhishma said,—'Listen, O king, with attention to all this as it occurred truly. O sinless one, I shall narrate these matters to thee as I have heard and understood them.[6] Of firm vows and honored by all, Uçanas, that descendant of Bhrigu's race, became engaged in doing what was disagreeable to the deities for an adequate cause.†[7] The royal Kuvera, the chief of the Yakshas and the Rakshas, is the lord of the treasury of Indra, that master of the universe.‡[8] The great ascetic Uçanas, crowned with Yoga-success, entered the person of Kuvera, and depriving the lord of treasures of his liberty by means of

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* The planet Venus is supposed to be the sage Uçanas or Cukra.—T.

† The Commentator explains the allusion by saying that formerly Vishnu, induced by the deities, used his discus for striking off the head of Ucanas' mother. Hence the wrath of Uçanas against the deities and his desire to succour their foes, the Dānavas.—T.

‡ The construction of this Verse is very difficult. The order of the words is,—Indrotha jagatah prabhuh. Dhanada &c., tasya koçasya prabhavishnuh.—T.

Yoga, robbed him of all his wealth.*[9] Seeing his wealth taken away from him, the lord of treasures became highly displeased. Filled with anxiety, and his wrath also being excited, he went to that foremost of gods, *viz.*, Mahādeva.[10] Kuvera represented the matter unto Çiva of immeasurable energy, that first of gods, fierce and amiable, and possessed of various forms.[11] And he said,—Uçanas, having spiritualised himself by Yoga, entered my form and depriving myself of liberty, has taken away all my wealth. Having by Yoga entered my body he has again left it.[12]—Hearing these words, Maheçwara of supreme Yoga-powers became filled with rage. His eyes, O king, became blood-red, and taking up his lance he waited (ready to strike down Uçanas).[13] Indeed, having taken up that foremost of weapons, the great god began to say,—Where is he? Where is he?—Meanwhile, Uçanas, having ascertained the purpose of Mahādeva (through Yoga-power) from a distance, waited in silence.[14] Indeed, having ascertained the fact of the wrath of the high-souled Maheçwara of superior Yoga-power, the puissant Uçanas began to reflect as to whether he should go to Maheçwara or fly away or remain where he was.[15] Thinking, with the aid of his severe penances, of the high-souled Mahādeva, Uçanas of soul crowned with Yoga-success, placed himself on the point of Mahādeva's lance.[16] The bow-armed Rudra, understanding that Uçanas, whose penances had become successful and who had converted himself into the form of pure Knowledge, was staying at the point of his lance (and finding that he was unable to hurl the lance at one who was upon it), bent that weapon with his hand.[17] When the fierce-armed and puissant Mahādeva of immeasurable energy had thus bent his lance (into the form of a bow), that weapon came to be called from that time by the name of *Pināka*.†[18] The lord of Umā, beholding

* Persons crowned with Yoga-success are competent to enter the bodies of others and deprive the latter of the power of will. Indeed, the belief is that the latter then become mere automata incapable of acting in any other way except as directed by the enlivening possessor.—T.

† The etymology of 'Pināka' is 'pāninā anāmayat.' The initial and

Bhārgava thus brought upon the palm of his hand, opened his mouth. The chief of the gods then threw Bhārgava into his mouth and swallowed him at once.[19] The puissant and high-souled Uçanas of Bhrigu's race, entering the stomach of Maheçwara, began to wander there.'[20]

"Yudhishthira said,—'How, O king, could Uçanas succeed in wandering within the stomach of that foremost of superior intelligence? What also did that illustrious god do while the Brāhmana was within his stomach?'*[21]

"Bhishma said,—'In days of yore, (having swallowed up Uçanas), Mahādeva of severe vows entered the waters and remained there like an immovable stake of wood, O king, for millions of years (engaged in Yoga-meditation).[22] His Yoga penances of the austerest type having been over, he rose from the mighty lake. Then that primeval god of the gods, viz., the eternal Brahman, approached him,[23] and enquired after the progress of his penances and after his welfare. The deity having the bull for his emblem answered, saying,—My penances have been well practised.[24]—Of inconceivable soul, possessed of great intelligence, and ever devoted to the religion of truth, Cankara saw that Uçanas within his stomach had become greater in consequence of those penances of his.†[25] That foremost of Yogins, (*viz.*, Uçanas,) rich with that wealth of penances and the wealth (he had appropriated from Kuvera), shone brightly in the three worlds, endued with great energy.‡[26] After this, Mahādeva armed with Pināka, that soul of Yoga, once more betook himself to Yoga-meditation. Uçanas, however, filled with anxiety, began to wander within the stomach of the great god.[27] The great ascetic began

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final letter of 'pāni' (pi) and the middle letter of 'anāmayat' (nā), with the suffix 'ka' make 'Pināka.'—T.

* The last half of the last line may be taken as applying to Uçanas.—T

† The 'vriddhim' that Mahādeva saw could not be his own, for the greatest cannot be greater. The Commentator, therefore, is right in holding that 'vriddhim' refers to the greatness of Uçanas within Mahādeva's stomach.—T.

‡ The 'sa' refers to Uçanas and not to Mahādeva, as the Commentator rightly points out.—T.

to hymn the praises of the god from where he was, desirous of finding an outlet for escape. Rudra, however, having stopped all his outlets, prevented him from coming out.[28] The great ascetic Uçanas, however, O chastiser of foes, from within Mahādeva's stomach repeatedly addressed the god, saying,—Show me thy kindness![29]—Unto him Mahādeva said, —Go out through my urethra!—He had stopped up all other outlets of his body.[30] Confined on everyside and unable to find out the outlet indicated, the ascetic began to wander hither and thither, burning all the while with Mahādeva's energy.[31] At last he found the outlet and issued through it. In consequence of this fact he came to be called by the name of *Çukra*, and it is in consequence of that fact he also became unable to attain (in course of his wanderings) the central point of the firmament.[32] Beholding him come out of his stomach and shining brightly with energy, Bhava, filled with anger, stood with lance uplifted in his hand.[33] The goddess Umā then interposed and forbade the angry lord of all creatures, viz., her spouse, to slay the Brāhmana. And in consequence of Umā's having thus prevented her lord from accomplishing his purpose, the ascetic Ucanas (from that day) became the son of the goddess.[34]

"'The goddess said,—This Brāhmana no longer deserves to be slain by thee. He has become my son. O god, one who comes out of thy stomach does not deserve slaughter at thy hands![35]—'

"Bhishma continued,—'Pacified by these words of his spouse, Bhava smiled and said repeatedly these words, O king, viz.,—Let this one go withersoever he likes![36]—Bowing unto the boon-giving Mahādeva and to also his spouse the goddess Umā, the great ascetic Uçanas, endued with superior intelligence, proceeded to the place he chose.[37] I have thus narrated to thee, O chief of the Bharatas, the story of the high-souled Bhārgava about which thou hadst asked me.' "[38]

SECTION CCXCI.

"Yudhishthira said,—'O thou of mighty arms, tell me, after this, what is beneficial for us. O grandsire, I am never satiated with thy words which seem to me like Amrita.[1] What are those good acts, O best of men, by accomplishing which a man succeeds in obtaining what is for his highest benefit both here and hereafter, O giver of boons!'[2]

"Bhishma said,—'In this connection I shall narrate to thee what the celebrated king Janaka had enquired, in days of yore, of the high-souled Parāçara.[3]—What is beneficial for all creatures both in this world and the next? Do thou tell me what should be known by all in this connection![4]—Thus questioned, Parāçara, possessed of great ascetic merit and conversant with the ordinances of every religion,* said these words, desirous of favouring the king.[5]

" 'Parāçara said,—Righteousness earned by acts is of supreme benefit both in this world and the next. The sages of old have said that there is nothing higher than Righteousness.[6] By accomplishing the duties of righteousness a man becomes honored in heaven. The Righteousness, again, of embodied creatures, O best of kings, consists in the ordinances (laid down in the scriptures) on the subject of acts.† All good men belonging to the several modes of life, establishing their faith on that righteousness, accomplish their respective duties.‡[7] Four methods of living, O child, have been ordained in this world. (Those four methods are the acceptance of gifts for Brāhmanas; the realisation of taxes for Kshatriyas; agriculture for Vaiçyas; and service of the

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* *I. e.*, the religions of all the orders and all the modes of life.—T.

† The scriptural injunctions are that one should sacrifice in honor of the gods, pour libations on the sacred fire, make gifts, &c. In these exists Righteousness.—T.

‡ The grammar of the third line is a little involved. 'Tasmin' refers to 'Dharme'. Supply 'nishthāvantah' after 'tasmin'. The sense, of course, is that believing in the efficacy of righteousness, people of all modes of life accomplish the duties of their respective modes.—T.

three other classes for the Cudras). Wherever men live the means of support come to them of themselves.[8] Accomplishing by various ways acts that are virtuous or sinful (for the purpose of earning their means of support), living creatures, when dissolved into their five constituent elements, attain to diverse ends.*[9] As vessels of white brass, when steeped in liquified gold or silver, catch the hue of these metals, even so a living creature, who is completly dependant upon the acts of his past lives, takes his color from the character of those acts.[10] Nothing can sprout forth without a seed. No one can obtain happiness without having accomplished acts capable of leading to happiness. When one's body is dissolved away (into its constituent elements), one succeeds in attaining to happiness only in consequence of the good acts of previous lives.[11] The sceptic argues, O child, saying,—I do not behold that anything in this world is the result of destiny or the virtuous and sinful acts of past lives. Inference cannot establish the existence or operation of destiny.† The deities, the Gandharvas and the Dānavas have become what they are in consequence of their own nature (and not of their acts of past lives).[12] People never recollect in their next lives the acts done by them in previous ones. For explaining the acquisition of fruits in any particular life people seldom name the four kinds of acts alleged to have been accomplished in past lives.‡[13] The declarations having the Vedas for

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* The sinful become intermediate animals. The virtuous attain to heaven. They that are both virtuous and sinful attain to the status of humanity, They that acquire Knowledge become Emancipate.—T.

† Destiny here means the result of the acts of past lives.—T.

‡ The reading I adopt is 'jātikritam karma &c.' Hence, this Verse also represents the arguments of the sceptic or the Chārvākas. The four kinds of acts are Nitya, Naimittika, Kāmya, and Nishiddhya. If, however, for 'jātikritam karma &c.,' the reading 'yāntyakritam karma' be adopted, the meaning would be—'In one's next life one does not meet with fruits that are not the results of one's acts of past life. This must be so, for the opposite opinion would imply the destruction of acts and their consequences. Then again such an opinion would conflict with the received opinion of mankind, for men, when they obtain the fruits of

their authority have been made for regulating the conduct of men in this world, and for tranquillizing the minds of men. These (the sceptic says), O child, cannot represent the utterances of men possessed of true wisdom.[14] This opinion is wrong. In reality, one obtains the fruits of whatever among the four kinds of acts one does with the eye, the mind, the tongue, and muscles.*[15] As the fruit of his acts, O king, a person sometimes obtains happiness wholly, sometimes misery in the same way, and sometimes happiness and misery blended together. Whether righteous or sinful, acts are never destroyed (except by enjoyment or endurance of their fruits).†[16] Sometimes, O child, the happiness due to good acts remains concealed and covered in such a way that it does not display itself in the case of the person who is sinking in life's ocean till his sorrows disappear.[17] After sorrow has been exhausted (by endurance), one begins to enjoy (the fruits of) one's good acts. And know, O king, that upon the exhaustion of the fruits of good acts, those of sinful acts begin to manifest themselves.[18] Self-restraint, forgiveness, patience, energy, contentment, truthfulness of speech, modesty, abstention from injury, freedom from the evil practices called *vyasana*, and cleverness,—these are

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any act, always recollect the four kinds of acts of a past life for explaining the accession of those fruits.—T.

* Verses 12 to 14 represent the theory of the sceptic, and I have rendered them as such. Only by reading Verse 13 as 'yantyakritam karma &c.,' the Commentator points out that it may be taken as an observation of Parâçara himself. As regards Verse 15, it represents the *ipse dixit* of the speaker. He does not think that the sceptic is at all entitled to a reply. It is scarcely necessary to say that the Burdwan translator makes a thorough mess of these Verses. K. P. Singha gives the substance correctly.—T.

† The Commentator shows that this is an answer to the sceptic's averment about Nature being the cause of everything. Fire is hot by nature, therefore, it does not become hot at one time, cold at another, and lukewarm at another time. One becomes either wholly happy or wholly unhappy or wholly happy and unhappy at the same time. Man's nature sould not be such. The difference of state is produced by difference of causes.—T.

productive of happiness.[19] No creature is eternally subject to the fruits of his good or bad acts. The man possessed of wisdom should always strive to collect and fix his mind.[20] One never has to enjoy or endure the good and bad acts of another. Indeed, one enjoys and endures the fruits of only those acts that one does oneself.[21] The person that casts off both happiness and misery walks along a particular path, (the path, *viz.*, of knowledge). Those men, however, O king, who suffer themselves to be attached to all worldly objects, tread along a path that is entirely different.[22] A person should not himself do that act which, if done by another, would call down his censure. Indeed, by doing an act that one censures in others, one incurs ridicule.[23] A Kshatriya bereft of courage, a Brāhmana that takes every kind of food, a Vaiçya unendued with exertion (in respect of agriculture and other money-making pursuits), a Cudra that is idle (and, therefore, averse to labour), a learned person without good behaviour, one of high birth but destitute of righteous conduct, a Brāhmana fallen away from truth, a woman that is unchaste and wicked,[24] a Yogin endued with attachments, one that cooks food for one's own self, an ignorant person employed in making a discourse, a kingdom without a king, and a king that cherishes no affection for his subjects and who is destitute of Yoga,—these all, O king, are deserving of pity !—' "*[25]

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* A Brāhmana is precluded from eating many things. Many things again that he is competent to eat, he cannot eat on all days of the year. In fact, there are many rules for regulating the fare of a Brāhmana. To this day, an orthodox Brāhmana abstains from many kinds of food. A Brāhmana, therefore, who is unscrupulous in respect of his food, is no Brāhmana and deserves to be pitied. Similarly, a man who cooks food for himself is an object of pity. Raw food, such as fruits, &c., one may take without offering a share thereof to guests and others. But cooked food can never be taken without a share thereof being given to others. 'Yaticha Brahmachāricha pakkānnaswāminavubhau', hence he that takes cooked food without giving a share to these is said to eat 'Brahmaswam' or that which belongs to a Brāhmana.—T.

SECTION CCXCII.

"'Parāçara said,—That man who, having obtained this car, viz., his body endued with mind, goes on, curbing with the reins of knowledge the steeds represented by the objects of the senses, should certainly be regarded as possessed of intelligence.[1] The homage (in the form of devotion to and concentrated meditation on the Supreme) by a person whose mind is dependant on itself and who has cast off the means of livelihood, is worthy of high praise,—that homage, namely, O regenerate one, which is the result of instructions received from one who has succeeded in transcending acts but not obtained from the mutual discussion of men in the same state of progress.*[2] Having obtained the allotted period of life, O king, with such difficulty, one should not diminish it (by indulgence of the senses). On the other hand, man should always exert, by righteous acts, for his gradual advancement.†[3] Among the six different colors that Jiva attains at different periods of his existence, he who falls away from a superior color deserves obloquy and censure. Hence, one that has attained to the result of good acts should conduct oneself in such a way as to avoid all acts stained by the quality of

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* This is a very abstruse Verse. The grammatical construction of the first line is 'açritena manasā vrittihinasya sevā çasyate'. 'Açritena' is 'nirālamvanena'. By 'sevā' is meant homage paid to the Supreme in the form of devotion and concentrated meditation. It implies, of course, a thorough reliance on God. 'Vrittihina' is one who has cast off the means of livelihood, implying one who abstains from worldly objects. In the second line, 'dwija' is a vocative. 'Nirvrittā' is 'nishpannā', qualifying 'sevā'. 'Atihastāt' is 'from one who has transcended the use of the hand, *i. e.*, the necessity of acts. 'Atihastānirvrittā' means 'obtained from a competent preceptor'. In brief, what is stated here is that such 'sevā' should be learnt from competent preceptors and not by discussion among persons in the stage of spiritual progress.—T.

† The object of this Verse, the Commentator points out, is to show the desirability of practising that 'sevā' soon or without loss of time.—T.

Rajas.*[4] Man attains to a superior color by righteous acts. Unable to acquire a superior hue, for such acquisition is extremely difficult, a person, by doing sinful acts only slays himself (by sinking into hell and falling down into an inferior color).[5] All sinful acts that are committed unconsciously or in ignorance are destroyed by penances. A sinful act, however, that is committed knowingly, produces much sorrow.[6] Hence, one should never commit sinful acts which have for their fruit only sorrow.[7] The man of intelligence would never do an act that is sinful in character even if it lead to the greatest advantage, just as a person that is pure would never touch a Chāndāla.†[8] How miserable is the fruit I see of sinful acts! Through sin the very vision of the sinner becomes perverse, and he confounds his body and its unstable accompaniments with the Soul!‡[9] That foolish man who does not succeed in betaking himself to Renunciation in this world becomes afflicted with great grief when he departs to the next world.$[10] An uncolored cloth, when dirty, can be cleaned, but not a piece of cloth that is dyed with black; even so, O king, listen to me with care, is it the case with sin.[11] That man who, having knowingly committed sin, acts righteously for expiating that sin, has to enjoy and endure the fruits of his good and bad acts separately.¶[12] The utterers of Brahma maintain, under the authority of what has

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* In the discourse of Sanatkumāra to Vritra, these six colors have been mentioned, and the nature of the acts by which one attains to a superior color or falls down from a superior to an inferior one. *Vidè* Sec. 280, ante.—T.

† A particular kind of Chāndāla is called 'kuçalin'.—T.

‡ 'Pratyāpannasya' is 'viparita-drishteh'. 'Nātmā' is 'dehādih' 'Tatah' is 'pāpāddhetoh'. 'Virochate' is 'viçeshena ātmatwena rochate.—T.

$ 'Pratyāpattih' is 'Vairāgyam' or Renunciation. As regards 'Prasthitasya' it may be taken either as implying one that is dead or one that has betaken himself to Yoga. In the latter case, the Verse would mean that that man who betakes himself to Yoga without adopting Renunciation meets with much sorrow.—T.

¶ The object of this Verse is to show that conscious sin can never be destroyed by expiation. The only means by which sin can be destroyed is by enduring its fruits.—T.

been laid down in the Vedas, that all acts of injury committed in ignorance are cancelled by acts of righteousness.[13] A sin, however, that is committed consciously is never cancelled by righteousness. Thus say the regenerate utterers of Brahma who are conversant with the scriptures of Brahman.[14] As regards myself, my view is that whatever acts are done, be they righteous or sinful, be they done knowingly or otherwise, remain (and are never destroyed unless their fruits are enjoyed or endured).*[15] Whatever acts are done by the mind with full deliberation, produce, according to their grossness or subtility, fruits that are gross or subtile.†[16] Those acts, however, O thou of righteous soul, which are fraught with great injury, if done in ignorance, do without fail produce consequences and even consequences that lead to hell, with this difference that those consequences are disproportionate in point of gravity to the acts that produce them.‡[17] As to those acts (of a doubtful or unrighteous nature) that may be done by the deities or ascetics of reputation, a righteous man should never do their like or, informed of them, should never censure them.$[18] That man who, reflecting with his mind,

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* The Burdwan translator makes utter nonsense of this Verse. 'Guna-yuktam' is explained by the Commentator as equivalent to 'punyakarma'. 'Prakāçam' is equivalent to 'buddhipurvakam prakāçya or jnātwā'. It is formed by the suffix 'namul'.—T.

† 'Yathātatham' is 'sthula-sukshma-tāratamyena.' The sense is that all acts done knowingly produce fruits according to their nature. If gross, the fruits produced are gross; if subtile, the fruits produced are subtile.—T.

‡ The speaker's opinion is that all acts are productive of fruits. If good, the fruits are good. If bad, the fruits are bad. There is this difference, however, between acts done knowingly and those done in ignorance: the former produce commensurate fruits, *i. e.*, if gross, their fruits are gross; if subtile, the fruits are subtile; but the latter produce fruits that are not so, so that even if heinous, the fruits do not involve a large but only a small measure of misery. There is no other difference between the two kinds of acts.—T.

$ The object of this Verse is to show that such acts form the exception and they are kept out of my sight in this discourse on acts. The Rishi Viçwāmitra caused the death of the hundred sons of Vaçishtha, and yet he had not to go to hell for it.—T.

O king, and ascertaining his own ability, accomplishes righteous acts, certainly obtains what is for his benefit.[19] Water poured into an unbaked vessel gradually becomes less and less and finally escapes altogether. If kept, however, in a baked vessel, it remains without its quantity being diminished. After the same manner, acts done without reflection with the aid of the understanding do not become beneficial; while acts done with judgment remain with undiminished excellence and yield happiness as their result.[20] If into a vessel containing water other water be poured, the water that was originally there increases in quantity; even so all acts done with judgment, be they equitable or otherwise, only add to one's stock of righteousness.[21-22] A king should subjugate his foes and all who seek to assert their superiority, and he should properly rule and protect his subjects. One should ignite one's sacred fires and pour libations on them in diverse sacrifices, and retiring into the woods in either one's middle or old age, should live there (practising the duties of the two last modes of life).[23] Endued with self-restraint, and possessed of righteous behaviour, one should look upon all creatures as on one's ownself. One should again reverence one's superiors. By the practice of truth and of good conduct, O king, one is sure to obtain happiness.—' "[24]

SECTION CCXCIII.

"'Parāçara said,—Nobody in this world does good to another. Nobody is seen to make gifts to others. All persons are seen to act for their own selves.[1] People are seen to cast off their very parents and their uterine brothers when these cease to be affectionate. What need be said then of relatives of other degrees?[2]* Gifts to a distinguished person and acceptance of the gifts made by a distinguished person

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* The sense seems to be that when even such near relatives are cast off if found to be wanting in affection, the fact cannot be gainsaid that people never do good to others except when they hope to benefit themselves by such acts.—T.

both lead to equal merit. Of these two acts, however, the making of a gift is superior to the acceptance of a gift.*[3] That wealth which is acquired by proper means and increased also by proper means, should be protected with care for the sake of acquiring virtue. This is an accepted truth.[4] One desirous of acquiring righteousness should never earn wealth by means involving injury to others. One should accomplish one's acts according to one's power, without zealously pursuing wealth.[5] By giving water, whether cold or heated by fire, with a devoted mind, unto a (thirsty) guest, according to the best of one's power, one earns the merit that attaches to the act of giving food to a hungry man.[6] The high-souled Rantideva obtained success in all the worlds by worshipping the ascetics with offerings of only roots and fruits and leaves.[7] The royal son of Civi also won the highest regions of felicity by having gratified Surya along with his companion with offerings of the same kind.[8] All men, by taking birth, incur debts to gods, guests, servants, Pitris, and their own selves. Every one should, therefore, do his best for freeing himself from those debts.[9] One frees oneself from one's debt to the great Rishis by studying the Vedas. One pays off one's debts to the gods by performing sacrifices. By performing the rites of the Crāddha one is freed from one's debts to the Pitris. One pays off one's debt to one's fellow men by doing good offices to them.[10] One pays off the debts one owes to one's own self by listening to Vedic recitations and reflecting on their import, by eating the remnants of sacrifices, and by supporting one's body. One should duly discharge all the acts, from the beginning, that one owes to one's servants.[11] Though destitute of wealth, men are seen to attain to success by great exertions.† Munis by duly adoring the deities, and by duly pouring libations of clarified butter on the sacred fire,

* What is intended to be said is that the acceptance of a gift from a superior person is equal in point of merit to a gift made by a poor person. A wealthy man, by making a gift, earns greater merit than by accepting a gift.—T.

† *I. e.*, by Dhyāna and Dhāranā.—T.

have been seen to attain to ascetic success.[12] Richika's son became the son of Viçwāmitra. By adoring the deities who have shares in sacrificial offerings, with Richs, (he attained to success in after life).[13] Uçanas became Cukra by having gratified the god of gods. Indeed, by hymning the praises of the goddess (Umā), he sports in the firmament, endued with great splendour.*[14] Then, again, Asita and Devala, and Nārada and Parvata, and Kākshivat, and Jamadagni's son Rāma, and Tāndya possessed of cleansed soul,[15] and Vaçishtha, and Jamadagni, and Viçwāmitra, and Atri, and Bharadwāja, and Hariçmaçru, and Kundadhāra, and Crutāçravas,[16] —these great Rishis, by adoring Vishnu with concentrated minds with the aid of Richs, and by penances, succeeded in attaining to success through the grace of that great deity endued with intelligence.[17] Many undeserving men, by adoring that good deity, obtained great distinction. One should not seek for advancement by achieving any wicked or censurable act.[18] That wealth which is earned by righteous ways is true wealth. Fie on that wealth, however, which is earned by unrighteous means. Righteousness is eternal. It should never, in this world, be abandoned from desire of wealth.[19] That righteous-souled person who keeps his sacred fire and offers his daily adorations to the deities is regarded as the foremost of righteous persons. All the Vedas, O foremost of kings, are established on the three sacred fires (called Dakshina, Gārhapatya, and Āhavaniya).[20] That Brāhmana is said to possess the sacred fire whose acts exist in their entirety. It is better to at once abandon the sacred fire than to keep it, abstaining the while from acts.[21] The sacred fire, the mother, the father who has begotten, and the preceptor, O tiger among men, should all be duly waited upon and served with humility.[22] That man who, casting off all feelings of pride, humbly waits upon and serves them that are venerable for age, who is possessed of learning and destitute of lust, who looketh upon all creatures with an eye of love, who has

* This has reference to Uçanas's attaining to the status of a planet (Venus) in the firmament.—T.

no wealth, who is righteous in his acts, and who is destitute of the desire of inflicting any kind of harm (upon any one), that truly respectable man is worshipped in this world by those that are good and pious.*—' "[23]

SECTION CCXCIV.

" 'Parāçara said,—The lowest order, it is proper, should derive their sustenance from the three other orders. Such service, rendered with affection and reverence, makes them righteous.†[1] If the ancestors of any Cudra were not engaged in service, he should not still engage himself in any other occupation (than service). Truly, he should apply himself to service as his occupation.[2] In my opinion, it is proper for them to associate, under all circumstances, with good men devoted to righteousness, but never with those that are wicked.[3] As in the Eastern hills, jewels and metals blaze with greater splendour in consequenee of their adjacence to the Sun, even so the lowest order blazes with splendour in consequence of their association with the good.[4] A piece of white cloth assumes that hue with which it is dyed. Even such is the case with Cudras.‡[5] Hence also, one should attach oneself to all good qualities but never to qualities that are evil. The life of human beings in this world is fleeting and transitory.[6] That wise man who, in happiness as also in misery, achieves only what is good, is regarded as a true observer of the scriptures.[7] That man who is endued with intelligence would never do an act which is dissociated from virtue, however high may the advantages be of that act. Indeed, such an act is not regarded as truly beneficial.[8] That lawless king who, snatching thousands of kine from their lawful owners, gives them away (unto deserv-

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* 'Nadāntah' is one word. It means 'Hinsā-çunyah.' 'Dānti cchinatti iti dānta.' Its reverse is 'Nadāntah.'—T.

† 'Nirddishtā' refers to 'Sevā.'—T.

‡ *I. e.*, they take the hues of the society they keep. Hence, it is very desirable for them to live with the good.—T.

ing persons), acquires no fruit (from that act of giving) beyond an empty sound (expressive of the act he does). On the other hand, he incurs the sin of theft.[9] The Self-born at first created the Being called Dhātri held in universal respect. Dhātri created a son who was engaged in upholding all the worlds.*[10] Worshipping that deity, the Vaiçya employs himself, for the means of his support, in agriculture and the rearing of cattle. The Kshatriyas should employ themselves in the task of protecting all the other classes. The Brāhmanas should only enjoy.[11] As regards the Cudras, they should engage themselves in the task of humbly and honestly collecting together the articles that are to be offered in sacrifices, and in cleaning altars and other places where sacrifices are to be performed. If each order acts in this way, righteousness would not suffer any diminution.[12] If righteousness is preserved in its entirety, all creatures inhabiting the Earth would be happy. Beholding the happiness of all creatures on Earth, the deities in heaven become filled with gladness.[13] Hence, that king who, agreeably to the duties laid down for his order, protects the other classes, becomes worthy of respect. Similarly, the Brāhmana that is employed in studying the scriptures, the Vaiçya that is engaged in earning wealth,[14] and the Cudra that is always engaged in serving the three other classes with concentrated attention, become objects of respect. By conducting themselves in other ways, O chief of men, each order is said to fall away from virtue.[15] Keeping aside gifts by thousands, even twenty *cowries* that one may give painfully, having earned them righteously, will be productive of the great benefit.[16] Those persons, O king, who make gifts unto Brāhmanas after reverencing them duly, reap excellent fruits commensurate with those gifts.[17] That gift is highly prized which the donor makes after seeking out the donee and honoring him properly. That gift is middling which the donor makes upon solicitation.[18] That gift, however, which is made contemptously and without any reverence, is said to be very inferior

* This son of Dhātri is the god of the clouds.—T.

(in point of merit). Even thus is what those utterers of the truth, *viz.*, the sages, say.[19] While sinking in this ocean of life, man should always seek to cross that ocean by various means. Indeed, he should so exert himself that he might be freed from the bonds of this world.[20] The Brāhmana shines by self-restraint; the Kshatriya by victory; the Vaiçya by wealth; while the Cudra always shines in glory through cleverness in serving (the three other orders).—' "[21]

SECTION CCXCV.

" 'Parāçara said,—In the Brāhmana, wealth acquired by acceptance of gifts, in the Kshatriya that won by victory in battle, in the Vaiçya that obtained by following the duties laid down for his order, and in the Cudra that earned by serving the three other orders,[1] however small its measure, is worthy of praise, and spent for the acquisition of virtue is productive of great benefits. The Cudra is said to be the constant servitor of the three other classes.[2] If the Brāhmana, pressed for a living, betakes himself to the duties of either the Kshatriya or the Vaiçya, he does not fall off from righteousness. When, however, the Brāhmana betakes himself to the duties of the lowest order, then does he certainly fall off.[3] When the Cudra is unable to obtain his living by service of the three other orders, then trade, rearing of cattle, and the practice of the mechanical arts are lawful for him to follow.[4] Appearance on the boards of a theatre and disguising oneself in various forms, exhibition of puppets, the sale of spirits and meat, and trading in iron and leather,[5] should never be taken up for purposes of a living by one who had never before been engaged in those professions every one of which is regarded as censurable in the world. It hath been heard by us that if one engaged in them can abandon them, one then acquires great merit.[6] When one that has become successful in life behaves sinfully in consequence of one's mind being filled with arrogance, one's acts under such circumstances can never pass for authority.[7] It is heard in the Purānas that formerly mankind were

self-restrained, that they held righteousness in great esteem; that the practices they followed for livelihood were all consistent with propriety and the injunctions laid down in the scriptures; and that the only punishment that was required for chastising them when they went wrong was the crying of fie on them.*[8] At the time of which we speak, O king, Righteousness, and nothing else, was much applauded among men. Having achieved great progress in righteousness, men in those days worshipped only all good qualities that they saw.[9] The *Asuras*, however, O child, could not bear that righteousness which prevailed in the world. Multiplying (in both number and energy), the Asuras (in the form of Lust and Wrath) entered the bodies of men.[10] Then was pride generated in men that is so destructive of righteousness. From pride arose arrogance, and from arrogance arose wrath.[11] When men thus became overwhelmed with wrath, conduct implying modesty and shame disappeared from them, and then they were overcome by heedlessness.[12] Afflicted by heedlessness, they could no longer see as before, and as the consequence thereof they began to oppress one another and thereby acquire wealth without any compunction.[13] When men became such, the punishment of only crying fie on offenders failed to be of any effect. Men, showing no reverence for either the gods or Brāhmanas, began to indulge their senses to their fill.†[14] At that time the deities repaired to that foremost of gods, *viz.*, Civa, possessed of patience, of multiform aspect, and endued with the foremost of attributes,

* The Burdwan translator gives a most ridiculous version of the expression 'Dhigdandaçāsanāh.' Unable to catch the sense, which however is certainly very plain, he actually interprets the words to mean 'living under the sway of *king Dhigdanda*. K. P. Singha gives the correct meaning.—T.

† In this Verse also, the Burdwan translator takes 'Dhigdanda' as the name of a king. He gives an equally ridiculous version of the second line. 'Abhyagachchchan' is explained by the Commentator as having 'vishayān' understood after it. The sense is that they began to enjoy all objects of the senses to an excess. Both 'Devān' and 'Brāhmanān' are accusatives governed by 'Avamanya.' K. P. Singha translates both the lines correctly.—T.

and sought his protection.[15] The deities imparted unto him their conjoined energy, and thereupon the great god, with a single shaft, felled on the Earth those three Asuras, *viz.*, Desire, Wrath, and Cupidity, who were staying in the firmament, along with their very habitations.*[16] The fierce chief of those Asuras, possessed of fierce prowess, who had struck the Devas with terror, was also slain by Mahādeva armed with the lance.†[17] When this chief of the Asuras was slain, men once more obtained their proper natures, and once more began to study the Vedas and the other scriptures as in former times.[18] Then the seven ancient Rishis came forward and installed Vāsava as the chief of the gods and the ruler of heaven. And they took upon themselves the task of holding the rod of chastisement over mankind.[19] After the seven Rishis came king Vipriṭhu (to rule mankind), and many other kings, all belonging to the Kshatriya order for separately ruling separate groups of human beings.[20] (When Mahādeva dispelled all evil passions from the minds of creatures) there were, in those ancient times, certain elderly men from whose minds all wicked feelings did not fly away.[21] Hence, in consequence of that wicked state of their minds and of those incidents that were connected with it, there appeared many kings of terrible prowess who began to indulge in only such acts as were fit for Asuras.[22] Those human beings that are exceedingly foolish adhere to those wicked acts, establish them as authorities, and follow them in practice to this day.‡[23] For this reason, O king, I say

* This Verse is taken as a metaphorical statement. The three Asuras are, of course, Kāma, Krodha, and Lobha. 'Gaganagāh' (staying in the firmament) is interpreted as 'existing in Māyā.' 'Sapurāh' as 'with their gross, subtile, and potential forms;' 'felled on the Earth' is explained as 'merged into the pure chit.' The whole is taken to imply a spiritual destruction of all the evil passions and a restoration of man to his original state of purity.—T.

† This chief of the Asura passions was *Mahāmoha* or great Heedlessness. The word *Devas* here is taken to mean the senses. Of course, if Verse 16 be not taken metaphorically, then may *Devas* be taken in its ordinary sense of the deities.—T.

‡ The genius of the two languages being different, it is very diffi-

unto thee, having reflected properly with the aid of the scriptures, that one should abstain from all acts that are fraught with injury or malice and seek to acquire a knowledge of the Soul.*[24] The man possessed of wisdom would not seek wealth for the performance of religious rites by ways that are unrighteous and that involve an abandonment of morality. Wealth earned by such means can never prove beneficial.[25] Do thou then become a Kshatriya of this kind! Do thou restrain thy senses, be agreeable to thy friends, and cherish, according to the duties of thy order, thy subjects, servants, and children![26] Through the union of both prosperity and adversity (in man's life), there arise friendships and animosities. Thousands and thousands of existences are continually revolving (in respect of every Jiva), and in every mode of Jiva's existence these must occur.†[27] For this reason, be thou attached to good qualities of every kind, but never to faults. Such is the character of good qualities that if the most foolish person, bereft of every virtue, hears himself praised for any good quality, he becomes filled with joy.[28] Virtue and sin exist, O king, only among men. These do not exist among creatures other than man.[29] One should, therefore, whether in need of food and other necessaries of life or transcending such need, be of virtuous disposition, acquire knowledge, always look upon all creatures as one's own self, and abstain totally from inflicting any kind of injury.[30] When one's mind becomes divested of desire, and

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cult to render the phraseology of the first line. Literally rendered, the line would read 'they remain or stay on those acts, and establish them.' Besides being unidiomatic, the sentence would be unmeaning. 'To stay or remain on any act' is to adhere to it. 'To establish it' is to regard it as a precedent and cause it to be regarded by others as a precedent.—T.

* 'Samsiddhādhigamam' is explained by the Commentator thus: 'Samsiddhah' is 'nityasiddhah,' *i. e.*, 'ātman;' 'tadadhigamam' is 'ātmajnānam.'—T.

† The very gods are subject to prosperity and adversity, and their effects of loves and hates. There is no mode of life in which these may not be found.—T.

when all Darkness is dispelled from it, it is then that one succeeds in obtaining what is auspicious.—' "[31]

SECTION CCXCVI.

"'Parāçara said,—I have now discoursed to thee on what the ordinances are of the duties in respect of one that leads the domestic mode of life. I shall now speak to thee of the ordinances about penances. Listen to me as I discourse on the topic.[1] It is generally seen, O king, that in consequence of sentiments fraught with Rajas and Tamas, the sense of *meum*, born of attachment, springs up in the heart of the householder.[2] Betaking oneself to the domestic mode of life, one acquires kine, fields, wealth of diverse kinds, spouses, children, and servants.[3] One that becomes observant of this mode of life continually casts one's eye upon these objects. Under these circumstances, one's attachments and aversions increase, and one ceases to regard one's (transitory) possessions as eternal and indestructible.[4] When a person becomes overwhelmed by attachment and aversion, and yields himself up to the mastery of earthly objects, the desire of enjoyment then seizes him, taking its rise from heedlessness, O king.[5] Thinking that person to be blessed who has the largest share of enjoyments in this world, the man devoted to enjoyment does not, in consequence of his attachment thereto, see that there is any other happiness besides what waits upon the gratification of the senses.[6] Overwhelmed with cupidity that results from such attachment, he then seeks to increase the number of his relatives and attendants, and for gratifying these latter he seeks to increase his wealth by every means in his power.[7] Filled with affection for children, such a person then commits, for the sake of acquiring wealth, acts that he knows to be evil, and gives way to grief if his wealth be lost.[8] Having earned honors and always guarding against the defeat of his plans, he betakes himself to such means as would gratify his desire of enjoyment. At last he meets with destruction as the inevitable consequence of the conduct he pursues.[9] It is well known, however, that

true felicity is theirs that are endued with intelligence, that are utterers of the eternal Brahma, that seek to accomplish only acts that are auspicious and beneficial, and that abstain from all acts that are optional and spring from desire alone.*[10] From loss of all such objects in which are centred our affections, from loss of wealth, O king, and from the tyranny of physical diseases and mental anguish, a person falls into despair.[11] From this despair arises an awakening of the soul. From such awakening proceeds study of the Scriptures. From contemplation of the import of the scriptures, O king, one sees the value of penance.[12] A person possessed of the knowledge of what is essential and what accidental, O king, is very rare,—he, that is, who seeks to undergo penances, impressed with the truth that the happiness one derives from the possession of such agreeable objects as spouses and children leads ultimately to misery.†[13] Penances, O child, are for all. They are ordained for even the lowest order of men, (*viz.*, Cudras). Penances set the self-restrained man having the mastery over all his senses on the way to heaven.[14] It was through penances that the puissant Lord of all creatures, O king, observing vows at particular intervals, created all existent objects.[15] The Ādityas, the Vasus, the Rudras, Agni, the Açwins, the Māruts, the Viçwedevas, the Sāddhyas, the Pitris, the Maruts,[16] the Yakshas, the Rākshasas, the Gandharvas, the Siddhas and the other denizens of heaven, and, indeed, all other celestials whatever, O child, have all been crowned with success through their penances.[17] Those Brāhmanas whom Brahman created at the outset, succeeded through their penances in honoring not the Earth alone but the heaven also in which they roved at pleasure.[18] In this world of mortals, they that

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* After 'sukham' supply 'bhavati' or some such verb. 'Tyajatām' stands by itself and refers to 'kāmya karma,' meaning, 'they that abstain from such acts as are not *nitya* but as are only *kāmya* or optional.—T.

† The sense is that those who betake themselves to penances as the consequence of despair, are many. Those men, however, are very rare who adopt penances, being at once impressed that the happiness of domesticity is unreal and ends in misery.—T.

are kings, and those others that are householders born in high families, have all become what they are only in consequence of their penances.*[19] The silken robes they wear, the excellent ornaments that adorn their persons, the animals and vehicles they ride, and the seats they use are all the result of their penances.[20] The many charming and beautiful women, numbering by thousands, that they enjoy, and their residence in palatial mansions, are all due to their penances.[21] Costly beds and diverse kinds of delicious viands become theirs that act righteously.[22] There is nothing in the three worlds, O scorcher of foes, that penances cannot attain. Even those that are destitute of true knowledge win Renunciation as the consequence of their penances.†[23] Whether in affluent circumstances or miserable, a person should cast off cupidity, reflecting on the scriptures, with the aid of his mind and understanding, O best of kings.[24] Discontent is productive of misery. (Discontent is the result of cupidity.) Cupidity leadeth to the stupefaction of the senses. The senses being stupified, one's wisdom disappears like knowledge not kept up by continued application.[25] When one's wisdom disappears, one fails to discriminate what is proper from what is improper. Hence, when one's happiness is destroyed (and one becomes subject to misery) one should practise the austerest of penances.‡[26] That which is agreeable is called happiness. That which is disagreeable is said to be misery. When penances are practised, the result is happiness. When they are not practised, the result is misery. Behold the

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* *I. e.*, their penances of past lives.—T.

† I am not sure that I have correctly understood the second line of this Verse. 'Akritakarmanām' is explained by the Commentator as 'anutpannatattwajnānānām,' and 'upabhogaparityāgah' is Renunciation or 'Vairāgyam' 'phalāni' has 'tapasah' understood before it. But why 'phalāni' instead of 'phalam ?—T.

‡ The second line of this Verse concludes the argument. The 'tasmāt' has reference to all the statements before, and *not* to only the first line of 26. The statement in the second line is the same as the second line of Verse 13 above.—T.

fruits of practising and abstaining from penances!*[27] By practising stainless penances, people always meet with auspicious consequences of every kind, enjoy all good things, and attain to great fame.†[28] He, however, who, by abandoning (stainless penances,) betakes himself to penances from desire of fruit, meets with many disagreeable consequences, and disgrace and sorrow of diverse kinds, as the fruits thereof, all of which have worldly possessions for their cause.‡[29] Notwithstanding the desirability of practising righteousness, penances, and gifts, the wish springs up in his mind of accomplishing all kinds of forbidden acts. By thus perpetrating diverse kinds of sinful acts, he goes to hell.$[30] That person, O best of men, who, in both happiness and misery, does not fall away from the duties ordained for him, is said to have the scriptures for his eye.[31] It is said that the pleasure one derives from the gratification of one's senses of touch, tongue, sight, scent, and hearing, O monarch, lasts only so long as a shaft urged from the bow takes in falling down upon the Earth.[32] Upon the cessation of that pleasure, which is so short-lived, one experiences the most keen agony. It is only the senseless that do not applaud the felicity of Emancipation that is unrivalled.[33] Beholding the misery that attends the gratification of the senses, they that are possessed of wisdom cultivate the virtues of tranquillity and self-restraint for the purpose of attaining to Emancipa-

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* I expand the second line a little for making it intelligible.—T.

† By 'stainless penances' is meant 'nishkāmam tapah' or penances undertaken without desire of fruit.—T.

‡ 'Tyaktwā' has 'nishkalmasham tapah' understood after it. The order of the words is 'Phalārthi apriyāni &c., vishyātmakam tat phalam prāpnoti.' The distinction between 'nishkāmam' and 'sakāmam tapah' is this: through the former one attains to happiness. Even the earthly wealth he earns becomes fraught with happiness; through the latter, however, one meets with diverse kinds of sorrow resulting from the earthly possessions he succeeds in obtaining.—T.

$ The grammar of the first line is this: 'Dharme tapasi dāne cha (*sati* avihitakarme) vidhitsā &c.' If 'vidhitsā' be taken with 'dharme &c.,' the verse would be unmeaning.—T.

tion. In consequence of their righteous behaviour, wealth, and pleasure can never succeed in afflicting them.*[34] Householders may, without any compunction, enjoy wealth and other possessions that are obtained without Exertion. As regards, however, the duties of their order (that are laid down in the scriptures), these, I am of opinion, they should discharge with the aid of Exertion.†[35] The practice of those that are honored, that are born in high families, and that have their eyes always turned towards the import of the scriptures, is incapable of being followed by those that are sinful and that are possessed of unrestrained minds.[36] All acts that are done by man under the influence of vanity, meet with destruction. Hence, for them that are respectable and truly righteous there is no other act in this world to do than penance.‡[37] As regards, those householders, however, that are addicted to acts, they should, with their whole

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* The first line is difficult to construe. 'Tatah' means 'in consequence of the pain that attends the gratification of the senses.' 'Sarvasya' refers to 'vivekinah'; 'jyāyase phalārtham' is 'for the sake of the highest fruit,' which, of course, is Emancipation. 'Gunāh' is 'çama, dama, &c.'—T.

† The Commentator points out that the object of this Verse is to show that everything one owns or does is not the result of past acts. Spouses, food, drink, &c., one obtains as the result of past acts or 'prāravdha karma.' In respect of these, 'purushakāra' or Exertion is weak. Hence, to put forth Exertion for their acquisition would not be wise. As regards the acquisition of righteousness, however, there Exertion is efficacious. Hence, one should, with Exertion, seek to conform to one's own duties as laid down in the scriptures. Without such a distinction between destiny (prāravdha) and Exertion (purushakāra), the injunctions and interdictions of the Scriptures would be unmeaning. The Burdwan translator, citing portions of the Commentary without at all understanding them, makes utter nonsense of the Verse. K. P. Singha gives the meaning correctly.—T.

‡ Sacrifices and all other acts, undertaken from a sense of vanity, are destructible as regards their consequences, for heaven is terminable. Penances, however, that are undertaken without desire of fruit are not so, for these lead to Emancipation. 'Teshām' refers to those mentioned in the first line of Verse 37. It should not be taken to mean men in general, as the Burdwan translator wrongly does.—T.

hearts, set themselves to acts. Following the duties of their order, O king, they should with cleverness and attention perform sacrifices and other religious rites.[38] Indeed, as all rivers, male and female, have their refuge in the Ocean, even so men belonging to all the other orders have their refuge in the householder.—' "[39]

SECTION CCXCVII.

" 'Janaka said,—Whence, O great Rishi, does this difference of color arise among men belonging to the different orders? I desire to know this. Tell me this, O foremost of speakers![1] The Crutis say that the offspring one begets is one's own self. Originally sprung from Brahman, all the inhabitants of the Earth should have been Brāhmanas. Sprung from Brāhmanas, why have men betaken themselves to practices distinguished from those of Brāhmanas.—[2]

" 'Parāçara said,—It is as thou sayst, O king! The offspring procreated is none else than the procreator himself. In consequence, however, of a falling away from penance, this distribution into classes of different colors has taken place. When the soil becomes good and the seed also is good, the offspring produced becomes meritorious. If, however, the soil and seed become otherwise or inferior, the offspring that will be born will be inferior.[3-4] They that are conversant with the scriptures know that when the Lord of all creatures set himself to create the worlds, some creatures sprung from his mouth, some from his arms, some from his thighs, and some from his feet.[5] They that thus sprung from his mouth, O child, came to be called Brāhmanas. They that sprung from his arms were named Kshatriyas. They, O king, that sprung from his thighs were the wealthy class called the Vaiçyas. And, lastly, they that were born of his feet were the serving class, *viz.*, the Cudras.[6] Only these four orders of men, O monarch, were thus created. They that belong to classes over and other than these are said to have sprung from an intermixture of these.[7] The Kshatriyas called Atirathas, Amvashthas, Ugras, Vaidehas, Cwapākas, Pukkasas,

Stenas, Nishādas, Sutas, Māgadhas, Ayogas, Karanas, Vrātyas, and Chandālas, O monarch, have all sprung from the four original orders by intermixture with one another.—[8-9]

"'Janaka said,—When all have sprung from Brahman alone, how came human beings to have diversity in respect of race? O best of ascetics, an infinite diversity of races is seen in this world.[10] How could men devoted to penances attain to the status of Brāhmanas, though of indiscriminate origin? Indeed, those born in pure wombs and those in impure, all became Brāhmanas.—[11]

"'Parāçara said,—O king, the status of high-souled persons that succeeded in cleansing their souls by penances could not be regarded as affected by their low births.[12] Great Rishis, O monarch, by begetting children in indiscriminate wombs, conferred upon them the status of Rishis by means of their power of asceticism.[13] My grandfather Vaçishtha, Rishyaçringa, Kaçyapa, Veda, Tāndya, Kripa, Kākshivat, Kamatha, and others,[14] and Yavakrita, O king, and Drona, that foremost of speakers, and Āyu, and Matanga, and Datta, and Drupada, and Mātsya,[15]—all these, O ruler of the Videhas, obtained their respective positions through penance as the means.[16] Originally only four *Gotras* (races) arose, O monarch, *viz.*, Angiras, Kaçyapa, Vaçishtha, and Bhrigu.[17] In consequence of acts and behaviour, O ruler of men, many other *Gotras* came into existence in time. The names of those *Gotras* have been due to the penances of those that have founded them. Good people use them.—[18]

"'Janaka said,—Tell me, O holy one, the especial duties of the several orders. Tell me also what their common duties are. Thou art conversant with everything.—[19]

"'Parāçara said,—Acceptance of gifts, officiation at the sacrifices of others, and the teaching of pupils, O king, are the especial duties of the Brāhmanas. The protection of the other orders is proper for the Kshatriya.[20] Agriculture, cattle-rearing, and trade are the occupations of the Vaiçyas. While service of the (three) regenerate classes is the occupation, O king, of the Cudras.[21] I have now told thee what the especial duties are of the four orders, O monarch.

Listen now to me, O child, as I tell thee what the common duties are of all the four orders.[22] Compassion, abstention from injury, heedfulness, giving to others what is due to them, Crāddhas in honor of deceased ancestors, hospitality to guests, truthfulness, subjugation of wrath,[23] contentedness with one's own wedded wives, purity (both internal and external), freedom from malice, knowledge of Self, and Renunciation,—these duties, O king, are common to all the orders.[24] Brāhmanas, Kshatriyas, and Vaiçyas,—these are the three regenerate orders. All of them have an equal right to the performance of these duties, O foremost of men.[25] These three orders, betaking themselves to duties other than those laid down for them, come to grief, O monarch, (and fall down from their own status), even as they go up and acquire great merit by taking for their model some righteous individual of their respective classes who is duly observant of his own duties.[26] The Cudra never falls down (by doing forbidden acts); nor is he worthy of any of the rites of regeneration. The course of duties flowing from the Vedas is not his. He is not interdicted, however, from practising the three and ten duties that are common to all the orders.[27] O ruler of the Videhas, Brāhmanas learned in the Vedas, O monarch, regard a (virtuous) Cudra as equal to Brahman himself. I, however, O king, look upon such a Cudra as the effulgent Vishnu of the universe, the foremost one in all the worlds.*[28] Persons of the lowest order, desiring to exterminate the evil passions (of lust and wrath, &c.), may betake themselves to the observance of the conduct of the good; and, indeed, while so acting, they may earn great merit by performing all rites that lead to advancement, omitting the *mantras* that are utterable by the other orders

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* 'Kam' is 'Brahmänam.' The Commentator explains that Brahman (the Creator) is equivalent to Brāhmana; and that Vishnu is equivalent to Kshatriya. What is said, therefore, in this Verse, (according to him) is that a Cudra, by practising the common duties of all the four orders, succeeds in his next life in becoming a Brāhmana. Thus say Brāhmanas learned in the scriptures; but the opinion of Parāçara is that such a Cudra, in his next life, takes birth as a Kshatriya.—T.

while performing the self-same ceremonies.[29] Wherever persons of the lowest order adopt the behaviour of the good, they succeed in attaining to happiness in consequence of which they are able to pass their time in felicity both here and hereafter.—[30]

" 'Janaka said,—O great ascetic, is man stained by his acts or is he stained by the order or class in which is born? A doubt has arisen in my mind. It behooveth thee to expound this to me.—[31]

" 'Parāçara said,—Without doubt, O king, both, *viz.*, acts and birth, are sources of demerit. Listen now to their difference.[32] That man who, though stained by birth, does not commit, sin, abstains from sin notwithstanding birth and acts.[33] If, however, a person of superior birth perpetrates censurable acts, such acts stain him. Hence, of the two, *viz.*, acts and birth, acts stain man (more than birth).—*[34]

" 'Janaka said,—What are those righteous acts in this world, O best of all regenerate persons, the accomplishment of which does not inflict any injury upon other creatures?—[35]

" 'Parāçara said,—Hear from me, O monarch, about what thou askest me, *viz.*, those acts free from injury which always rescue man.[36] Those who, keeping aside their domestic fires, have dissociated themselves from all worldly attachments, become freed from all anxieties. Gradually ascending step by step, in the path of Yoga, they at last behold the stage of highest felicity (*viz.*, Emancipation).† Endued with faith and humility, always practising self-restraint, possessed of keen intelligence, and abstaining from all acts, they attain to eternal felicity.[28] All classes of men, O king, by properly accomplishing acts that are righteous, by speaking the truth,

* I am not sure that I have understood these two Verses correctly. Verse 33 is evidently a cruce.—T.

† 'Yathākarmam' means 'from one stage to another.' 'Karmapatham' is 'yogam.' The stages here referred to are 'vichāra', 'vitarka,' 'Ananda', and 'Asmitā.' What is stated in this Verse is that one who casts off all attachments, and who devotes himself to Yoga, succeeds in attaining to the felicity of Emancipation.—T.

and by abstaining from unrighteounsess, in this world, ascend to heaven. In this there is no doubt.—' "[39]

SECTION CCXCVIII.

" 'Parāçara said,—The sires, the friends, the preceptors, and the spouses of the preceptors of men that are destitute of devotion, are unable to give to those men the merits that attach to devotion. Only they that are firmly devoted to such seniors, that speak what is agreeable to them, that seek their welfare, and that are submissive to them in behaviour, can obtain the merit of devotion.[1] The sire is the highest of deities with his children. It is said that the sire is superior to the mother. The attainment of Knowledge is regarded as the highest acquisition. They that have subjugated the objects of the senses, (by attaining to Knowledge) acquire what is highest (*viz.*, Emancipation).[2] That Kshatriya prince who, repairing to the field of battle, receives wounds amid fiery shafts flying in all directions and burns therewith, certainly repairs to regions that are unattainable by the very deities and, arrived there, enjoys the felicity of heaven in perfect contentment.[3] A Kshatriya should not, O king, strike one that is fatigued, or one that is frightened, or one that has been disarmed, or one that is weeping, or one that is unwilling to fight, or one that is unequipt with mail and cars and horse and infantry, or one that has ceased to exert in the fight, or one that is ill, or one that cries for quarter, or one that is of tender years, or one that is old.[4] A Kshatriya should, in battle fight one of his order who is equipt with mail and cars and horse and infantry, who is ready for exertion, and who occupies a position of equality.[5] Death at the hands of one that is equal or of a superior is laudable, but not that at the hands of one that is low, or of one that is a coward, or of one that is a wretch. This is well known.[6] Death at the hands of one that is sinful, or of one that is of low birth and wicked conduct, O king, is inglorious and leads to hell.[7] One whose period of life has run out cannot be rescued by anybody. Similarly, one whose period of life has

not been exhausted can never be slain by any one.*[8] One should prevent one's affectionate seniors from doing unto one (for one's benefit) such acts as are done by menials, as also all such acts as are fraught with injury to others. One should never desire to extend one's own life by taking the lives of others.†[9] When they lay down their lives, it is laudable for all house-holders observant of the duties of men living in sacred places to lay down their lives on the banks of sacred streams.‡[10] When one's period of life becomes exhausted, one dissolves away into the five elements. Sometimes this occurs suddenly (through accidents) and sometimes it is brought about by (natural) causes.§[11] He who, having obtained a body, brings about its dissolution (in a sacred place by means of some inglorious accident), becomes invested with another body of a similar kind. Though set on the path of Emancipation, he yet becomes a traveller and attains to another body like a person repairing from one room into another.¶[12] In the matter of such a man's attainment of a second body (notwithstanding his death in a sacred spot) the only cause is his accidental death. There is no second cause. That new body which embodied creatures obtain (in consequence of the accidental character of their deaths in sacred

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* The Burdwan translator wrongly renders the second line of this Verse. All the texts read this line in the same way.—T.

† 'Snigdhais' implies affectionate seniors such as mothers, &c. ; 'karmāni' is explained by the Commentator as 'abhyanga-karmāni,' *i. e.*, the rubbing of oil, *&c.* Such acts, when children are ill, are often done unto them by mothers. This is forbidden, for they are menial offices which seniors should never be permitted to perform.—T.

‡ 'Vināçamabhikānkhatām' is explained in the alternative by the Commentator in a very fanciful way. 'Kriyāvatām' is explained as 'observant of the duties of Tirthavāsins.'—T.

§ The Commentator is for explaining the second line exoterically.—T

¶ 'Dehāt' is 'Deham prāpya.' 'Yena' is 'yena pumsā.' 'Upapāditam' has reference to 'panchatwam' in the previous Verse. The sense of the Verse is this: he who meets with a sudden death in a *tirtha* or sacred place, does not become emancipated but obtains another body in his next life similar to the one he loses. 'Adhyānam gatakah' is that though set or placed on the path of Emancipation, yet he becomes a traveller: his is due to the inglorious manner of his dissolution.—T.

places) comes into existence and becomes attached to Rudras and Pichāchas.*[13] Learned men, conversant with Adhyātma, say that the body is a conglomeration of arteries and sinews and bones and much repulsive and impure matter and a compound of (primal) essences, and the senses and objects of the senses born of desire, all having an outer cover of skin close to them. Destitute (in reality) of beauty and other accomplishments, this conglomeration, through force of the desires of a previous life, assumes a human form.†[14-15] Aabandoned by the owner, the body becomes inanimate and motionless. Indeed, when the primal ingredients return to their respective natures, the body mingles with the dust.[16] Caused by its union with acts, this body reappears under circumstances determined by its acts. Indeed, O ruler of the Videhas, under whatever circumstances this body meets with disolution, its next birth, determined by those circumstances, is seen to enjoy and endure the fruits of all its past acts.[17] Jiva, after dissolution of the body it inhabited, does not, O king, take birth in a different body immediately.[18] It roves through the sky for sometime like a spacious cloud. Obtaining a new receptacle, O monarch, it then takes birth again.[19] The soul is above the mind. The mind is above the senses. Mobile creatures, again, are foremost of all created objects.[20] Amongst mobile creatures those that have two legs are superior. Amongst two-legged creatures, those that are regenerate are superior.[21] Amongst those that are regenerate they that are possessed of wisdom are superior. Amongst them that are possessed of wisdom they that have succeeded in acquiring a knowledge of the soul are superior.

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* The object of this Verse is to show that the man dying in a sacred place becomes reborn as a Rudra or a Piçācha and quickly attains to Emancipation in consequence of his contiguity to Civa. 'Mokshabhuteshu' is 'Moksha-yogyeshu.' The neuter form of 'taddeham' is *ārsha*.—T.

† 'Gunānāncha' in the second line of Verse 14 refers to the objects of the senses, which, as explained in previous Sections, have no independent existence, for they exist only as they exist in desire. The compound of the primal essences and the other things mentioned assumes different shapes through the force of the desires of previous lives.—T.

Amongst those that are possessed of a knowledge of the soul, they that are endued with humility are superior.[22] Death follows birth in respect of all men. This is settled. Creatures, influenced by the attributes of Sattwa, Rajas, and Tamas, pursue acts which have an end.*[23] That man is regarded as righteous who meets with dissolution when the Sun is in the northern declension, and at a time and under a constellation both of which are sacred and auspicious,[24] He is righteous who, having cleansed himself of all sins and accomplished all his acts according to the best of his power and having abstained from giving pain to any man, meets with death when it comes.[25] The death that one meets with by taking poison, by hanging, by burning, at the hands of robbers, and at the teeth of animals, is said to be an inglorious one.†[26] Those men that are righteous never incur such or similar deaths even if they be afflicted with mental and physical diseases of the most agonising kind.[27] The lives of the righteous, O king, piercing through the Sun, ascend into the regions of Brahman. The lives of those that are both righteous and sinful rove in the middle regions. The lives of those that are sinful sink into the lowest depths. There is one only foe (of man) and not another. That foe is identifiable with Ignorance, O king. Overwhelmed by it, one is led to perpetrate acts that are frightful and exceedingly cruel.[28-29] That foe for resisting which one should put forth one's power by waiting upon the aged according to the duties laid down in the Crutis,—that foe which cannot be overcome except by steady endeavours,—meets with destruction, O king, only when it is crushed by the shafts of wisdom.‡[30] The man desirous of achieving merit should at first study the Vedas and observe penances, becoming a Brahma-

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* Acts are all perishable in respect of their consequences.—T.

† It is difficult to give foreigners an idea of what is called *Apamrityu*. All deaths that are caused by such accidents as involve ignominy are called Apamrityu. Death from snake-bite, from a fall, by drowning at the horns of an animal, &c., are instances of Apamrityu.—T.

‡ Both 'yasya' and 'sa' refer to the foe called 'Ignorance.' 'Rājaputra' is a vocative. 'Parāiti' is 'naçyati.'—T.

chārin. He should next, entering the domestic mode of life, perform the usual Sacrifices. Establishing his race, he should then enter the forest, restraining his senses, and desirous of winning Emancipation.[31] One should never emasculate oneself by abstaining from every enjoyment. Of all births, the status of humanity is preferable even if one has to become a Chāndāla.[32] Indeed, O monarch, that order of birth (*viz.*, humanity) is the foremost since by becoming a human being one succeeds in rescuing one's self by meritorious acts.[33] Men always perform righteous acts, O lord, guided by the authority of the Crutis, so that they may not fall away from the status of humanity.[34] That man who, having attained to the status of humanity that is so difficult of attainment, indulges in malice, disregards righteousness and yields himself up to desire, is certainly betrayed by his desires.*[35] That man who looks upon all creatures with eyes guided by affection, regarding them worthy of being cherished with loving aid, who disregards all kinds of wealth,[36] who offers them consolation, gives them food, addresses them in agreeable words, and who rejoices in their happiness and grieves in their griefs, has never to suffer misery in the next world.[37] Repairing to the Saraswati, the Naimisha woods, the Pushkara waters, and the other sacred spots on Earth, one should make gifts, practise renunciation, render one's aspect amiable, O king, and purify one's body with baths and penances.[38] Those men who meet with death within their houses should have the rites of cremation performed upon their persons. Their bodies should be taken to the crematorium on vehicles and there they should be burnt according to the rites of purification that have been laid down in the scriptures.[39] Religious rites, beneficial ceremonies, the performance of sacrifices, officiation at the sacrifices of others, gifts, the doing of other meritorious acts, the performance, according to the best of one's power, of all that has been ordained in the case of one's deceased ancestors,—all these one does for benefiting one's own self.[40] The Vedas with their six branches,

* 'Vanchate' is preceded by 'kāmena' understood.—T.

and the other scriptures, O king, have been created for the good of him who is of stainless acts.—'[41]

"Bhishma continued,—'All this was said by that high-souled sage unto the ruler of the Videhas, O king, in days of old for his benefit.' "[42]

SECTION CCXCIX.

"Bhishma said,—'Once again Janaka, the ruler of Mithilā, questioned the high-souled Parāçara endued with certain knowledge in respect of all duties.[1]

" 'Janaka said,—What is productive of good? What is the best path (for living creatures)? What is that which being accomplished is never destroyed? What is that spot repairing whither one has not to come back? Tell me all this, O thou of high intelligence!—[2]

" 'Parāçara said,—Dissociation (from attachments) is the root of what is good.* Knowledge is the highest path. Penances practised are never destroyed. Gifts also, made to deserving persons, are not lost.[3] When one, breaking the bonds of sin, begins to take pleasure in righteousness, and when one makes that highest of all gifts, *viz.*, the pledge of harmlessness unto all creatures, then does one achieve success.[4] He who gives away thousands of kine and hundreds of horses (to deserving persons), and who gives unto all creatures the pledge of harmlessness, receives in return the pledge of harmlessness from all.[5] One may live in the midst of all kinds of wealth and enjoyment, yet, if blessed with intelligence, one does not live in them; while he that is destitute of intelligence lives wholly in objects of enjoyment that are even unsubstantial.†[6] Sin cannot attach to a man of wisdom even as water cannot drench the leaves of the lotus. Sin adheres more firmly to him who is without attachment even

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* It has been explained in previous Sections that 'çreyas' or 'niçreyas' means good or excellent as applied to moral merit.—T.

† By 'buddhimān' is meant the man who is freed from attachment Similarly, by 'durbuddhih' is meant the man who is the slave of attachments.—T.

as lac and wood adhere firmly to each other.[7] Sin, which cannot be extinguished except by endurance of its fruits, never abandons the doer. Verily, the doer, when the time comes, has to endure the consequences arising from it.*[8] They, however, that are of cleansed souls and that realise the existence of Brahma, are never afflicted by the fruits of their acts.[9] Heedless in respect of one's senses of knowledge and of action, one that is not conscious of one's wicked acts, and whose heart is attached to both good and bad, becomes afflicted with great fear.[10] One who at all times becomes entirely freed from attachments and who completely subjugates the passion of wrath, is never stained by sin even if he lives in the enjoyment of worldly objects.[11] As a dyke created across a river, if not washed away, causes the waters thereof to swell up, even so the man who, without being attached to objects of enjoyments, creates the dyke of righteousness whose materials consist of the limitations set down in the scriptures, has never to languish. On the other hand, his merits and penances increase.[12] As the pure gem (called Suryya-kānta) absorbs and attracts to itself, according to the law governing the case, the rays of the Sun, even so, O tiger among kings, does Yoga proceed by help of concentrated attention.†[13] As sesame seeds, in consequence of their repeated intermingling with (fragrant) flowers, become in respect of quality very agreeable, even so the quality of Sattwa arises in men in proportion to the measure of their association with persons of cleansed souls.‡[14] When one

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* 'Kāranāpekshi' is thus explained by the Commentator: 'kāranāphaladānātmikā kriyā tannirvrittyapekshi.' The sense is that sin can never be destroyed except by endurance of its fruits.—T.

† The sense is that after the manner of the fabulous gem, Jiva attracts to itself, through Yoga, the status of Brahma.—T.

‡ The Burdwan translator, without understanding the commentary, makes utter nonsense of this Verse. K. P. Singha is not far wrong, but he does not bring out the principal point which is sought to be inculcated here. Sesame seeds are repeatedly mixed with fragrant flowers. The more they are so mixed the more fragrant do they become. After the same manner, men acquire the quality of Sattwa by associating with

becomes desirous of dwelling in heaven, one casts off one's spouses and wealth and rank and vehicles and diverse kinds of good acts. Indeed, when one attains to such a frame of mind, one's understanding is said to be dissociated from the objects of the senses.[15] That man (on the other hand) who, with understanding attached to the objects of the senses, becomes blind to what is for his real good, is dragged (to his ruin) by his heart which runs after all worldly objects, like a fish (dragged to its ruin) by the bait of meat.[16] Like unto the body that is made up of different limbs and organs, all mortal creatures exist depending upon one another. They are as destitute of vigor as the pith of the bannana plant. (Left to themselves) they sink in the world's ocean like a boat (made of weak materials).[17] There is no fixed time for the acquisition of righteousness. Death waits for no man. When man is constantly running towards the jaws of Death, the accomplishment of righteous acts is proper at all times.[18] Like a blind man who, with attention, is capable of moving about his own house, the man of wisdom, with mind set on Yoga, succeeds in proceeding along the track (he should follow).*[19] It has been said that death arises in consequence of birth. Birth is subject to the sway of death. One unacquaintod with the course of the duties of Emancipation revolves like a wheel between birth and death, unable to free oneself from that fate.[20] One who walketh along the track recommended by the understanding earns happiness both here and hereafter. The Diverse are fraught with misery ; while the Few are productive of happiness. Fruits represented by the not-Soul are said to constitute the Diverse. Renunciation is (said to constitute the Few and that is) productive of the soul's happiness.†[21] As the lotus

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persons of cleansed souls. The measure of Sattwa is dependant on the measure of the association.—T.

* The track is that of knowledge. Vide Verse 3 above.—T.

† Having used the words 'vistarāh' (Diverse) and 'samkshepāh' (Few). in the second line of this triplet, the speaker explains their meaning in the third. By 'Diverse' is meant all those fruits that consist of unstable enjoyments ; hence, the diverse acts laid down in the Vedas and other

stalk quickly leaves the mire attached to it, even so the Soul can speedily cast off the mind.*[22] It is the mind that at first inclines the Soul to Yoga. The latter then merges the former into itself. When the Soul achieves success in Yoga, it then beholds itself uninvested with attributes.†[23] Engaged amid the objects of the senses, one who regards such engagement to be one's employment falleth away from one's true employment in consequence of such devotion to those objects.[24] The soul of the wise man attains, through its righteous acts, to a state of high felicity in heaven, while that of the man who is not possessed of wisdom sinks very low or obtains birth among intermediate creatures.[25] As a liquid substance, if kept in a baked earthen vessel, does not escape therefrom but remains undiminished, after the same manner one's body with which one has undergone austerities enjoys (without rejecting) all objects of enjoyment (up to what are contained in the region of Brahman himself).[26] Verily, that man who enjoys worldly objects can never be emancipate. That man, on the other hand, who casts off such objects (in this world), succeeds in enjoying great happiness hereafter.[27] Like one afflicted with congenital blindness and, therefore, incapable of seeing his way, the sensualist, with soul confined in an opaque case, seems to be surrounded by a mist and fails to see (the true object for which he should strive).[28] As merchants, going across the

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scriptures. By 'Few' is meant Renunciation, or abstention from acts. What is said, therefore, in this Verse is this: they that betake themselves to acts, which have for their fruits all sorts of enjoyment, meet with misery; while they that abstain from acts or practise Renunciation meet with happiness. Both the Vernacular versions are incorrect.—T.

* It is difficult to understand what is meant by this Verse. By progress in Yoga, the Soul can certainly cast off the mind and other attributes by which it is invested. The simile is unintelligible. The stalk of the lotus has its roots in mire. Does the first line mean, therefore, that the stalk speedily springs upwards and leaves the mire at its roots?—T.

† The Commentator explains that the intention of this Verse is to explain that the universe which is created by the mind is destroyed afterwards by the mind itself.—T.

sea, make profits proportioned to their capital, even so creatures, in this world of mortals, attain to ends according to their respective acts.[29] Like a snake devouring air, Death wanders in this world made up of days and nights in the form of Decrepitude and devours all creatures.[30] A creature, when born, enjoys or endures the fruits of acts done by him in his previous lives. There is nothing agreeable or disagreeable which one enjoys or endures without its being the result of the acts one has done in one's previous lives.[31] Whether lying or proceeding, whether sitting idly or engaged in his occupations, in whatever state a man may be, his acts (of past lives) good or bad, always approach him.[32] One that has attained to the other shore of the ocean, wishes not to cross the main for returning to the shore whence he had sailed.*[33] As the fisherman, when he wishes, raises with the help of his chord his boat sunk in the waters (of a river or lake), after the same manner the mind, by the aid of Yoga-contemplation, raises Jiva sunk in the world's ocean and unemancipated from consciousness of body.†[34] As all rivers running towards the ocean, unite themselves with it, even so the mind, when engaged in Yoga, becomes united with primal Prakriti.‡[35] Men whose minds become bound by diverse chains of affection, and who are engulped in ignorance, meet with destruction like houses of sand in water.$[36] That embodied creature who regards his body as only a house and

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* The sense is that one who has cast off objects of enjoyment and become emancipate, does not obtain rebirth.—T.

† I follow the Commentator in his exposition of this Verse. The practice of fishermen (in India) is to sink their boats when they leave them for their homes, and to raise them again when they require them the next day. They do not leave their boats afloat for fear of the injury the waves may do to them by tossing them too much.—T.

‡ By 'Prakriti' here is meant the harmony of Sattwa, Rajas, and Tamas. As long as these three qualities are in harmony with one another, *i. e.*, as long as there is no preponderance in any of them over the other two, so long there cannot be creation or the operations of the *buddhi* or understanding.—T.

$ In this Verse the word 'Prakriti' is used in an entirely different sense. It means here Ignorance.—T.

purity (both enternal and internal) as its sacred water, and who walks along the path of the understanding, succeeds in attaining to happiness both here and hereafter.*[37] The Diverse are productive of misery; while the Few are productive of happiness. The Diverse are the fruits represented by the not-Soul. Renunciation (which is identical with Few) is productive of the soul's benefit.†[38] One's friends who spring up from one's determination, and one's kinsmen whose attachment is due to (selfish) reasons, one's spouses and sons and servants, only devour one's wealth.[39] Neither the mother, nor the father, can confer the slightest benefit upon one in the next world. Gifts constitute the diet upon which one can subsist. Indeed, one must have to enjoy the fruits of one's own acts.‡[40] The mother, the son, the sire, the brother, the wife, and friends, are like lines traced with gold by the side of gold itself.$[41] All acts, good and bad, done in past lives come to the doer. Knowing that everything one enjoys

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* 'Cariragriha-sanjnasya' is 'of one who regards his body to be an accompaniment of the Soul instead of regarding it to be the Soul.' 'Who regards purity as its sacred water,' *i. e.*, who, without resorting to the sacred waters whither others go for cleansing themselves, thinks that purity, both internal and external, is capable of cleansing him.—T.

† Vide note to Verse 21 above.—T.

‡ The object of the Verse is to show that one should not, for the sake of friends and kinsmen and spouses and children, abstain from pursuing one's true end. The practice of charity again is the true diet which supports a man.—T.

$ 'Astāpadapada' is a weight of gold. The word, as used in this Verse, means a quantity of gold. Whether the reading be 'mudreva' or 'sutrena,' the sense remains unchanged. What is said here is that the mother, &c., are like lines traced with gold by the side of real gold; *i. e.*, the mother &c., are of no value or use in the acquisition of prosperity. K. P. Singha misses the meaning. The Burdwan translator, however, makes a most ridiculous exhibition of himself. Without understanding the Commentary at all, in fact, not having been able to read the words of the Commentary aright, he has produced a ridiculous jargon that is utterly unintelligible. 'Daksha' is a vocative, meaning 'possessed of cleverness.' The words 'he daksha yathā &c.,' of the Commentator are read by the Burdwan Pundit as 'deha-kshaya &c.'—T.

or endures at present is the result of the acts of past lives, the soul urges the understanding on different directions (so that it may act in such a way as to avoid all unpleasant fruits).[42] Relying on earnest endeavour, and equipt with proper aids, he who sets himself to accomplish his tasks never meets with failure.[43] As the rays of light never abandon the Sun, even so prosperity never abandons one who is endued with undoubting faith.[44] That act which a man of stainless soul does with faith and earnestness, with the aid of proper means, without pride, and with intelligence, becomes never lost.[45] A creature obtains from the very time of his abode in the mother's womb all his own acts good and bad that were achieved by him in his past lives. Death, which is irresistible, aided by Time which brings about the destruction of life, leads all creatures to their end like wind scattering the dust of sawed timber.*[46] Through acts good and bad performed by himself in his past lives, man obtains gold and animals and spouses, and children, and honor of birth, and possessions of value, and his entire affluence.—'[47]

"Bhishma continued,—'Thus addressed conformably to the truth by the sage, Janaka, that foremost of righteous persons, O king, heard everything the Rishi said and obtained great happiness from it.' "[48]

SECTION CCC.

"Yudhishthira said,—'O grandsire, learned men praise truth, self-restraint, forgiveness, and wisdom. What is thy opinion of these virtues?'[1]

"Bhishma said,—'In this connection I shall recite to thee an old narrative, O Yudhishthira, of the discourse between the Sādhyas and a Swan.[2] Once on a time the Unborn and eternal Lord of all creatures (*viz.*, Brahman), assuming the form of a golden Swan, wandered through the three worlds till in course of his wanderings he came upon the Sādhyas.[3]

* 'Aparihāravān' is incapable of being resisted. 'Samagatih' is wind. 'Açmasāra-vihitam' is 'made by means of iron or the saw.' 'Açmasāra' stands here for 'krakacha' or 'karapatra.'—T.

"'The Sādhyas said,—O lord, we are the deities called Sādhyas. We like to question thee. Indeed, we would ask thee about the religion of Emancipation. Thou art well acquainted with it.[4] We have heard, O bird, that thou art possessed of great learning, and eloquent and wise of speech. O bird, what dost thou think is the highest of all objects? O high-souled one, in what does thy mind find pleasure?[5] Do thou, therefore, O foremost of birds, instruct us as to what that one act is which thou regardest as the foremost of all acts, and by doing which, O chief of the feathery creation, one may soon be freed from all bonds!—[6]

"'The Swan said,—Ye who have drank Amrita, I have heard that one should have recourse to these, *viz.*, penances, self-restraint, truth, and subjugation of the mind. Untying all the knots of the heart, one should also bring under one's control both what is agreeable and what is disagreeable.*[7] One should not wound the vitals of others. One should not be an utterer of cruel speeches. One should never take scriptural lectures from a person that is mean. One should never utter such words as inflict pain on others, as cause others to burn (with misery), and as lead to hell.[8] Wordy shafts fall from the lips. Pierced therewith one (to whom they are directed) burns incessantly. Those shafts do not strike any other part than the very vitals of the person aimed. Hence he that is possessed of learning should never aim them at others.[9] If a person deeply pierces a man of wisdom with wordy shafts, the wise man should then adopt peace (without giving way to wrath). The man who, though sought to be angered, rejoices without yielding to anger, taketh away from the provoker all his merits.[10] That man of righteous soul, who, full of joy and freed from malice, subdues his blazing wrath which, if indulged, would lead him to speak ill of others and verily become his foe, takes

* The Commentator explains that by 'tapah' is meant the practice or observance of one's own duties. 'Damah' is restraining the senses. 'Satyam' is truthfulness of speech, and 'ātmaguptih' is subjugation of the mind. The knots are attachments and desires, &c.—T.

away the merits of others.[11] As regards myself, I never answer when another speaks ill of me. If assailed, I always forgive the assault. The righteous are of opinion that forgiveness and truth and sincerity and compassion are the foremost (of all virtues).[12] Truth is the arcanum of the Vedas. The arcanum of Truth is self-restraint. The arcanum of self-restraint is Emancipation. This is the teaching of all the scriptures.[13] I regard that person to be a Brāhmana and Muni who subjugates the rising impulse of speech, the impulse of wrath appearing in the mind, the impulse of thirst (after unworthy things), and the impulses of the stomach and the organ of pleasure.[14] One who does not yield to wrath is superior to one who does. One who practises renunciation is superior to one who does not. One who possesses the virtues of manhood is superior to one who has them not. One who is endued with knowledge is superior to one who is destitute of it.[15] Assailed with harsh speeches one should not assail in return. Indeed, one who, under such circumstances, renounces wrath, succeeds in burning the assailer and taking away all his merits.*[16] That person who when assailed with harsh speeches does not utter a harsh word in reply, who when praised does not utter what is agreeable to him that praises, who is endued with such fortitude as not to strike in return when struck and not to even wish evil to the striker, finds his companionship always coveted by the gods.[17] He that is sinful should be forgiven as if he were righteous by one that is insulted, struck, and caluminated. By acting in this way one attains to success.[18] Though all my objects have been fulfilled, yet I always wait reverentially on those that are righteous. I have no thirst. My wrath hath been suppressed. Seduced by covetousness I do not fall away from the path of righteousness. I do not also approach any one (with solicitations) for wealth.†[19] If

* *I. e*, the assailer, finding his victim forgiving, himself burns with repentance.—T.

† 'Vishayena yāmi' is the correct reading; *i. e.*, the *n* here is palatal, and 'vishayena' is in the instrumental case. The Bengal reading is vicious, for it reads 'Vishaye nayāmi.'—T.

cursed I do not curse in return. I know that self-restraint is the door of immortality. I disclose unto you a great mystery. There is no status that is superior to that of humanity.[20] Freed from sin like the Moon from murky clouds, the man of wisdom, shining in resplendence, attains to success by patiently waiting for his time.[21] A person of restrained soul, who becomes the object of adoration with all by becoming the foremost of the supporting pillars of the universe, and towards whom only agreeable words are said by all, attains to the companionship of the deities.[22] Revilers never come forward to speak of the merits of a person as readily as they speak of his demerits.[23] That person whose speech and mind are properly restrained and always devoted to the Supreme, succeeds in attaining to the fruits of the Vedas, Penances, and Renunciation.[24] The man of wisdom should never revile (in return) those that are destitute of merit, by uttering their dispraise and by insults. He should not extol others (being extolled by them) and should never injure themselves.[25] The man endued with wisdom and learning regards revilement as nectar. Reviled, he sleeps without anxiety. The reviler, on the other hand, meets with destruction.[26] The sacrifices that one performs in anger, the gifts one makes in anger, the penances one undergoes in anger, and the offerings and libations one makes to the sacred fire in anger, are such that their merits are robbed by Yama. The toil of an angry man becomes entirely fruitless.[27] Ye foremost of immortals, that person is said to be conversant with righteousness whose four doors, *viz.*, the organ of pleasure, the stomach, the two arms, and speech, are well restrained.[28] That person who, always practising truth and self-restraint and sincerity and compassion and patience and renunciation, becomes devoted to the study of the Vedas, does not covet what belongs to others, and pursues what is good with a singleness of purpose, succeeds in attaining to heaven.[29] Like a calf sucking all the four teets of its dam's udders, one should devote oneself to the practice of all these virtues. I do not know whether anything exists that is more sacred than Truth.[30] Having roved

among both human beings and the deities, I declare it that Truth is the only means for reaching heaven even as a ship is the only means for crossing the ocean.[31] A person becomes like those with whom he dwells, and like those whom he reverences, and like to what he wishes to be.[32] If a person waits with reverence on him who is good or him who is otherwise, if he waits with reverence on a sage possessed of ascetic merit or on a thief, passes under his way and catches his hue like a piece of cloth catching the dye in which it is steeped.[33] The deities always converse with those that are possessed of wisdom and goodness. They, therefore, never entertain the wish for even seeing the enjoyments in which men take pleasure. The person who knows that all objects of enjoyment (which human beings cherish) are characterised by vicissitudes, has few rivals, and is superior to the very Moon and the Wind.*[34] When the Purusha that dwells in one's heart is unstained, and walks in the path of the righteous, the gods take a pleasure in him.[35] The gods from a distance cast off those that are always devoted to the gratification of their organs of pleasure and the stomach, that are addicted to theiving, and that always indulge in harsh speeches, even if they expiate their offences by performing the proper rites.[36] The gods are never pleased with one of mean soul, with one who observes no restrictions in the matter of food, and with one who is of sinful deeds. On the other hand, the gods associate with those men that are observant of the vow of truth, that are grateful, and that are engaged in the practice of righteousness.[37] Silence is better than speech. To speak the truth is better than silence. To speak again, truth that is connected with righteousness

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* The Moon is endued with nectar, and, therefore, might have been such a man's equal; but the Moon waxes and wanes; therefore, the Moon cannot approach to an equality with such a man who is the same under all changes. Similarly, the wind, though unstained by the dust it bears, is not the equal of such a man; for the wind is changeful, having slow, middling, and quick motion. The Burdwan translator makes utter nonsense of the reference to the Moon and the wind. K. P. Singha gives the sense correctly.—T.

is better than to speak the truth. To speak that which, besides being true and righteous, is agreeable, is better than to speak truth connected with righteousness.—[38]

"'The Sādhyas said,—By what is this world covered? For what reason does one fail to shine? For what cause do people cast off their friends? For what reason do people fail to attain to heaven?—[39]

"'The Swan said,—The world is enveloped by (the darkness of) Ignorance. Men fail to shine in consequence of malice. People cast off friends, induced by covetousness. Men fail to attain to heaven in consequence of attachment.—[40]

"'The Sāddhyas said,—Who alone among the Brāhmanas is always happy? Who alone amongst them can observe the vow of silence though dwelling in the midst of many? Who alone amongst them, though weak, is still regarded as strong? And who alone amongst them does not quarrel?—[41]

"'The Swan said,—He alone amongst the Brāhmanas that is possessed of wisdom is always happy. He alone amongst the Brāhmanas that is possessed of wisdom succeeds in observing the vow of silence though dwelling in the midst of many. He alone amongst the Brāhmanas who is possessed of wisdom, though actually weak, is regarded as strong. He alone amongst them that has wisdom succeeds in avoiding quarrel.*—[42]

"'The Sāddhyas said,—In what consists the divinity of the Brāhmanas? In what their purity? In what their impurity? And in what their status of humanity?—[43]

"'The Swan said,—In the study of the Vedas is the divinity of the Brāhmanas. In their vows and observances is their purity. In obloquy is their impurity. In death is their humanity.†—'[44]

"Bhishma continued,—'Thus have I recited to thee the

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* The Commentator explains that the object of this Verse is to show the merits of that man whose ignorance has disappeared.—T.

† *I. e.*, when Brāhmanas incur obloquy they are said to become impure; they are again regarded as possessing the status of humanity only because they die.—T.

excellent narrative of the discourse between the Sāddhyas (and the Swan.) The body (both gross and subtile) is the origin of acts, and existence or Jiva is truth.'"[46]

SECTION CCCI.

"Yudhishthira said,—'It behooveth thee to explain to me, O sire, what the difference is between the Sānkhya and the Yoga systems of philosophy. O foremost one of Kuru's race, everything is known to thee, O thou that art conversant with all duties!'[1]

"Bhishma said,—'The followers of Sānkhya praise the Sānkhya system and those regenerate persons that are Yogins praise the Yoga system. For establishing the superiority of their respective systems, each calls his own system to be better.[2] Men of wisdom devoted to Yoga assign proper and very good reasons, O crusher of foes, for showing that one that does not believe in the existence of God cannot attain to Emancipation.[3] Those regenerate persons, again, that are believers in the Sānkhya doctrines advance good reasons for showing that one, by acquiring true knowledge of all ends, becomes dissociated from all worldly objects,[4] and, after departing from this body, it is plain, becomes Emancipate, and that it cannot be otherwise. Men of great wisdom have thus expounded the Sānkhya philosophy of Emancipation.[5] When reasons are thus balanced on both sides, those that are assigned on that side which one is otherwise inclined to adopt as one's own, should be accepted. Indeed, those words that are said on that side should be regarded as beneficial. Good men may be found on both sides. Persons like thee may adopt either opinion.[6] The evidences of Yoga are addressed to the direct ken of the senses; those of Sānkhya are based on the scriptures. Both systems of philosophy are approved by me, O Yudhishthira.[7] Both those systems of science, O king, have my concurrence and are concurred in by those that are good and wise. If practised duly according to the instructions laid down, both would, O king, cause a person

to attain to the highest end.[8] In both systems purity is equally recommended as also compassion towards all creatures, O sinless one. In both, again, the observance of vows has been equally laid down. Only the scriptures that point out their paths are different.'[9]

"Yudhishthira said,—'If the vows, the purity, the compassion, and the fruits thereof recommended in both systems be the same, tell me, O grandsire, for what reason then are not their scriptures (in respect of the paths recommended) the same?'[10]

"Bhishma said,—'By casting off, through the aid of Yoga, these five faults, *viz.*, attachment, heedlessness, affection, lust, and wrath, one attains to Emancipation.[11] As large fishes, breaking through the net, pass into their own element (for ranging in felicity), after the same manner Yogins, (breaking through lust and wrath, &c.,) become cleansed of all sins and attain to the felicity of Emancipation.[12] As powerful animals, breaking through the nets in which hunters enmesh them, escape into the felicity of freedom, after the same manner, Yogins, freed from all bonds, attain to the sinless path that leads to Emancipation.[13] Truly, O king, breaking through the bonds born of cupidity, Yogins, endued with strength, attain to the sinless and auspicious and high path of Emancipation.[14] Feeble animals, O monarch, entangled in nets, are, without doubt, destroyed. Even such is the case with persons destitute of the puissance of Yoga.[15] As weak fishes, O son of Kunti, fallen into the net, become entangled in it, even so, O monarch, men destitute of the puissance of Yoga, encounter destruction (amid the bonds of the world).[16] As birds, O chastiser of foes, when entangled in the fine nets of fowlers, (if weak) meet with their ruin but if endued with strength effect their escape,[17] after the same manner does it happen with Yogins, O chastiser of foes. Bound by the bonds of action, they that are weak meet with destruction, while they that are possessed of strength break through them.[18] A small and weak fire, O king, becomes extinguished when large logs of timber are placed upon it. Even so the Yogin that is weak,

O king, meets with ruin (when brought into contact with the world and its attachments).[19] The same fire, however, O monarch, when it becomes strong, would (without being extinguished) burn with the aid of the wind, the whole Earth.[20] After the same manner, the Yogin, when grown in strength, burning with energy, and possessed of might, is capable of scorching the entire Universe like the Sun that rises at the time of the universal dissolution.[21] As a weak man, O king, is swept away by a current, even so is a weak Yogin helplessly carried away by objects of the senses.[22] An elephant withstands a mighty current. After the same manner, a Yogin, having acquired Yoga-puissance, withstands all objects of the senses.[23] Independent of all things, Yogins, endued with Yoga-puissance and invested with lordship, enter into (the hearts of) the very lords of creation, the Rishis, the deities, and the great Beings in the universe.[24] Neither Yama, nor the Destroyer, nor Death himself of terrible prowess, when angry, ever succeeds in prevailing over the Yogin, O king, who is possessed of immeasurable energy.[25] The Yogin, acquiring Yoga-puissance, can create thousands of bodies and with them wandereth over the Earth.[26] Some amongst them enjoy objects of the senses and then once more set themselves to the practice of the austerest penances, and once again, like the Sun (withdrawing his rays), withdraw themselves from such penances.*[27] The Yogin, who is possessed of strength and whom bonds bind not, certainly succeeds in attaining to Emancipation.[28] I have now discoursed to thee, O monarch, on all these powers of Yoga. I shall once more tell thee what the subtile powers of Yoga are with their indications.[29] Hear, O chief of Bharata's race, the subtile indications of the *Dhāranā* and the *Samādhi* of the Soul (such as Yoga brings about).†[30] As a bowman who is heedful and attentive succeeds in striking the aim, even so the Yogin with absorbed soul, without doubt, attains to Eman-

* The examples of Viçwāmitra and others may be cited in this instance.—T.

† Dhāranā is holding the soul in self-reflection, preventing it the while from wandering. Samādhi is complete abstraction.—T.

cipation.[31] As a man, fixing his mind on a vessel full of some liquid (placed on his head) heedfully ascends a flight of steps,[32] even so the Yogin, fixed and absorbed in his soul, cleanses it and makes it as effulgent as the Sun.[33] As a boat, O son of Kunti, that is tossed on the bosom of the sea is very soon taken by a heedful boatman to the other shore,[34] even so the man of knowledge, by fixing his soul in *Samādhi*, attains to Emancipation, which is so difficult to acquire, after casting off his body, O monarch.[35] As a heedful charioteer, O king, having yoked good steeds (unto his car) takes the car-warrior to the spot he wishes,[36] even so the Yogin, O monarch, heedful in *Dhāranā*, soon attains to the highest spot (*viz.*, Emancipation) like a shaft let off from the bow reaching the object aimed at.[37] The Yogin who stays immovably after having entered his self into the soul, destroys his sins and obtains that indestructible spot which is the possession of those that are righteous.[38] That Yogin who, heedfully observant of high vows, properly unites, O king, his Jiva-soul with the subtile Soul in the navel, the throat, the head, the heart, the chest, the sides, the eye, the ear, and the nose, burns all his acts good and bad of even mountain like proportions, and having recourse to excellent Yoga, attains to Emancipation.'[39-41]

"Yudhishthira said,—'It behooveth thee to tell me, O grandsire, what the kinds of diet are by taking which, and what the things are by conquering which, the Yogin, O Bhārata, acquires Yoga-puissance.'[42]

"Bhishma continued,—'Engaged, O Bhārata, in subsisting upon broken grains of rice and sodden cakes of sesame, and abstaining from oil and butter, the Yogin acquires Yoga-puissance.[43] By subsisting for a long time on powdered barley unmixed with any liquid substance, and by confining himself to only one meal a day, the Yogin, of cleansed soul, acquires Yoga-puissance.[44] By drinking only water mixed with milk, first only once during the day, then once during a fortnight, then once during a month, then once during three months, and then once during a whole year, the Yogin acquires Yoga-puissance.[45] By abstaining entirely from meat,

O king, the Yogin of cleansed soul acquires puissance.*[46] By subjugating lust, and wrath, and heat, and cold and rain, and fear, and grief, and the breath, and all sounds that are agreeable to men, and objects of the senses,[47] and the uneasiness, so difficult to conquer, that is born of abstention from sexual congress, and thirst that is so terrible, O king, and the pleasures of touch, and sleep, and procrastination that is almost unconquerable, O best of kings,[48] high-souled Yogins, divested of attachments, and possessed of great wisdom, aided by their understandings, and equipt with wealth of contemplation and study, cause the subtile soul to stand confest in all its glory.[49] This high (Yoga) path of learned Brāhmanas is exceedingly difficult to tread. No one can walk along this path with ease.[50] That path is like a terrible forest which abounds with innumerable snakes and crawling vermin, with (concealed) pits occurring everywhere, without water for slaking one's thirst, and full of thorns, and inaccessible on that account.[51] Indeed, the path of Yoga is like a road along which no edibles occur, which runs through a desert having all its trees burnt down in a conflagration, and which has been rendered unsafe by being infested with bands of robbers. Very few young men can pass safely through it (for reaching the goal).[52] Like unto a path of this nature, few Brāhmanas can tread along the Yoga-path with ease and comfort. That man who, having betaken himself to this path, ceases to go forward (but turns back after having made some progress), is regarded as guilty of many faults.[53] Men of cleansed souls, O lord of Earth, can stay with ease upon Yoga-contemplation which is like the sharp edge of a razor. Persons of uncleansed souls, however, cannot stay on it.[54] When Yoga-contemplation becomes disturbed or otherwise obstructed, it can never lead the Yogin to an auspicious end even as a vessel that is without a captain cannot take the passengers to the other shore.[55] That man, O son of Kunti,

* 'Akhandam' is 'Sarvakālam'; 'uposhya' is 'tyaktwā.' K. P. Singhh wrongly translates this Verse. He takes 'mānsam' for 'māsam'; but no difference of reading occurs between the Bengal and the Bombay texts.—T.

who practises Yoga-contemplation according to due rites succeeds in casting off both birth and death, and happiness and sorrow.[56] All this that I have told thee has been stated in the diverse treatises bearing upon Yoga. The highest fruits of Yoga are seen in persons of the regenerate order.[57] That highest fruit is identification with Brahma. The high-souled Yogin, possessed of greatness, can enter into and come out of, at his will, Brahman himself who is the lord of all deities, and the boon-giving Vishnu, and Bhava, and Dharma, and the six-faced Kārtikeya, and the (spiritual) sons of Brahman, the quality of Darkness that is productive of much pain, and that of Passion, and that of Sattwa which is pure, and Prakriti which is the highest, and the goddess Siddhi who is the spouse of Varuna, and all kinds of energy, and all-enduring patience, and the bright lord of stars in the firmament with the stars twinkling all around, and the Viçwas, and the (great) snakes, and the Pitris, and all the mountains and hills, and the great and terrible oceans, and all the rivers, and the rain-charged clouds, and serpents, and trees, and Yakshas, and the cardinal and subsidiary points of the compass, and the Gandharvas, and all male persons and all female ones also.[58-61] This discourse, O king, that is connected with the Supreme Being of mighty energy should be regarded as auspicious. The Yogin has Nārāyana for his soul. Prevailing over all things (through his contemplation of the Supreme deity), the high-souled Yogin is capable of creating all things.'"[62]

Section CCCII.

"Yudhishthira said,—'O king, thou hast duly propounded unto me, in the way in which it should be, the path of Yoga which is approved by the wise, after the manner of a loving preceptor unto his pupil.[1] I ask now about the principles of the Sānkhya philosophy. Do thou discourse to me on those principles in their entirety. Whatever knowledge exists in the three worlds is known to thee!'[2]

"Bhishma said,—'Listen now to what the subtile prin-

ciples are of the followers of the Sānkhya doctrine all of whom have a clear knowledge of the soul. Those principles have been established by all the great and puissant Yatis having Kapila for their first.[3] In that doctrine, O chief of men, no errors are discoverable. Many, indeed, are its merits. In fact, there is no fault in it.[4] Comprehending with the aid of knowledge that all objects exist with faults, indeed, understanding that the objects—so difficult to cast off—with which human beings and Piçāchas and Rākshasas and Yakshas and snakes and Gandharvas and Pitris and those that are wandering in the intermediate orders of being (such as birds and animals) and great birds (such as Garuda and others) and the Maruts and royal sages and regenerate sages and Asuras and Viçwedevas and the celestial Rishis and Yogins invested with supreme puissance and the Prajāpatis and Brahman himself are engaged, and understanding truly what the highest limit is of one's period of existence in this world, and apprehending also the great truth, O foremost of eloquent men, about what is called felicity here,[5-10] and having a clear knowledge of what the sorrows are that overtake when the hour comes all those that are concerned with (transitory) objects, and knowing full well the sorrows of those that have fallen into the intermediate orders of being and of those that have sunk into hell,[11] perceiving all the merits and all the faults of heaven, O Bhārata, and all the demerits that attach to the declarations of the Vedas and all the excellencies that are connected with them,[12] recognising the faults and merits of the Yoga and the Sānkhya systems of philosophy,[13] realizing also that the quality of Sattwa has ten properties, that of Rajas has nine, and that of Tamas has eight, that the Understanding has seven properties,[14] the Mind has six, and Space has five, and once more conceiving that the Understanding has four properties and Tamas has three,[15] and Rajas has two and Sattwa has one, and truly apprehending the path that is followed by all objects when destruction overtakes them and what the course is of self-knowledge,[16] the Sānkhyas, possessed of knowledge and experience and exalted by their perceptions of causes,

and acquiring thorough auspiciousness, attain to the felicity of Emancipation like the rays of the Sun, or the Wind, taking refuge in Space.*[17] Vision is attached to form; the sense of scent to smells; the ear to sound; the tongue to juices;[18] and the skin (or body) to touch. The Wind has for its refuge Space. Stupefaction has Tamas (Darkness) for its refuge. Cupidity has the objects of the senses for its refuge.[19] Vishnu is attached to (the organs of) motion. Cakra is attached to (the organs of) strength. The deity of fire is attached to the stomach. Earth is attached to the Waters. The Waters have Heat (or fire) for their refuge.[20] Heat attaches itself to the Wind; and the Wind has Space for its refuge; and Space has Mahat for its refuge; and Mahat has the Understanding for its foundation.[21] The Understanding has its refuge in Tamas; Tamas has Rajas for its refuge; Rajas is founded upon Sattwa; and Sattwa is attached to the Soul.[22] The Soul has the glorious and puissant Nārāyana for its refuge. That glorious deity has Emancipation for his refuge. Emancipation is independent of all

* The ten properties included in Sattwa or Goodness are gladness, cheerfulness, enthusiasm, fame, righteousness, contentment, faith, sincerity, liberality, and lordship. The nine properties included in Rajas or Passion are belief in the deities, (ostentatious) charity, enjoyment and endurance of happiness and sorrow, disunion, exhibition of manliness, lust and wrath, intoxication, pride, malice, and disposition to revile. The eight qualities included in Tamas or Darkness are unconsciousness, stupefaction, excess of stupefaction, muddiness of the understanding, blindness (of results), sleep, heedlessness, and procrastination. The seven incidents of Buddhi or the Understanding are Mahat, consciousness, and the five subtile essences. The six incidents of Mind are Mind and the five senses. The five incidents appertaining to Space are space, water, wind, light, and earth. According to a different school of philosophy, Buddhi or the Understanding is said to have four incidents appertaining to it, *viz.*, doubt, ascertainment, pride, and memory. Tamas (Darkness) also is otherwise regarded to have only three incidents, *viz.*, inability of comprehension, partial comprehension, and totally erroneous comprehension. Rajas (Passion) is (according to this school) regarded as having only the two incidents of inclination (to act) and sorrow. Sattwa has but one incident, *viz.*, Enlightenment.—T.

refuge.[23] Knowing that this body, that is endued with six and ten possessions, is the result of the quality of Sattwa, understanding fully the nature of the physical organism and the character of the Chetanā that dwells within it,[24] recognising the one existent Being that lives in the body, *viz.*, the Soul, which stands aloof from every concern of the body and in which no sin can attach, realising the nature of that second object, *viz.*, the acts of persons attached to the objects of the senses,[25] understanding also the character of the senses and the sensual objects which have their refuge in the Soul, appreciating the difficulty of Emancipation and the scriptures that bear upon it,[26] knowing fully the nature of the vital breaths called Prāna, Apāna, Samāna, Vyāna, and Udāna, as also the two other breaths, *viz.*, the one going downward and the other moving upward,[27] indeed, knowing those seven breaths ordained to accomplish seven different functions, ascertaining the nature of the Prajāpatis and the Rishis and the high paths, many in number, of virtue or righteousness,[28] and the seven Rishis and the innumerable royal Rishis, O scorcher of foes, and the great celestial Rishis and the other regenerate Rishis endued with the effulgence of the Sun,[29] beholding all these falling away from their puissance in course of many long ages, O monarch, hearing of the destruction of even of all the mighty beings in the universe,[30] understanding also the inauspicious end that is attained, O king, by creatures of sinful acts, and the miseries endured by those that fall into the river Vaitarani in the realms of Yama,[31] and the inauspicious wanderings of creatures through diverse wombs, and the character of their residence in the unholy uterus in the midst of blood and water[32] and phlegm and urine and fæces, all of foul smell, and then in bodies that result from the union of blood and the vital seed, of marrow and sinews,[33] abounding with hundreds of nerves and arteries and forming an impure mansion of nine doors, comprehending also what is for his own good and what those diverse combinations are which are productive of good,[34] beholding the abominable conduct of creatures whose natures are characterised by Darkness or Passion or Goodness, O chief

of Bharata's race,[35]—conduct that is reprehended, in view of its incapacity to acquire Emancipation, by the followers of the Sānkhya doctrine who are fully conversant with the Soul, beholding the swallowing up of the Moon and the Sun by Rāhu,[36] the falling of stars from their fixed positions and the diversions of constellations from their orbits, knowing the sad separation of all united objects,[37] and the diabolical behaviour of creatures in devouring one another, seeing the absence of all intelligence in the infancy of human beings and the deterioration and destruction of the body,[38] marking the little attachment creatures have to the quality of Sattwa in consequence of their being overwhelmed by wrath and stupefaction, beholding also only one among thousands of human beings resolved to struggle after the acquisition of Emancipation,[39] understanding the difficulty of attaining to Emancipation according to what is stated in the scriptures, seeing the marked solicitude that creatures manifest for all unattained objects and their comparative indifference to all objects that have been attained,[40] marking the wickedness that results from all objects of the senses, O king, and the repulsive bodies, O son of Kunti, of persons reft of life,[41] and the residence, always fraught with grief, of human beings, O Bhārata, in houses (in the midst of spouses and children), knowing the end of those terrible and fallen men who become guilty of slaying Brāhmanas,[42] and of those wicked Brāhmanas that are addicted to the drinking of alcoholic stimulants, and the equally sad end of those that become criminally attached to the spouses of their preceptors,[43] and of those men, O Yudhishthira, that do not properly reverence their mothers, as also of those that have no reverence and worship to offer to the deities,[44] understanding also, with the help of that knowledge (which their philosophy imparts), the end that overtakes all perpetrators of wicked acts, and the diverse ends that overtake those who have taken birth among the intermediate orders,[45] ascertaining the diverse declarations of the Vedas, the courses of seasons, the fading of years, of months,[46] of fortnights, and of days, beholding directly the waxing and the waning

of the Moon,[47] seeing the rising and the ebbing of the seas, and the diminution of wealth and its increase once more,[48] and the separation of united objects, the lapse of Yugas, the destruction of mountains, the drying up of rivers,[49] the deterioration of (the purity of) the several orders and the end also of that deterioration occurring repeatedly, beholding the birth, decrepitude, death, and sorrows of creatures,[50] knowing truly the faults attaching to the body and the sorrows to which human beings are subject, and the vicissitudes to which the bodies of creatures are subject,[51] and understanding all the faults that attach to their own souls, and also all the inauspicious faults that attach to their own bodies, (the followers of the Sānkhya philosophy succeed in attaining to Emancipation).'[52]

"Yudhishthira said,—'O thou of immeasurable energy, what are those faults that thou seest attaching to one's body? It behooveth thee to expound this doubt to me fully and truly!'[53]

"Bhishma said,—'Listen, O slayer of foes! The Sānkhyas or followers of Kapila, who are conversant with all paths and endued with wisdom, say that there are in all five faults, O puissant one, in the human body.[54] They are Desire and Wrath and Fear and Sleep and Breath.[55] These faults are seen in the bodies of all embodied creatures. They that are endued with wisdom cut the root of wrath with the aid of Forgiveness. Desire is cut off by casting off all purposes.[56] By cultivation of the quality of Goodness (Sattwa) sleep is conquered, and Fear is conquered by cultivating Heedfulness. Breath is conquered by abstemiousness of diet, O king.[57] Truly understanding *gunas* by the aid of hundreds of *gunas*, and faults by hundreds of faults, and diverse causes by hundreds of causes,[58] ascertaining that the world is like the froth of water, enveloped by hundreds of illusions flowing from Vishnu, like a painted edifice, and as unsubstantial as a reed,[59] beholding it to be (as terrible as) a dark pit, or as unreal as bubbles of water, for the years that compose its age are as shortlived (compared to the duration of eternity) as bubbles, seeing it exposed to immediate destruction, bereft of happi-

ness, having certain ruin for its end and from which it can never escape,[60] sunk in Rajas and Tamas, and utterly helpless like an elephant sunk in mire,—noting all this—the Sānkhyas, O king, endued with great wisdom, casting off all affection arising from one's relations towards one's children,[61] by the aid, O king, of that extensive and all-embracing knowledge which their system advocates, and cutting off quickly, with the weapon of knowledge and the bludgeon of penances, O Bhārata, all inauspicious scents born of Rajas and all scents of a like nature arising from Tamas and all auspicious scents arising from Sattwa and all pleasures of the touch (and of the other senses) born of the same three qualities and inhering to the body,[62-63]—indeed, O Bhārata, aided by the Yoga of knowledge, these Yatis crowned with success,—cross the Ocean of life. That Ocean, so terrible, has sorrow for its waters. Anxiety and grief constitute its deep lakes. Disease and death are its gigantic alligators. The great fears that strike the heart at every step are its huge snakes.[64] The deeds inspired by Tamas are its tortoises. Those inspired by Rajas are its fishes. Wisdom constitutes the raft for crossing it. The affections entertained for objects of the senses are its mire. Decrepitude constitutes its region of grief and trouble.* Knowledge, O chastiser of foes, is its island. Acts constitute its great depth. Truth is its shores. Pious observances constitute the verdant weeds floating on its bossom.† Envy constitutes its rapid and mighty current. The diverse sentiments of the heart constitute its mines. The diverse kinds of gratification are its valuable gems. Grief and fever are its winds. Misery and thirst are its mighty eddies. Painful and fatal diseases are its huge elephants. The assemblage of bones are its flights of steps, and phlegm is its froth. Gifts are its pearl-banks. The lakes of blood are its corals. Loud laughter constitutes its roars. Diverse sciences are its impassability. Tears are its brine. Renun-

* 'Durga' is an inaccessible region such as a forest or wilderness which cannot be passed through except with great pain and danger.—T.

† The correct reading seems to be 'sthita-vratati-samkulam.'—T.

ciation of company constitutes the high refuge (of those that seek to cross it). Children and spouses are its unnumbered leeches. Friends and kinsmen are the cities and towns on its shores. Abstention from injury, and Truth, are its boundary line. Death is its storm-wave. The knowledge of Vedānta is its island (capable of affording refuge to those that are tossed upon its waters). Acts of compasson towards all creatures constitute its life-buoys,* and Emancipation is the priceless commodity offered to those voyaging on its waters in search of marchandise. Like its substantive prototype with its equine head disgorging flames of fire, this ocean too has its fiery terrors. Having transcended the liability, that is so difficult to transcend, of dwelling within the gross body, the Sānkhyas enter into pure space.†[65-72] Surya then bears, with his rays, those righteous men that are practicers of the Sānkhya doctrines. Like the fibres of the lotus-stalk conveying water to the flower into which they all converge, Surya, drinking all things from the universe, conveys them unto those good and wise men.‡[73] Their attachments all destroyed, possessed of energy, endued with wealth of penances, and crowned with success, these Yatis, O Bhārata, are borne by

* 'Udadhi' is, literally, a water-jar. In this country most people, while swimming, use water-jars as buoys. The mouth of the jar being dipped into the water, the air confined within it serve to support heavy weights. I have heard that the most rapid currents are crossed by milk-maids in this way, all the while bearing milk pails on their heads.—T.

† In the second line of 72, 'dustaram-janma' means 'janma-yuktam dustaram.'—T.

‡ The sense seems to be that by practising the Sānkhya doctrines men cease to have any regard for even their gross bodies. They succeed in realising their existence as independent of all earthly or heavenly objects. What is meant by the Sun bearing them in his rays and conveying to them all things from every part of the universe is that these men acquire great puissance. This is not the puissance of Yoga but of knowledge. Everything being regarded as unsubstantial and transitory, the position of Indra himself, or of Brahman, is looked upon as undesirable and unworthy of acquisition. Sincere conviction of this kind and the course of canduct that is conformable to it is literally puissance of the highest kind, for all the purposes of puissance are capable of being served by it.—T.

that wind[74] which is subtile, cooling, fragrant, and delicious to the touch, O Bhārata! In fact, that wind which is the best of the seven winds, and which blows in regions of great felicity,[75] conveys them, O son of Kunti, to that which is the highest end in space.* Then space into which they are carried, O monarch, conveys them to the highest end of Rajas.†[76] Rajas then bears them to the highest end of Sattwa. Sattwa then bears them, O thou of pure soul, to the Supreme and puissant Nārāyana.[77] The puissant and pure-souled Nārāyana at last, through himself, bears them to the Supreme Soul. Having reached the Supreme Soul, those stainless persons, who have (by that time) become the body of (what is called) That,‡[78] attain to immortality, and they have never afterwards to return from that position, O king! That is the highest end, O son of Prithā, which is attained by those high-souled men who have transcended the influence of all pairs of opposites.' "[79]

"Yudhishthira said,—'O sinless one, have those persons of firm vows, after they have attained to that excellent position which is fraught with puissance and felicity, any recollection of their lives including birth and death?[80] It behooveth thee to tell me properly what the truth is in this respect. O thou of Kuru's race, I do not think it proper to question any one else than thee![81] Observing the scriptures bearing upon Emancipation, I find this great fault in the subject (for certain scriptures on the topic declare that consciousness disappears in the emancipate state, while other scriptures declare the very reverse of this). If, having attained to that high state, the Yatis continue to live in consciousness,[82] it would seem, O king, that the religion of Pravritti is superior. If, again, consciousness disappears from the emancipate state and one who has become eman-

* This is taken as meaning that the Sānkhyas are conveyed to the firmament of the heart. Perhaps, what is intended by it is that they become withdrawn from all external objects and even the impressions of all external things.—T.

† Perhaps, this means the pleasures of heaven.—T.

‡ *I. e.*, they who have identified themselves with Brahma.—T.

cipate only resembles a person sunk in dreamless slumber, then nothing can be more improper than to say that there is really no consciousness in Emancipation (for all that happens in dreamless slumber is that one's consciousness is temporarily overshadowed and suspended, but never lost, for it returns when one awakes from that slumber).*[83]

"Bhishma said,—'However difficult it may be to answer it, the question which thou hast asked, O son, is proper. Verily, the question is of such a kind that even they that are possessed of great learning become stupefied in answering it, O chief of Bharata's race.[84] For all that, hear what the truth is as expounded by me. The high-souled followers of Kapila have set their high understandings on this point.[85] The senses of knowledge, O king, planted in the bodies of embodied creatures, are employed in their respective functions of perception. They are the instruments of the Soul, for it is through them that that subtile Being perceives.†[86] Disunited with the Soul, the senses are like lumps of wood, and are, without doubt, destroyed (in respect of the functions they serve) like the froth that is seen on the bosom of the ocean.‡[87] When the embodied creature, O scorcher of foes,

* Yudhishthira's question seems to be this. Is there or is there not consciousness in the emancipate state? Different scriptures answer this question differently. If it be said that there is consciousness in that state, then why discard heaven and its pleasures, or the religion of Pravritti or acts which leads to those pleasures? Where is the necessity then of Sannyāsa or the religion of Nivritti or abstention from all acts? On the supposition of there being consciousness in the emancipate state, the Religion of Pravritti should be taken as superior. If, on the other hand, the existence of consciousness be denied, that would be an error. 'Dukshataram' is 'ayuktaram.'—T.

† Although I make use of the word 'perceive' yet remembering that the mind is included among the senses and regarded as the sixth sense, the functions of recollection, representation, &c., are also implied by the word 'paçyati.' The Burdwan translator gives a ridiculously erroneous version of this Verse.—T.

‡ The Commentator explains that the simile of the froth is introduced in consequence of its disappearance with the disappearance of water. K. P. Singha is incorrect in taking the instance of froth as illustrative of the *quickness* of the destruction.—T.

sinks into sleep along with his senses, the subtile Soul then roves among all objects like the wind through space.*[88] The subtile Soul, during slumber, continues to see (all forms) and touch all objects of touch, O king, and take in other perceptions, as well as when it is awake.[89] In consequence of their inability to act without their director, the senses, during sleep, all become extinguished in their respective places (and lose their powers) like snakes deprived of poison.†[90] At such times, the subtile Soul, repairing into the respective places of all the senses, without doubt, discharges all their functions.‡[91] All the qualities of Sattwa, all the attributes of the Understanding, O Bhārata,[92] as also those of Mind, and Space, and Wind, O thou of righteous soul, and all the attributes of liquid substances,[93] of Water, O Pārtha, and of Earth,—these senses with these qualities,—O Yudhishthira, which inhere to Jiva-souls, are along with the Jiva-soul itself, overwhelmed by the Supreme Soul or Brahma. Acts also, good and bad, overwhelm that Jiva-soul. Like disciples waiting upon their preceptor with reverence, the senses too wait upon the Jiva-soul.[94-95] When the Jiva-soul transcends Prakriti, it attains to Brahma that is without change, that is highest, that is Nārāyana, that is beyond all pairs of opposites, and that transcends Prakriti.[96] Freed from both merit and demerit, the Jiva-soul, entering the Supreme Soul which is divested of all attributes, and which is the home of all auspiciousness, does not return thence, O Bhārata.[97] What remains, O son, is the mind with the senses, O Bhārata. These have to come back once more at the appointed season for doing the bidding of their great Master.$[98] Soon after, O son of Kunti, (when this body is

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* 'Sarvatra' does not mean 'through every part of the sleeper's body' as K. P. Singha takes it, but 'sarvavishaye' as the Commentator correctly explains it.—T.

† 'Iha' is 'sapne.' 'Aniçah' is 'nāsti içah or pravartakah yasya.'—T.

‡ For the Soul, in dreams, sees and hears and touches and smells, &c., precisely as it does while awake.—T.

$ The sense seems to be that a person who becomes emancipate in this life becomes so in Samādhi. When the state of Samādhi is over, his mind and senses return; and returning they do the bidding of the

cast off) the Yati striving after Emancipation, endued as he is with knowledge and desirous as he is of Guna, succeeds in attaining to that peace of Emancipation which is his who becomes bodiless.*[99] The Sānkhyas, O king, are endued with great wisdom. They succeed in attaining to the highest end by means of this kind of knowledge. There is no knowledge that is equal to this.[100] Do not yield to any kind of doubt. The Knowledge which is described in the system of the Sānkhyas is regarded as the highest. That knowledge is immutable and is eternally fixed. It is eternal Brahma in fulness.[101] It has no beginning, middle, and end. It transcends all pairs of opposites. It is the cause of the creation of the universe. It stands in fulness. It is without deterioration of any kind. It is uniform, and everlasting. Thus are its praises sung by the wise.[102] From it flow creation and destruction and all modifications. The great Rishis speak of it and applaud it in the scriptures.[103] All learned Brāhmanas and all the deities and all righteous men regard it as flowing from Brahma, Supreme, Divine, Infinite, Immutable, and Undeteriorating.[104] All Brāhmanas again that are attached to objects of the senses adore and applaud it by ascribing to it attributes that belong to illusion.† The same is the view of Yogins well observant of penances and meditation and of Sānkhyas of immeasurable insight.[105] The Crutis declare, O son of Kunti, that the Sānkhya form of philosophy is the form of that Formless One. The cognitions

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Supreme, *i. e.*, bring about both happiness and misery, which, of course, are the consequences of the acts of past lives, though that happiness and misery are not felt. In the next Verse is said that these men very soon leave their bodies and become freed from rebirth.—T.

* There are two kinds of Emancipation ; one is attainable here, in this body. It is 'Jivan-mukti' ; the other is 'Videha-kaivalya' or that which becomes one's when one is bodiless. In 98, Jivan-mukti has been spoken of. In this Verse, the observations apply to 'Videha-kaivalya.'—T.

† 'Vadanti' is 'stuvanti.' Such men hymn its praises by regarding it as the Supreme Deity possessed of attributes. Those attributes, of course, are the result of illusion, for in its real nature there can be no attributes in Brahma.—T.

(according to that philosophy) have, O chief of Bharata's race, been said to be the knowledge of Brahma.*[106]

" 'There are two kinds of creatures on Earth, O lord of Earth, *viz.*, mobile and immobile. Of these, those that are mobile are superior.[107] That high knowledge, O king, which exists in persons conversant with Brahma, and that which occurs in the Vedas, and that which is found in other scriptures, and that in Yoga, and that which may be seen in the diverse Purānas, are all, O monarch, to be found in Sānkhya philosophy.†[108] Whatever knowledge is seen to exist in high histories, whatever knowledge occurs, O king, in the sciences appertaining to the acquisition of wealth as approved by the wise, whatever other knowledge exists in this world,—all these,—flow, O high-souled monarch, from the high knowledge that occurs among the Sānkhyas.[109] Tranquillity of soul, high puissance, all subtile knowledge of which the scriptures speak, penances of subtile force, and all kinds of felicity, O king, have all been duly ordained in the Sānkhya system.[110] Failing to acquire, O son of Prithā, that complete knowledge which is recommended by their system, the Sānkhyas attain to the status of deities and pass many years in felicity. Lording it over the celestials as they will, they fall, upon the expiration of the allotted period, among learned Brāhmanas and Yatis.‡[111] Casting off this body, those regenerate ones that follow the Sānkhya system enter into the superior state of Brahma like the celestials entering into the firmament, by devoting themselves wholly to that adorable system which is theirs and

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* 'Brahma is knowledge without duality, *i. e.*, knowledge without the consciousness of knower and known. The knowledge or cognition of an object, when the object is annihilated, assumes the form of that knowledge which is called Brahma.—T.

† The Commentator explains that the object of this Verse is to show that among mobile creatures those endued with knowledge are superior, and among all kinds of knowledge, the knowledge occurring in the Sānkhya system is the highest.—T.

‡ *I. e.*, if in consequence of any defect of practice or *Sādhana*, the Sānkhyas fail to attain to Emancipation, they at least become translated into gods.—T.

which is worshipped by all wise men.[112] Those regenerate persons that are devoted to the acquisition of that knowledge which is recommended in the Sānkhya system, even if they fail to attain to eminence, are never seen to fall among intermediate creatures, or to sink into the status of sinful men.[113] That high-souled person who is fully conversant with the vast, high, ancient, ocean-like, and immeasurable Sānkhya system that is pure and liberal and agreeable, becomes, O king, equal to Nārāyana.[114] I have now told thee, O god among men, the truth about the Sānkhya system. It is the embodiment of Nārāyana, of the universe as it exists from the remotest time.* When the time of Creation comes, He causes the Creation to start into life, and when the time comes for destruction, He swallows up everything. Having withdrawn everything into his own body he goes to sleep,—that inner Soul of the universe.' "†[115]

SECTION CCCIII.

"Yudhisthira said,—'What is that which is called Undeteriorating and by attaining to which no one has to come back? What, again, is that which is called Deteriorating, and by attaining to which one has to return once more?[1] O slayer of foes, I ask thee the distinction that exists O thou of mighty arms, between the Deteriorating and the Undeteriorating ones for understanding them both truly, O delighter of the Kurus.[2] Brāhmanas conversant with the Vedas, speak of thee as an Ocean of knowledge. Highly-blessed Rishis and Yatis of high souls do the same.[3] Thou hast very few days to live. When the Sun turns from his southern path for entering into the northern, thou shalt attain to thy high end.[4] When thou shalt leave us, from whom shall we hear of all that is beneficial for us? Thou art the lamp of Kuru's race. Indeed, thou art always blazing with the light of knowledge.[5] O perpetuater of Kuru's

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* *I. e.*, it is everything.—T.

† That Nārāyana who does all this is the embodiment of the Sānkhya system.—T.

race, I desire, therefore, to hear all this from thee. Listening to thy discourses that are always sweet like nectar, my curiosity, without being satiated, is always increasing!'[6]

"Bhishma said,—'I shall, in this connection, relate to thee the old narrative of the discourse that took place between Vaçishtha and king Karāla of Janaka's race.[7] Once on a time when that foremost of Rishis, *viz.*, Vaçishtha, endued with the effulgence of the Sun, was seated at his ease, king Janaka asked him about that highest knowledge which is for our supreme good.[8] Highly proficient in that department of knowledge which is concerned with the Soul and possessed of certain conclusions in respect of all branches of that science,[9]* as Maitrāvaruni, that foremost of Rishis, was seated, the king, approaching him with joined hands, asked him in humble words, well pronounced and sweet and destitute of all controversial spirit, this question,[10]—O holy one, I desire to hear of Supreme and Eternal Brahma by attaining to which men of wisdom have not to come back.[11] I desire also to know that which is called Destructible and That into which this universe enters when destroyed. Indeed, what is That which is said to be indestructible, auspicious, beneficial, and free from evil of every kind?—'[12]

"'Vaçishtha said,—Hear, O lord of Earth, as to how this universe is destroyed, and of That which was never destroyed and which will never be destroyed at any time.[13] Twelve thousand years, (according to the measure of the celestials,) make a Yuga. Four such Yugas, taken a thousand times, make a Kalpa which measures one day of Brahman.†[14] Brahman's night also, O king, is of the same measure. When Brahman himself is destroyed,‡ Cambhu of formless soul and

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* The Commentator explains the compound 'Adhyātmagatiniçchayam' differently.—T.

† Both the Vernacular translators render this Verse wrongly.—T.

‡ 'Yasyānte' is explained by the Commentator as implying 'Brahmanah ante,' and not 'at the end of that night.' The line occurs in Manu (Chap. I, 74.) where 'ante' refers to Brahman's day and night. Vaçishtha here refers to Mahāpralaya, and not any intermediate Pralaya.—T.

to whom the Yoga attributes of Animā, Laghimā, &c., naturally inhere, awakes, and once more creates that First or Eldest of all creatures, possessed of vast proportions, of infinite deeds, endued with form, and identifiable with the universe. That Cambhu is otherwise called Içāna (the lord of everything). He is pure Effulgence, and transcends all deterioration,[15-16] having his hands and feet stretching in all directions, with eyes and head and mouth everywhere, and with ears also in every place. That Being exists, overwhelming the entire universe.[17] The eldest-born Being is called Hiranyagarbha. This holy one has (in the Vedānta) been called the Understanding. In the Yoga scriptures, He is called the Great, and Virinchi, and the Unborn.[18] In the Sānkhya scriptures, He is indicated by diverse names, and regarded as having Infinity for his Soul. Of diverse forms and constituting the soul of the universe, He is regarded as One and Indestructible.[19] The three worlds of infinite ingredients have been created by Him without assistance from any source and have been overwhelmed by him. In consequence of His manifold forms, He is said to be of universal form.[20] Undergoing modifications He creates Himself by Himself. Endued with mighty energy, He first creates Consciousness and that Great Being called Prajāpati endued with Consciousness.[21] The Manifest (or Hiranyagarbha) is created from the Unmanifest. This is called by the learned the Creation of Knowledge. The creation of Mahān (or Virāt) and Consciousness, by Hiranyagarbha, is the Creation of Ignorance.*[22] Ascription of attributes (worthy of worship) and the destruction thereof, called respectively by the names of Ignorance and Knowledge by persons learned in the interpretation of the Crutis, then arose, referring to this, that, or the other of the three (*viz.*, Akshara, Hiranyagarbha, or Virāt).†[23] Know,

* In the creation of Mahān or Prajāpati or Virāt, and of Consciousness, the element of Tamas or Ignorance predominates.—T.

† This is a very abstruse Verse. I am not sure that I have understood it correctly. What is said here seems to be this: from Akshara arose Hiranyagarbha; from Hiranyagarbha arose Virāt. This, that, or the other is worshipped by ordinary men, while persons possessed of

O king, that the creation of the (subtile) elements from Consciousness is the third.* In all kinds of Consciousness is the fourth creation which flows from modification of the third.[24] This fourth creation comprises Wind and Light and Space and Water and Earth, with their properties of sound, touch, form, taste, and scent.[25] This aggregate of ten arose, without doubt, at the same time. The fifth creation, O monarch, is that which has arisen from combinations of the primal elements (named above).[26] This comprises the ear, the skin, the eyes, the tongue, and the nose forming the fifth, and speech, and the two hands, and the two legs, and the lower duct, and the organs of generation.[27] The first five of these constitute the organs of knowledge, and the last five the organs of action. All these, with mind, arose simultaneously, O king.[28] These constitute the four and twenty topics that exist in the forms of all living creatures. By understanding these properly, Brāhmanas possessed of insight into the truth have never to yield to sorrow.[29] In the three worlds a combination of these, called body, is possessed by all embodied creatures. Indeed, O king, a combination of those is known as such in deities and men and Dānavas,[30] in Yakshas and spirits and Gandharvas, and Kinnaras and great snakes, and Chāranas and Piçāchas,[31] in celestial Rishis and Rākshasas, in biting flies, and worms, and gnats, and vermin born of filth and rats, and dogs and Cwapākas and Chaineyas and Chandālas and Pukkasas,[32] in elephants and steeds and asses and tigers, and trees, and kine. Whatever other crea-

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real insight do not invest any of them with attributes worthy of worship. The speaker says that the ascription of attributes, called Ignorance, and the non-ascription (or destruction of that ascription,) called Knowledge, (with respect to Virāt or Hiranyagarbha or Akshara), then arose. It might be asked that when there were no men as yet to worship or to condemn such worship, how could the two arise? The answer is that the two, in their subtile forms, came into existence and were afterwards availed of by men when men came into being,—T.

* From Akshara or the Indestructible is Hiranyagarbha. From Hiranyagarbha is Mahān or Virāt, and Consciousness. From the last are the subtile elements.—T.

tures exist in water or space or on earth, for there is no other place in which creatures exist as we have heard, have this combination.[33-34] All these, O sire, included within the class called Manifest, are seen to be destroyed day after day. Hence, all creatures produced by union of these four and twenty are said to be destructible.[35]

" 'This then is the Indestructible. And since the universe, which is made up of Manifest and Unmanifest, meet with destruction, therefore, it is said to be Destructible.[36] The very Being called Mahān who is the eldest-born is always spoken of as an instance of the Destructible. I have now told thee, O monarch, all that thou hadst asked me.[37] Transcending the four and twenty topics already adverted to is the twenty fifth called Vishnu. That Vishnu, in consequence of the absence of all attributes, is not a topic (of knowledge) though as that which pervades all the topics, he has been called so by the wise.[38] Since that which is destructible has caused all this that is Manifest, therefore, all this is endued with form. The twentyfourth, which is Prakriti, is said to preside over all this (which has sprung from her modifications). The twentyfifth, which is Vishnu, is formless and, therefore, cannot be said to preside over the universe.*[39] It is that Unmanifest (Prakriti), which, when endued with body (in consequence of union with Chit) dwells in the hearts of all creatures endued with body. As regards eternal Chetana (the Indestructible), although he is without attributes and without form, yet he (in consequence of a union with Prakriti) assumes all forms.[40] Uniting with Prakriti which has the attributes of birth and death, he also assumes the attributes of birth and death. And in consequence of such union he becomes an object of perception and though in

* The meanings of such Verses depend upon the grammatical significations of certain words that are used. They can scarcely be rendered accurately into any other language not derived from Sanskrit. What is said here is that it is Prakriti which must be said to be the *Adhishthātri* of the universe. Vishnu is not so. Vishnu, Brahma, Akshara, or the Indestructible, however, is said to *cover* or *pervade* the universe (vyāpnoti). Vishnu is *Vyāpaka* but not *Adhishthātri*.—T.

reality divested of all attributes yet he comes to be invested therewith.[41] It is in this way that the Mahat-Soul (Hiranyagarbha), becoming united with Prakriti and invested with Ignorance, undergoes modifications and becomes conscious of Self.[42] Uniting with the attributes of Sattwa and Rajas and Tamas, he becomes identified with diverse creatures belonging to diverse orders of Being, in consequence of his forgetfulness and his waiting upon Ignorance.[43] In consequence of his birth and destruction arising from the fact of his dwelling in union with Prakriti, he thinks himself to be no other than what he apparently is. Regarding himself as this or that, he follows the attributes of Sattwa, Rajas, and Tamas.[44] Under the influence of Tamas, he attains to diverse kinds of conditions that are affected by Tamas. Under the influences of Rajas and Sattwa, he attains similarly to conditions that are affected by Rajas and Sattwa.[45] There are three colors in all, *viz.*, White, Red, and Dark. All those colors appertain to Prakriti (so that He it is who becomes White or Red or Dark according as the nature of the Prakriti is with which He becomes identified for the time being).[46] Through Tamas one goes to hell. Through Rajas one attains to (and remains in) the status of humanity. Through Sattwa, people ascend to the regions of the deities and become sharers of great felicity.[47] By adhering to sin continuously one sinks into the intermediate order of beings. By acting both righteously and sinfully one attains to the status of humanity. By acting only righteously, one attains to the status of the deities.[48] In this way the twentyfifth, *viz.*, Akshara (the Indestructible), the wise say, by union with the unmanifest (Prakriti), becomes transformed into Kshara (destructible). By means of knowledge, however, the Indestructible becomes displayed in His true nature.—' "[49]

SECTION CCCIV.

"'Vaçishtha said,—Thus in consequence of his forgetfulness the Soul follows Ignorance and obtains thousands of bodies one after another.[1] He attains to thousands of births

among the intermediate orders and sometimes among the very gods in consequence of his union with (particular) attributes and the puissance of attributes.*[2] From the status of humanity he goes to heaven and from heaven he comes back to humanity, and from humanity he sinks into hell for many long years.[3] As the worm that fabricates the cocoon shuts itself completely on every side by means of the threads it weaves itself, even so the Soul, though in reality transcending all attributes, invests himself on every side with attributes (and deprives himself of liberty).†[4] Though transcending (in his real nature) both happiness and misery, it is thus that he subjects himself to happiness and misery. It is thus also that, though transcending all diseases, the Soul regards himself to be afflicted by headache and opthalmia and toothache and affections of the throat and abdominal dropsy, and burning thirst, and enlargement of glands, and cholera, and vitiligo, and leprosy, and burns, and asthma and phthisis, and epilepsy, and whatever other diseases of diverse kinds are seen in the bodies of embodied creatures.[6-7] Regarding himself, through error, as born among thousands of creatures in the intermediate orders of being, and sometimes among the gods, he endures misery and enjoys the fruits of his good deeds.[8] Invested with Ignorance he regards himself as robed sometimes in white cloth and sometimes in full dress consisting of four pieces, or as lying on floors (instead of on beds on bedsteads) or with hands and feet contracted like those of frogs, or as seated upright in the attitude of ascetic contemplation, or as clad in rags or as lying or sitting under the canopy of heaven or within mansions built of bricks and stone or on rugged stones or on ashes or bare stones or on the bare earth or on beds or on battlefields or in water or in mire or on wooden planks or on diverse kinds of beds; or,

* In the previous Section it has been said that through Tamas he takes birth among the intermediate orders, through Rajas among human beings, and through Sattwa among gods. The root 'kshi' in 'Gunakshayāt' means 'aiçaryya' or puissance.—T.

† The soul weaves a cocoon with attributes (or, acts which result from attributes), and though free deprives himself of freedom.—T.

impelled by desire of fruit, he regards himself as clad in a scant piece of cloth made of grass or as totally nude or as robed in silk or in skin of the black antelope or in cloth made of flax or in sheep-skin or in tiger-skin or in lion-skin or in fabric of hemp, or in barks of birch or in cloths made of the produce of prickly plants, or in vestures made of threads woven by worms or of torn rags or in diverse other kinds of cloth too numerous to mention. The soul regards himself also as wearing diverse kinds of ornaments and gems, or as eating diverse kinds of food.[15-16] He regards himself as sometimes eating at intervals of one night, or once at the same hour every day, or as at the fourth, the sixth, and the eighth hour every day,[16] or as once in six or seven or eight nights, or as once in ten or twelve days,[17] or as once in a month, or as eating only roots, or fruits, or as subsisting upon air or water alone, or on cakes of sesame husk, or curds or cowdung,[18] or the urine of the cow or potherbs or flowers or moss or raw food,[19] or as subsisting on fallen leaves of trees or fruits that have fallen down and lay scattered on the ground, or diverse other kinds of food, impelled by the desire of winning (ascetic) success.[20] The Soul regards himself as adopting the observance of Chāndrāyana according to the rites ordained in the scriptures, or diverse other vows and observances, and the courses of duty prescribed for the four modes of life, and even direlections of duty,[21] and the duties of other subsidiary modes of life included in the four principal ones, and even diverse kinds of practices that distinguish the wicked and sinful. The Soul regards himself as enjoying retired spots and the delightful shades of mountains and the cool vicinity of springs and fountains,[22] and solitary river banks and secluded forests, and sacred spots dedicated to the deities, and lakes and waters withdrawn from the busy haunts of men,[23] and lone mountain caves affording the accomodation that houses and mansions afford. The Soul regards himself as employed in the recitation of different kinds of hidden *mantras* or as observing different vows[24] and rules and diverse kinds of penances, and sacrifices of many kinds, and rites of diverse sorts.[25] The Soul regards himself as adopting sometimes the ways of

traders and merchants and the practices of Brāhmanas and Kshatriyas and Vaiçyas and Cudras, and gifts of diverse kinds unto those that are destitute or blind or helpless.[26] In consequence of his being invested with Ignorance, the Soul adopts the different attributes of Sattwa and Rajas and Tamas, and Righteousness and Wealth and pleasure.[27] Under the influence of Prakriti, the Soul, undergoing modifications himself, observes and adopts and practises all these and regards himself as such. Indeed, the Soul regards himself as employed in the utterance of the sacred *mantras* Swāhā and Swadhā and Vashat, and in bowing unto those he regards as his Superiors;[28] in officiating in the sacrifices of others, in teaching pupils, making gifts and accepting them; in performing sacrifices and studying the scriptures, and doing all other acts and rites of this kind.[29] The Soul regards himself as concerned with birth and death and disputes and slaughter. All these, the learned say, constitute the path of acts good and bad.[30] It is the goddess Prakriti who causes birth and death. When the time approaches for universal Destruction, all existent objects and attributes are withdrawn by the Supreme Soul which then exists alone[31] like the Sun withdrawing at evening all his rays; and when the time comes for Creation He once more creates and spreads them out like the Sun shedding and spreading out his rays when morning comes. Even thus the Soul, for the sake of sport, repeatedly regards himself invested with all these conditions,[32] which are his own forms and attributes, infinite in number, and agreeable to himself. It is in this way that the Soul, though really transcending the three attributes, becomes attached to the path of acts and creates by modification Prakriti invested with the attributes of birth and death and identical with all acts and conditions which are characterised by the three attributes of Sattwa, Rajas, and Tamas. Arrived at the path of action, the Soul regards particular acts to be endued with particular characteristics and productive of particular ends.[33-34] O monarch, the whole of this universe has been blinded by Prakriti and all things have been diversely overwhelmed (through Prakriti) by the attributes

of Rajas and Tamas.[35] It is in consequence of the Soul being invested by Prakriti that these pairs of opposites, productive of happiness and woe, repeatedly come. It is in consequence of this Ignorance that Jiva regards these sorrows to be his and imagines them as pursuing him.[36] Indeed, O monarch, through that Ignorance it is that Jiva imagines he should anyhow cross those sorrows, and that he should, going into the regions of the gods, enjoy the felicity that awaits all his good acts. It is through Ignorance that he thinks he should enjoy and endure these delights and these woes here in this world.[37-38] Through Ignorance Jiva thinks, —I should secure my happiness. By continually doing good acts, I may have happiness in this life till its close and I shall be happy in all my future lives.[39] Through, again, the (evil) acts I do in this life unending sorrow may become mine. The status of humanity is fraught with great misery, for from it one sinks into hell.[40] From hell, it will take many long years before I can come back to the status of humanity. From humanity I shall attain to the status of the gods. From that superior status I shall have to come back again to humanity[41] and thence to sink into hell once more!—One who always regards this combination of the primal elements and the senses, with the Chit's reflection in it, to be thus invested with the characteristics of the Soul,[42] has repeatedly to wander among gods and human beings and to sink into hell. Being always invested with the idea of meum, Jiva has to make a round of such births.[43] Millions upon millions of births have to be gone through by Jiva in the successive forms he assumes, all of which are liable to death. He who does acts in this way, which are all fraught with good and bad fruits,[44] has in the three worlds to assume successive forms and to enjoy and endure fruits corresponding therewith. It is Prakriti that causes acts fraught with good and bad acts;[45] and it is Prakriti that enjoys and endures the fruits thereof in the three worlds. Indeed, Prakriti follows the course of acts. The status of the intermediate beings, of humanity, and of the gods, as well,[46]—these three fields,—should be known as originating in Prakriti. Prakriti has

been said to be destitute of all attributes. Her existence is affirmed only in consequence of her acts (beginning with Mahat).[47] After the same manner, Purusha (or Soul), though without attributes himself, has his existence affirmed in consequence of the acts which the body does when it receives his reflection. Although the Soul is not subject to modifications of any kind, and is the active principle that sets Prakriti in motion,[48] yet entering a body that is united with the senses of knowledge and action, he regards all the acts of those senses as his own. The five senses of knowledge beginning with the ear,[49] and those of action beginning with speech, uniting with the attributes of Sattwa and Rajas and Tamas, become engaged in numerous objects. Jiva imagines that it is he who does the acts of his life and that the senses of knowledge and action belong to him,[50] although in reality he has no senses. Indeed, though unequipt with body, he imagines that he has a body. Though destitute of attributes, he regards himself as endued therewith; and though transcending Time, imagines himself to be under Time's control.[51] Though destitute of understanding, he still regards himself as endued with it, and though transcending the (four and twenty) topics, regards himself as one included among them. Though deathless, he still regards himself as liable to death, and though motionless regards himself to be endued with motion.[52] Though not possessed of a material case, he still regards himself as possessed of one; and though unborn, he still regards himself as invested with birth. Though transcending penances, he still regards as engaged in penances, and though he has no end (after which to strive), he still regards himself as liable to attain to ends (of diverse kinds).[53] Though not endued with motion and birth, he still regards himself as endued with both, and though transcending fear, still regards himself as liable to fear. Though Indestructible, he still regards himself Destructible. Invested with Ignorance, the Soul thus thinks of himself.—' "[54]

SECTION CCCV.

"'Vaçishtha said,—It is thus, in consequence of his Ignorance and his association with others that are invested with Ignorance, that Jiva has recourse to millions and millions of births every one of which has dissolution in the end.[1] In consequence of his transformation into Chit invested with Ignorance, Jiva betakes himself to millions of abodes, every one of which is liable to end in destruction, among intermediate beings and men and the deities.[2] In consequence of Ignorance, Jiva, like Chandramas, has to wax and wane thousands and thousands of times. This is truly the nature of Jiva when invested with Ignorance. Know that Chandramas has in reality full sixteen portions. Only fifteen of these are subject to increase and decrease. The sixteenth (*i. e.*, that portion which remains invisible and which appears on the night of the Newmoon) remains constant. After the manner of Chandramas, Jiva too has full sixteen portions. Only fifteen of these, (*viz.*, Prakriti with Chit's reflection, the ten senses of knowledge and action, and the four inner faculties,) appear and disappear. The sixteenth (*viz.*, Chit in its purity) is subject to no modification.'[4] Invested with Ignorance, Jiva repeatedly and continually takes birth in the fifteen portions named above. With the eternal and immutable portion of Jiva the primal essences become united and this union takes place repeatedly.[5] That sixteenth portion is subtile. It should be known as Soma (eternal and immutable). It is never upheld by the senses. On the other hand, the senses are upheld by it.[6] Since those sixteen portions are the cause of the birth of creatures, creatures can never, O monarch, take birth without their aid. They are called Prakriti. The destruction of Jiva's liability to be united with Prakriti is called Emancipation.[7] The Mahat-Soul, which is the twenty-fifth, if it regards that body of sixteen portions called the Unmanifest,* has to assume it

* Made of Chit and Not-Chit combined.—T.

repeatedly. In consequence of not knowing That which is stainless and pure, and for its devotion to what is the result of a combination of both Pure and Impure,'[9] the Soul, which is in reality pure, becomes, O king, Impure. Indeed, in consequence of its devotion to Ignorance, Jiva, though characterised by Knowledge, becomes repeatly associated with Ignorance.[10] Though, O monarch, free from error of every kind, yet in consequence of its devotion to the three attributes of Prakriti, it becomes endued with those attributes.—' "[11]

SECTION CCCVI.

"'Janaka said,—O holy one, it has been said that the relation between male and female is like that which subsists between the Indestructible and the Destructible (or Purusha and Prakriti).[1] Without a male, a female can never conceive. Without a female, a male also can never create a form.[2] In consequence of their union with each other, and each depending upon the attributes of the other, forms (of living creatures) are seen to flow. This is the case with all orders of being.[3] Through each other's union for purposes of (sexual) congress, and through each depending upon the attributes of the other, forms (of living creatures) flow in menstrual seasons. I shall tell to thee the indications thereof.[4] Hear what the attributes are that belong to the sire and what those are that belong to the mother. Bones, sinews, and marrow, O regenerate one, we know, are derived from the sire.[5] Skin, flesh, and blood, we hear, are derived from the mother. Even this, O foremost of regenerate persons, is what may be read of in the Veda and other scriptures.[6] Whatever is read as declared in the Vedas and in other scriptures is regarded as authority. The authority, again, of the Vedas and other scriptures (not inconsistent with the Vedas), is eternal.[7] If Prakriti and Purusha be always united together in this way by each opposing and each depending on the other's attributes,[8] I see, O holy one, that Emancipation cannot exist. Thou, O holy one, art possessed of spiritual vision so that thou seest all things as

if they are present before thy eyes. If, therefore, there be any direct evidence of the existence of Emancipation, do thou speak of it to me.[9] We are desirous of attaining to Emancipation. Indeed, we wish to attain to That which is auspicious, bodiless, not subject to decrepitude, eternal, beyond the ken of the senses, and having nothing superior to it !—[10]

"'Vaçishtha said,—What thou sayest about the indications of the Vedas and the other scriptures (in respect of this matter) is even so. Thou takest those indications in the way in which they should be taken.[11] Thou bearest, however, in thy understanding, only the texts of the Vedas and the other scriptures. Thou art not, O monarch, truly conversant with the real meaning of those texts.[12] That person who bears in his understanding merely the texts of the Vedas and the other scriptures without being conversant with the true sense or meaning of those texts, bears them fruitlessly.[13] Indeed, one who holds the contents of a work in memory without comprehending their meaning, is said to bear an useless burthen. He, however, who is conversant with the true meaning of a treatise, is said to have studied that treatise to purpose.[14] Questioned regarding the meaning of a text, it behooveth one to communicate that meaning which he has comprehended by a careful study.[15] That person of dull intelligence who refuses to expound the meanings of texts in the midst of a conclave of the learned, that person of foolish understanding, never succeeds in expounding the meaning correctly.*[16] An ignorant person, going to expound the true meaning of treatises, incurs ridicule. Even those possessed of a knowledge of the Soul have to incur ridicule on such occasions (if what they go to explain has not been acquired by study).[17] Listen now to me, O monarch, as to how the subject of Emancipation

* The sense seems to be that the obligation to explain a treatise in the midst of a conclave always stimulates the best faculties, and if it is a conclave of the learned, the friction of intellects is sure to bring out the correct sense.—T.

has been explained (by preceptors to disciples from days of old) among high-souled persons conversant with the Sānkhya and the Yoga systems of philosophy.[18] That which the Yogins behold is precisely that which the Sānkhyas strive after to attain. He who sees the Sānkhya and the Yoga systems to be one and the same is said to be endued with intelligence.[19] Skin, flesh, blood, fat, bile, marrow, and sinews, and these senses (of both knowledge and action), about which thou wert speaking unto me, exist.[20] Objects flow from objects; the senses from the senses. From body one obtains a body, as a seed is obtained from seed.[21] When the Supreme Being is without senses, without seed, without matter, without body, He must be divested of all attributes; and in consequence of His being so, how, indeed, can He have attributes of any kind?[22] Space and other attributes arise from the attributes of Sattwa and Rajas and Tamas, and disappear ultimately in them. Thus the attributes arise from Prakriti and disappear in Prakriti.[23] Skin, flesh, blood, fat, bile, marrow, bones, and sinews,—these eight, that are made of Prakriti, know, O king, may sometimes be produced by the vital seed alone (of the male).[24] The Jiva-soul and the universe are said to both partake of Prakriti characterised by the three attributes of Swatta, Rajas, and Tamas. The Supreme Soul is different from both the Jiva-soul and the universe.[25] As the seasons, though unendued with forms, are nevertheless inferred from the appearance of particular fruits and flowers, after the same manner, Prakriti, though formless, is inferred from the attributes of Mahat and the rest that spring from it.[26] In this way, from the existence of Chaitanya in the body, the Supreme Soul, divested of all attributes whatever and perfectly stainless, is inferred.[27] Without beginning and destruction, without end, the overseer of all things, and auspicious, that Soul, only in consequence of its identifying itself with the body and other attributes, comes to be taken as invested with attributes.[28] Those persons that are truly conversant with attributes know that only objects endued with attributes can have attributes but that That which transcends all attri-

butes can have none.[29] When the Jiva-soul conquers all attributes born of Prakriti and which it assumes under error, only then does it behold the Supreme Soul.[30] Only the highest Rishis conversant with the Sānkhya and the Yoga systems know that Supreme Soul which Sānkhyas and Yogins and believers in all other systems say is beyond the Understanding, which is regarded as Knower and endued with the highest wisdom in consequence of its casting off all consciousness of identification with Prakriti, which transcends the attribute of Ignorance or Error, which is Unmanifest, which is beyond all attributes, which is called the Supreme, which is dissociated from all attributes, which ordains all things, which is Eternal and Immutable, which overrules Prakriti and all the attributes born of Prakriti, and which, transcending the four and twenty topics of enquiry, forms the twentyfifth.[31-33] When men of knowledge, who stand in fear of birth, of the several conditions of living consciousness, and of death, succeed in knowing the Unmanifest, they succeed in understanding the Supreme Soul at the same time.[34] An intelligent man regards the unity of the Jiva-soul with the Supreme Soul as consistent with the scriptures and as perfectly correct; while the man destitute of intelligence looks upon the two as different from each other. This forms the distinction between the man of intelligence and the man that is destitute of it.[35] The indications of both Kshara and Akshara (Destructible and Indestructible) have now been said unto thee. Akshara is Onneness or Unity, while multiplicity or variety is said to be Kshara.[36] When one begins to study and understand properly the five and twenty topics of enquiry, one then comprehends that the Oneness of the Soul is consistent with the scriptures and its multiplicity is what is opposed to them.[37] These are the several indications of what is included in the tale of topics or principles created and what transcends that tale. The wise have said that the tale of topics numbers only five and twenty.[38] That which transcends the topics is beyond that number and forms the twentysixth. The study or comprehension of created things (numbered five and twenty)

according to their aggregates (of five) is the study and comprehension of topics. Transcending these is That which is eternal.—' "[39]

SECTION CCCVII.

" 'Janaka said,—Thou hast, O foremost of Rishis, said that Unity is the attribute of that which is Akshara (Indestructible) and variety or multiplicity is the attribute of what is known as Kshara (Destructible). I have not, however, clearly understood the nature of these two. Doubts are still lurking in my mind.[1] Ignorant men look upon the Soul as endued with the incident of multiplicity. They, however, that are possessed of knowledge and wisdom regard the Soul to be one and the same. I, however, have a very dull understanding. I am, therefore, unable to comprehend how all this can happen.[2] The causes also that thou hast assigned for the unity and the multiplicity of Akshara and Kshara I have almost forgotten in consequence of the restlessness of my understanding.[3] I, therefore, desire to hear thee once more discourse to me on those same incidents of unity and multiplicity, on him who is knowing, on what is destitute of knowledge, on Jiva-soul, Knowledge, Ignorance, Akshara, Kshara, and on the Sānkhya and the Yoga systems, in detail and separately and agreeably to the truth.—[4-5]

" 'Vaçishtha said,—I shall tell thee what thou askest! Listen, however, to me, O monarch, as I expound to thee the practices of Yoga separately.[6] Contemplation, which constitutes an obligatory practice with Yogins, is their highest puissance.* Those conversant with Yoga say that that Contemplation is of two kinds.[7] One is the concentration of the mind, and the other is called Prānāyāma (regulation of breath). Prānāyāma is said to be endued with substance; while concentration of mind is unendued with it.†[8] Except-

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* For it enables them to conquer Ignorance.—T.

† When Prānāyāma is performed with the aid of *mantras* or *yapa*, it is said to be *saguna* or *sagarbha* or endued with substance. Concentration of mind, however, is made without the aid of such *yapa*.—T.

ing the three times when a man passes urine and stools and eats, one should devote the whole of his time to contemplation.[9] Withdrawing the senses from their objects by the aid of the mind, one possessed of intelligence, having made oneself pure, should, agreeably to the two and twenty modes of transmitting the Prāna breath, unite the Jiva-soul with That which transcends the four and twentieth topic (called Ignorance or Prakriti)* which is regarded by the wise as dwelling in every part of the body and as transcending decay and destruction.[10-11] It is by means of those two and twenty methods that the Soul may always be known, as heard by us. It is certain that this practice of Yoga is his whose mind is never affected by evil passions. It is not any other person's.[12] Dissociated from all attachments, abstemious in diet, and subduing all the senses, one should fix one's mind on the Soul, during the first and the last part of the night,[13] after having, O king of Mithilā, suspended the functions of all the senses, quieted the mind by the understanding, and assumed a posture as motionless as that of a block of stone.[14] When men of knowledge, conversant with the rules of Yoga, become as fixed as a stake of wood, and as immovable as a mountain, then are they said to be in Yoga.[15] When one does not hear, and smell, and taste, and see; when one is not conscious of any touch; when one's mind becomes perfectly free from every purpose;[16] when one is not conscious of any thing, when one cherishes no thought, when one becomes like a piece of wood, then is one called by the wise to be in perfect Yoga.[17] At such a time one shines like a lamp that burns in a place where there is no wind; at such a time one becomes freed even from one's subtile form, and perfectly united with Brahma. When one attains to such progress, one has no longer to ascend or to fall among intermediate beings.[18] When persons like ourselves say that there has been a complete

* The two and twenty 'sanchodanas' or 'Preranas' are the two and twenty modes of transmitting the Prāna breath from the toe of the foot to the crown of the head. That which transcends Prakriti is the Supreme Soul.—T.

identification of the Knower, the Known, and Knowledge, then is the Yogin said to behold the Supreme Soul.*[19] While in Yoga, the Supreme Soul displays itself in the Yogin's heart like a blazing fire, or like the bright Sun, or like the lightning's flame in the sky.[20] That Supreme Soul which is Unborn and which is the essence of nectar, that is seen by high-souled Brāhmanas endued with intelligence and wisdom and conversant with the Vedas,[21] is subtiler than what is subtile and greater than what is great. That Soul, though dwelling in all creatures, is not seen by them.[22] The Creator of the worlds, He is seen only by a person endued with wealth of intellegence when aided by the lamp of the mind. He dwells on the other shore of thick Darkness and transcends him called Içwara.†[23] Persons conversant with the Vedas and endued with omniscience call Him the dispeller of Darkness, stainless, transcending Darkness, without attributes and endued therewith.[24]

"'This is what is called the Yoga of Yogins. What else is the indication of Yoga? By such practices do Yogins succeed in beholding the Supreme Soul that transcends destruction and decay.[25] This much that I have told thee in detail concerns about the science of Yoga. I shall now discourse to thee of that Sānkhya philosophy by which the Supreme Soul is seen through the gradual destruction of errors.‡[26] The Sānkhyas, whose system is built on Prakriti, say that Prakriti, which is Unmanifest, is the foremost. From Prakriti, they say, O monarch, the second principle called Mahat, is produced.[27] It is heard by us that from Mahat flows the third principle called Consciousness. The Sānkhyas blessed with sight of the Soul say that from Consciousness flow the five subtile essences of sound, form, touch, taste, and

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* The reading I adopt is 'na-kathyate.'—T.

† 'Atmanah' is 'Içwarāt parah.'—T.

‡ 'Parisankhyanadarçanam' is explained by the Commentator thus: 'Parisankhyānam' is 'parivarjanam,' *i. e.*, the gradual 'pravilāpam' of errors; 'tena darçanam or sākshātkāram.'—T.

scent.[28] All these eight they call by the name of Prakriti. The modifications of these eight are sixteen in number. They are the five gross essences of space, light, earth, water, and wind, and the ten senses of action and of knowledge including the mind.[29] Men of wisdom devoted to the Sānkhya path and conversant with all its ordinances and dispensations regard these four and twenty topics as embracing the whole range of Sānkhya enquiry.[30] That which is produced becomes merged in the producing cause. Created by the Supreme Soul one after another, these principles are destroyed in a reverse order.[31] At every new Creation, the Gunahs start into existence in the lateral order (as stated above), and (when Destruction comes) they merge (each into its progenitor) in a reverse order, like the waves of the ocean disappearing in the ocean that gives them birth.[32] O best of kings, this is the manner in which the Creation and the Destruction of Prakriti takes place. The Supreme Being is all that remains when Universal Destruction takes place; and it is He that assumes multifarious forms when Creation starts into life.[33] This is even so, O king, as ascertained by men of knowledge. It is Prakriti that causes the Over-presiding Purusha to thus assume diversity and revert back to unity. Prakriti also herself has the same indications.[34] One fully conversant with the nature of the topics of enquiry knows that Prakriti also assumes the same kind of diversity and unity, for when Destruction comes she reverts into unity and when Creation flows she assumes diversity of form.[35] The Soul makes Prakriti, which contains the principles of production or growth, to assume manifold forms. Prakriti is called Kshetra (or soil). Transcending the four and twenty topics or principles is the Soul which is Great. It presides over that Prakriti or Kshetra.[36] Hence, O great king, the foremost of Yatis say that the Soul is the Presider. Indeed, it has been heard by us that in consequence of the Soul's presiding over all Kshetras, He is called the Presider.[37] And because He knows that Unmanifest Kshetra, He is, therefore, also called Kshetrajna (Knower of Kshetra). And because also the Soul enters

into Unmanifest Kshetra (*viz.*, the body), therefore is He called Purusha.[38] Kshetra is something quite different from Kshetrajna. Kshetra is Unmanifest. The Soul, which transcends the four and twenty principles, is called the Knower.[39] Knowledge and the object known are different from each other. Knowledge, again, has been said to be Unmanifest, while the object of knowledge is the Soul which transcends the four and twenty principles.[40] The Unmanifest is called Kshetra, Sattwa (understanding), and also Içwara (the supreme Lord); while Purusha, which is the twentyfifth principle has nothing superior to it and is not a principle (for it transcends all principles and is only called a principle conventionally).[41] This much, O king, is an account of the Sānkhya philosophy. The Sānkhyas call Prakriti the cause of the universe, and merging all the grosser principles into the Chit behold the Supreme Soul.[42] Rightly studying the four and twenty topics along with Prakriti, and ascertaining their true nature, the Sānkhyas succeed in beholding That which transcends the four and twenty topics or principles.*[43] Jiva in reality is that very Soul which transcends Prakriti and is beyond the four and twenty topics. When he succeeds in knowing that Supreme Soul by dissociating himself from Prakriti, he then becomes identifiable with the Supreme Soul.[44] I have now told thee everything about the Sānkhya System truly. Those who are conversant with this philosophy succeed in attaining to tranquillity.[45] Indeed, as men whose understandings are subject to error have direct cognisance of all objects of the senses, men freed from error have direct cognisance of Brahma.[46] They that succeed in attaining to that state have never to come back to this world after the dissolution of their bodies; while as regards those that are said to be emancipate in this life, puissance, and that indescribable felicity which attaches itself to Samādhi, and immutability, become theirs, in conconsequence of their having attained to the nature of the

* The Commentator explains that 'nistattwah' means 'nirgatam tattwam aproksham yasmāt.' —T.

Indestructible.*[47] They who behold this universe as many (instead of seeing it as one and uniform) are said to see incorrectly. These men are blind to Brahma. O chastiser of foes, such persons have repeatedly to come back into the world and assume bodies (in diverse orders of Being).[48] They who are conversant with all that has been said above become possessed of omniscience, and accordingly when they pass from this body no longer become subject to the control of any more physical frames.[49] All things, (or the entire universe), have been said to be the result of the Unmanifest. The Soul, which is the twentyfifth, transcends all things. They who know the Soul have no fear of returning to the world.—' "[50]

SECTION CCCVIII.

" 'Vaçishtha said,—I have thus far discoursed to thee on the Sānkhya philosophy. Listen now to me as I tell thee what is Vidyā (Knowledge) and what is Avidyā (Ignorance), one after the other.[1] The learned say that that Prakriti, which is fraught with the attributes of Creation and Destruction, is called Avidyā; while Purusha, who is freed from the attributes of Creation and Destruction and who transcends the four and twenty topics or principles, is called Vidyā.[2] Listen to me first as I tell thee what is Vidyā among successive sets of other things, as expounded in the Sānkhya philosophy.[3] Among the senses of knowledge and those of action, the senses of knowledge are said to constitute what is known as Vidyā. Of the senses of knowledge and their objects, the former constitute Vidyā as has been heard by us.[4] Of objects of the senses and the mind, the wise have said that the mind constitutes Vidyā. Of mind and the five subtile essences, the five subtile essences constitute Vidyā.[5]

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* 'Param,' 'Aparam,' and 'Avyayam' are theirs in consequence of 'Akshara-bhavatwa.' 'Aparam' means 'satyakāmatwa, satyasamkalpatwa, &c.,' *i. e.*, puissance. 'Param' is the indescribable felicity of Samādhi. The Crutis declare that a knower of Brahma becomes Brahma.—T.

Of the five subtile essences and Consciousness, Consciousness constitutes Vidyā. Of Consciousness and Mahat, Mahat, O king, is Vidyā.[6] Of all the topics or principles beginning with Mahat, and Prakriti, it is Prakriti, which is unmanifest and supreme, that is called Vidyā. Of Prakriti, and that called Vidhi which is Supreme, the latter should be known as Vidyā.[7] Transcending Prakriti is the twentyfifth (called Purusha) who should be known as Vidyā. Of all Knowledge, that which is the Object of Knowledge has been said to be the Unmanifest, O king.*[8] Again, Knowledge has been said to be Unmanifest, and the Object of knowledge to be that which transcends the four and twenty. Once more, Knowledge has been said to be Unmanifest, and the Knower is that which transcends the four and twenty. I have now told thee what is truly the import of Vidyā and Avidyā.[9] Listen now to me as I tell thee all that has been said about the Indestructible and the Destructible. Both Jiva and Prakriti have been said to be Indestructible, and both of them have been said to be Destructible.[10] I shall tell thee the reason of this correctly as I have understood it. Both Prakriti and Jiva are without beginning and without end or destruction. Both of them are regarded as supreme (in the matter of Creation).[11] Those that are possessed of knowledge say that both are to be called topics or principles. In consequence of its attributes of (repeated) Creation and Destruction, the Unmanifest (or Prakriti) is called Indestructible.[12] That Unmanifest becomes repeatedly modified for the purpose of creating the principles.[13] And because the principles beginning with Mahat are produced by Purusha as well, and because also Purusha and the Unmanifest are mutually dependant upon each other, therefore is Purusha also, the twentyfifth, called Kshetra (and hence Akshara or Indestructible).†[14] When the Yogin

* Hence, as the Commentator explains, by knowing what is called the Unmanifest, one is capable of attaining to omniscience.—T.

† What is stated here is this: the Unmanifest or Prakriti, by modification, produces Mahat and the other principles. But the agency of Purusha also is necessary for such production, for Prakriti can do nothing without Purusha, and Purusha also can do nothing

withdraws and merges all the principles into the Unmanifest Soul (or Brahma), then the twentyfifth (*viz.*, Jiva or Purusha) also, with all those principles, disappears into it.[15] When the principles become merged each into its progenitor, then the one that remains is Prakriti. When Kshetrajna too,* O son, becomes merged into his own producing cause,[16] then (all that remains is Brahma and, therefore), Prakriti with all the principles in it becomes Kshara (or meets with destruction), and attains also to the condition of being without attributes in consequence of her dissociation from all the principles.[17] Thus it is that Kshetrajna, when his knowledge of Kshetra disappears, becomes, by his nature, destitute of attributes, as it has been heard by us.[18] When he becomes Kshara he then assumes attributes. When, however, he attains to his own real nature, he then succeeds in understanding his own condition of being really destitute of attributes.[19] By casting off Prakriti and beginning to realise that he is different from her, the intelligent Kshetrajna then comes to be regarded as pure and stainless.[20] When Jiva ceases to exist in a state of union with Prakriti, then does he become identifiable with Brahma. When, however, he exists united with Prakriti, he then, O king, seems to be different from Brahma.[21] Indeed, when Jiva shows no affection for Prakriti and her principles, he then succeeds in beholding the Supreme and having once beheld Him wishes not to fall away from that felicity.[22] When the Knowledge of truth dawns upon him, Jiva begins to lament in this strain :—Alas, how foolishly have I acted by falling through ignorance into this frame composed of Prakriti like a fish entangled in a net![23] Alas, through Ignorance, I have migrated from body to body like a fish from water to water thinking that water is the element in which alone it can live.[24] Indeed, like a fish that

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without Prakriti. The principles of Mahat and the rest, therefore, may be said to have their origin as much in Purusha as in Prakriti. Besides, the two being naturally dependent on each other, if Prakriti be called Kshara, Purusha also may be so called.—T.

* *I. e.*, Jiva or Purusha.—T.

does not know anything else than water to be its element, I also have never known anything else them children and spouses to be any own![25] Fie on me that, through ignorance, am repeatedly migrating from body to body in forgetfulness (of the Supreme Soul)![26] The Supreme Soul alone is my friend. I have capacity for friendship with Him. Whatever be my nature and whoever I may be, I am competent to be like Him and to attain to an identity with Him.[27] I see my similarity with Him. I am, indeed, like Him. He is stainless. It is evident that I am of the same nature.[28] Through Ignorance and stupefaction, I have become associated with Inanimate Prakriti. Though really without attachments, I have passed this long time in a state of attachment with Prakriti.[29] Alas, by her was I so long subdued without having been able to know it. Various are the forms,—high, middling, and low,—that Prakriti assumes. Oh, how shall I dwell in those forms?*[30] How shall I live conjointly with her? In consequence only of my ignorance I repair to her companionship. I shall now be fixed (in Sānkhya or Yoga).[31] I shall no longer keep her companionship. For having passed so long a time with her, I should think that I was so long deceived by her, for myself being really exempt from modification, how could I keep company with one that is subject to modification?[32] She cannot be held to be responsible for this. The responsibility is mine, since turning away from the Supreme Soul I become of my own accord attached to her.[33] In consequence of that attachment, myself, though formless in reality, had to abide in multifarious forms. Indeed, though formless by nature I become endued with forms in consequence of my sense of *meum*, and thereby insulted and distressed.[34] In consequence of my sense of *meum* concerning the results of Prakriti, I am forced to take birth in diverse orders of Being. Alas, though really destitute of any sense of *meum*, yet in consequence of affecting it, what diverse acts of an evil nature have been committed

* High, such as gods; middling, such as human beings; and low, such as animals.—T.

by me in those orders in which I took birth while I remained in them with a soul that had lost all knowledge! I have no longer anything to do with him who, with essence made up of consciousness, divides herself into many fragments and who seeks to unite me with them. It is only now that I have been awakened and have understood that I am by nature without any sense of *meum* and without that consciousness which creates the forms of Prakriti that invest me all around.[35-37] Casting off that sense of *meum* which I always have with respect to her and whose essence is made up of consciousness, and casting off Prakriti herself, I shall take refuge in Him who is auspicious.[38] I shall be united with Him, and not with Prakriti which is inanimate. If I unite with Him, it will be productive of my benefit. I have no similarity of nature with Prakriti![39]—The twenty-fifth, (*viz.*, Jiva), when he thus succeeds in understanding the Supreme, becomes able to cast off the Destructible and attain to identity with that which is Indestructible and which is the essence of all that is auspicious.[40] Destitute of attributes in his true nature and in reality Unmanifest, Jiva becomes invested with what is Manifest and assumes attributes. When he succeeds in beholding that which is without attributes and which is the origin of the Unmanifest, he attains, O ruler of Mithilā, to identity with the same.[41]

"'I have now told thee what the indications are of what is Indestructible and what is Destructible, according to the best of my knowledge and according to what has been expounded in the scriptures.[42] I shall now tell thee, according to what I have heard, as to how Knowledge that is subtile, stainless, and certain, arises. Do thou listen to me.[43] I have already discoursed to thee what the Sānkhya and the Yoga systems are according to their respective indications as expounded in their respective scriptures. Verily, the science that has been expounded in Sānkhya treatises is identical with what has been laid down in the Yoga scriptures.[44] The knowledge, O monarch, which the Sānkhyas preach, is capable of awakening every one. In the Sānkhya scriptures, that Knowledge has been inculcated very clearly

for the benefit of disciples.[45] The learned say that this Sānkhya system is very extensive. Yogins have great regard for that system as also for the Vedas.[46] In the Sānkhya system no topic or principle transcending the twenty-fifth is admitted. That which the Sānkhyas regard as their highest topic or principle has been duly described (by me).[47] In the Yoga philosophy, it is said that Brahma, which is the essence of knowledge without duality, becomes Jiva only when invested with Ignorance. In the Yoga scriptures, therefore, both Brahma and Jiva are spoken of.—' "[48]

SECTION CCCIX.

"'Vaçishtha said,—Listen now to me as I discourse to thee on Buddha (Supreme Soul) and Abuddha (Jiva) which is the dispensation of the attributes (of Sattwa, Rajas, and Tamas). Assuming many forms (under the influence of illusion) the Supreme Soul, becoming Jiva, regards all those forms as real.*[1] In consequence of (his regarding himself identical with) such transformations, Jiva fails to understand the Supreme Soul, for he bears the attributes (of Sattwa and Rajas and Tamas) and creates and withdraws into himself what he creates.[2] Ceaselessly for his sport, O monarch, does Jiva undergo modifications, and because he is capable of understanding the action of the Unmanifest, therefore is he called Budhyamāna (the Comprehender).†[3] The Unmanifest or Prakriti can at no time comprehend Brahma which is really without attributes even when it manifests itself with attributes. Hence is Prakriti called

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* 'Buddha' is 'Bodha' or pure Knowledge. 'Abuddha' is the reverse of 'Buddha.' The Supreme Soul is Knowledge, while Jiva is Ignorance.—T.

† In consequence of Jiva's union with or attachment to Prakriti, Jiva takes this object for a vessel, that for a mountain, and that other for a third. When knowledge comes, Jiva succeeds in understanding that all his impressions are erroneous and that the external world is only a modification of Self. In consequence of Jiva's capacity to comprehend this, he is called Budhyamāna or Comprehender.—T.

Unintelligent.[4] There is a declaration of the Crutis to the effect that if ever Prakriti does succeed in knowing the twentyfifth (*i. e.*, Jiva), Prakriti then (instead of being something differentiated from Jiva) becomes identified with Jiva who is united with her. (As regards, however, the Supreme Soul, which is ever disunited and dissociated, and which transcends the twentyfifth, Prakriti can never comprehend it). In consequence of this (*viz.*, his attachment to or union with Prakriti), Jiva or Purusha, who is not manifest and which in his real nature is not subject to modifications, comes to be called as the Unawakened or Ignorant.[5] Indeed, because the twentyfifth can comprehend the Unmanifest, he is, therefore, called Budhyamāna (or Comprehender). He cannot, however readily comprehend[6] the twentysixth, which is stainless, which is Knowledge without duality, which is immeasurable, and which is eternal. The twentysixth, however, can know both Jiva and Prakriti, numbering the twentyfifth and the twentyfourth respectively.[7] O thou of great effulgence, only men of wisdom succeed in knowing that Brahma which is Unmanifest, which inheres in its real nature to all that is seen and unseen, and which, O son, is the one independent essence in the universe.*[8] When Jiva considers himself different from what he truly is, (*i. e.*, when he regards himself as fat or lean, fair or dark, a Brāhmana or a Cudra), it is only then that he fails to know the Supreme Soul and himself and Prakriti with which he is united.[9] When Jiva succeeds in understanding Prakriti (and knowing that she is something different from him) then he is said to be restored to his true nature and then does he attain to that high understanding which is pure and stainless (and which is concerned with Brahma).[10] When Jiva succeeds, O tiger among kings, in attaining to

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* 'Driçya' and 'Adriçya' are the Seen and the Unseen, that is the gross and the subtile, or effects and causes. 'Swabhāvena anugatām' is 'inhering (unto all of them) in its own nature,' that is, Brahma pervades all things and unites with them without itself being changed as regards its own nature. 'Vudhyate' has 'manishibhih' understood after it.—T.

that excellent understanding, he then attains to that Pure Knowledge (without duality) which is called the twenty-sixth (or Brahma). He then casts off the Unmanifest or Prakriti which is fraught with the attributes of Creation and Destruction.[11] When Jiva succeeds in knowing Prakriti which is unintelligent and subject to the action of the three attributes of Sattwa, and Rajas and Tamas, he then becomes destitute of attributes himself. In consequence of his thus understanding the Unmanifest (to be something different from him), he succeeds in acquiring the nature of the Supreme Soul.[12] The learned say that when he is freed from the attributes (of Sattwa and Rajas and Tamas) and united in nature with the Supreme Soul, then does Jiva become identified with that Soul. The Supreme Soul is called Tattwa as well as Not-Tattwa, and transcends decay and destruction.*[13] O giver of honors, the Soul, though it has the manifest principles (*viz.*, the body) for its resting place, yet it cannot be said to have acquired the nature of those principles. The wise say that (including the Jiva-soul) there are five and twenty principles in all.[14] Indeed, O son, the Soul is not to be regarded as possessed of any of the principles (Mahat and the rest). Endued with Intelligence, it transcends the principles. It casts off quickly even that principle which is the indication of the Knowing (or awakened) one.†[15] When Jiva comes to regard himself as the twentysixth which is divested of decay and destruction, it is then that, without doubt, he succeeds by his own force in attaining to similarity with the twentysixth.[16] Though awakened by the twentysixth which is Pure Intelligence, Jiva still becomes subject to Ignorance. This is the cause of Jiva's multifariousness (in respect of forms) as explained in

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* 'Tattwa' is explained by the Commentator as 'anāropitarupam,' *i. e.*, uninvested with any form in consequence of Ignorance; 'Not-Tattwa' is 'nityāparoksham,' *i. e.*, always within the ken of the understanding.—T.

† That indication is 'I am Brahma.' Such conviction or knowledge even, which characterises those that are awakened or Buddha, is cast off by the twentysixth.—T.

the Crutis and the Sānkhya scriptures.[17] When Jiva, who is endued with Chetana (and Unintelligent Prakriti), loses all Consciousness of a distinct or individual Self, then does he, losing his multifariousness, resume his Oneness.[18] O ruler of Mithilā, when Jiva, who is found to be in union with happiness and misery and who is seldom free from the consciousness of Self, succeeds in attaining to a similarity with the Supreme Soul which is beyond the reach of the understanding, then does he become freed from virtue and vice.[19] Indeed, when Jiva, attaining to the twentysixth which is Unborn and Puissant and which is dissociated from all attachments, succeeds in comprehending it thoroughly, he himself becomes possessed of puissance and entirely casts off the Unmanifest or Prakriti.[20] In consequence of understanding the twentysixth, the four and twenty principles seem to Jiva to be unsubstantial or of no value. I have thus told thee, O sinless one, according to the indications of the Crutis, the nature of the Unintelligent (or Prakriti), and of Jiva, as also of that which is Pure Knowledge (*viz.*, the Supreme Soul), agreeably to the truth. Guided by the scriptures, variety and oneness are thus to be understood.[21-22] The difference between the gnat and the Udumvara, or that between the fish and water, illustrates the difference between the Jiva-soul and the Supreme Soul.*[23] The Multiplicity and Oneness of these two are to be understood in this way. This is called Emancipation, *viz.*, this comprehension or knowledge of oneself as something distinct from Unintelligent or Unmanifest Prakriti.[24] The twentyfifth, which resides in the bodies of living creatures, should be emancipated by making him know the Unmanifest or the Supreme Soul which transcends the under-

* These examples are often used to explain the difference between the Jiva-soul and the Supreme Soul. The Udumvara is the fruit of the *Ficus glomerata*. When ripe and broken, the hollow centre is seen to contain many full-grown gnats. The gnat lives in the fruit but is not the fruit, just as the fish though living in the water is not the water that is its home. Jiva, after the same way, though living in the Supreme Soul, is not the Supreme Soul.—T.

standing.[25] Indeed, that twentyfifth is capable of attaining to Emancipation in this way only and not through any other means, it is certain. Though really different from the Kshetra in which he resides for the time being, he partakes of the nature of that Kshetra in consequence of his union with it.*[26] Uniting with what is Pure, he becomes Pure. Uniting with the Intelligent, he becomes Intelligent. By uniting, O foremost of men, with one that is Emancipate, he becomes Emancipated.[27] By uniting with one that has been freed from attachments of every kind, he becomes freed from all attachments. By uniting with one striving after Emancipation, he himself, partaking of the nature of his companion, strives after Emancipation.[28] By uniting with one of pure deeds, he becomes pure and of pure deeds and endued with blazing effulgence. By uniting with one of unstained soul, he becomes of unstained soul himself.[29] By uniting with the One independent Soul, he becomes One and Independent. Uniting with One that is dependent on One's Own Self, he becomes of the same nature and attains to Independence.—[30]

"'—O monarch, I have duly told thee all this that is perfectly true. Candidly have I discoursed to thee on this subject, *viz.*, the Eternal and Stainless and Primeval Brahma.[31] Thou mayst impart this high knowledge, capable of awakening the soul, unto that person, O king, who though not conversant with the Vedas is, nevertheless, humble and has a keen desire for acquiring the knowledge of Brahma.[32] It should never be imparted unto one that is wedded to falsehood, or one that is cunning or roguish, or one that is without any strength of mind, or one that is of crooked understanding, or one that is jealous of men of knowledge, or one that gives pain to others. Listen to me as I say who they are unto whom this knowledge may safely be communicated.[33] It should be given to one that is endued with faith, or one that

* 'Parah' is 'Anyah' or 'Chidātman.' 'Paradharmā' means 'partakin[g] of the nature of Kshetra in which he resides. 'Sametya' is 'kshetrena iva ekibhuya.'—T.

is possessed of merit, or one that always abstains from speaking ill of others, or one that is devoted to penances from the purest of motives, or one that is endued with knowledge and wisdom, or one that is observant of the sacrifices and other rites laid down in the Vedas, or one that is possessed of a forgiving disposition, or one that is inclined to take compassion on and do good to all creatures ;[34] or one that is fond of dwelling in privacy and solitude, or one that is fond of discharging all acts laid down in the scriptures, or one that is averse to quarrels and disputes, or one that is possessed of great learning, or one endued with wisdom, or one possessed of forgiveness and self-restraint and tranquillity of soul.[35] This high knowledge of Brahma should never be communicated to one that is not possessed of such qualifications. It has been said that by imparting this knowledge to one that cannot be regarded as a fit receptacle for holding it, no advantage or good fruit can arise.[36] Unto one that is not observant of any vows and restraints, this high knowledge should never be communicated even if he gives in exchange the whole Earth full of gems and wealth of every kind. Without doubt, however, O king, this knowledge should be given to one that has conquered one's senses.[37] O Karāla, let no fear be thine any longer, since thou hast heard all this regarding high Brahma from me today! I have discoursed to thee duly about high and holy Brahma that is without beginning and middle (and end) and that is capable of dispelling all kinds of grief.[38] Beholding Brahma whose sight is capable of dispelling both birth and death, O king, which is full of auspiciousness, which removes all fear, and which is productive of the highest benefit, and having acquired this essence of all knowledge, cast off all error and stupefaction today![39] I had acquired this knowledge from the eternal Hiranyagarbha himself, O king, who communicated it to me for my having carefully gratified that great Being of very superior Soul. Asked by thee today, I have, O monarch, communicated the knowledge of eternal Brahma to thee just as I had myself acquired it from my teacher. Indeed, this high knowledge that is the refuge of

all persons conversant with Emancipation has been imparted to thee exactly as I had it from Brahman himself!—[40-41]

"Bhishma continued,—'I have thus told thee of high Brahma, agreeably to what the great Rishi (Vaçishtha) had said (unto king Karāla of Janaka's race), by attaining to which the Twentyfifth (or Jiva) has never to return.[42] Jiva, in consequence of his not knowing truly the Supreme Soul which is not subject to decay and death, is obliged to frequently come back into the world. When, however, Jiva succeeds in acquiring that high knowledge, he has no longer to come back.[43] Having heard it, O king, from the celestial Rishi, I have, O son, communicated to thee that high knowledge productive of the highest good.[44] This knowledge was obtained from Hiranyagarbha by the high-souled Rishi Vaçishtha. From that foremost of Rishis, *viz.*, Vaçishtha, it was acquired by Nārada.[45] From Nārada I have acquired that knowledge which is truly identifiable with the eternal Brahma. Having heard this discourse of high import, fraught with excellent words, do not, O foremost of the Kurus, yield any longer to grief.[46] That man who knows Kshara and Akshara becomes freed from fear. He, indeed, O king, is obliged to cherish fear who is destitute of this knowledge.[47] In consequence of Ignorance (of Brahma), the man of foolish soul hath repeatedly to come back into this world. Indeed, departing from this life, he has to be born in thousands and thousands of orders of Being, every one of which hath death in the end.[48] Now in the world of the deities, now among men, and now among intermediate orders of Being, he has to appear again and again. If in course of time he succeeds in crossing that Ocean of Ignorance in which he is sunk, he then succeeds in avoiding rebirth altogether and attaining to identity with the Supreme Soul.[49] The Ocean of Ignorance is terrible. It is bottomless and called the Unmanifest. O Bhārata, day after day, creatures are seen to fall and sink in that Ocean.[50] Since thou, O king, hast been freed from that eternal and limitless Ocean of Ignorance, thou hast, therefore, become freed from Rajas and also Tamas.'"[51]

SECTION CCCX.

"Bhishma said,—'Once on a time a king of Janaka's race, while ranging the uninhabited forests in pursuit of deer, saw a superior Brāhmana or Rishi of Bhrigu's race.[1] Bowing with his head unto the Rishi who was seated at his ease, king Vasuman took his seat near him and obtaining his permission put to him this question :[2]—O holy one, what is productive of the highest benefit, both here and hereafter, to man who is endued with an unstable body and who is the slave of his desires ?[3] Properly honored by the king, and thus questioned, that high-souled Rishi possessed of ascetic merit then said these words unto him that were highly beneficial.[4]

" 'The Rishi said,—If thou desirest both here and hereafter what is agreeable to thy mind, do thou then, with restrained senses, abstain from doing what is disagreeable to all creatures.[5] Righteousness is beneficial unto them that are good. Righteousness is the refuge of those that are good. From Righteousness have flowed the three worlds with their mobile and immobile creatures.[6] O thou that art eagerly desirous of enjoying all agreeable objects, how is it that thou art not yet satiated with objects of desire ? Thou seest the honey, O thou of little understanding, but art blind to the fall.*[7] As one desirous of earning the fruits of knowledge should set oneself to the acquisition of knowledge, even so one desirous of earning the fruits of Rrighteousness should set oneself to the acquisition of Righteousness.[8] If a wicked man, from desire of virtue, strives to accomplish an act that is pure and stainless, the fulfilment of his desire becomes impossible. If, on the other hand, a good man, impelled by the desire of earning virtue, strives to accomplish an act that is even difficult, its accomplishment be-

* This is a simile very often used for illustrating the danger of pursuing objects of the senses. Collectors of honey used to rove over mountains, guided by the sight of flying bees. These men frequently met with death from falls from precipices.—T.

comes easy for him.[9] If, while residing in the woods, one acts in such a way as to enjoy all the pleasures of a residence amidst men in towns, one comes to be looked upon not as a forest recluse but as a denizen of towns. Similarly, if one, while residing in towns, acts in such a way as to enjoy the felicity that attaches to the life of a forest recluse, one comes to be looked upon not as a denizen of towns but as a forest recluse.[10] Ascertaining the merits of the religion of Acts and that of Abstention from acts, do thou, with concentrated senses, be devoted to the practices of righteousness that appertain to thought, word, and deed.[11] Judging of the propriety of time and place, purified by the observance of vows and other cleansing rites, and solicited (by them), do thou, without malice, make large gifts unto them that are good.*[12] Acquiring wealth by righteous means, one should give it away unto those that are deserving. One should make gifts, casting off anger; and having made gifts one should never give way to sorrow nor proclaim those gifts with one's own mouth.[13] The Brāhmana who is full of compassion, who is pure, who has his senses under control, who is truthful in speech, who is observant of candour, and whose birth is pure, has been regarded as a person deserving of gifts.[14] A person is said to be pure in birth when he is born of a mother that has only one husband and that belongs to the same order to which her husband belongs. Indeed, such a Brāhmana, conversant with the three Vedas, *viz.*, Rich, Yajush, and Sāman, possessed of learning, duly observant of the six duties (of sacrificing on his own account, officiating at the sacrifices of others, learning, teaching, making gifts, and receiving gifts), has been regarded as deserving of gifts.[15] Righteousness becomes unrighteousness, and unrighteousness becomes righteousness, according to the character of the doer, of time, and of place.†[16] Sin is

* The Burdwan translator renders this Verse incorrectly.—T.

† This has been repeatedly laid down in the Hindu scriptures. Gifts produce no merit unless made to deserving persons. If made to the undeserving, instead of ceasing to produce any merit, they become positively sinful. The considerations of time and place also are to be

cast off like the filth on one's body,—a little with a little exertion and a greater quantity when the exertion is greater.[17] A person, after purging his bowels, should take *ghee*, which operates most beneficially on his system (as a healthy tonic). After the same manner, when one has cleansed oneself of all faults and sets oneself to the acquisition of righteousness, that righteousness, in the next world, proves to be productive of the highest happiness.[18] Good and evil thoughts exist in the minds of all creatures. Withdrawing the mind from evil thoughts, it should always be directed towards good thoughts.[19] One should always reverence the practices of one's own order. Do thou strive, therefore, to act in such a way that thou mayst have faith in the practices of thy own order.[20] O thou that art endued with an impatient soul, betake thyself to the practice of patience. O thou that art of a foolish understanding, seek thou to be possessed of intelligence! Destitute of tranquillity, seek thou to be tranquil, and bereft of wisdom as thou art, do thou seek to act wisely![21] He who moves in the companionship of the righteous succeeds, by his own energy, in acquiring the means of accomplishing what is beneficial for him both in this and the next world. Verily, the root of that benefit (which thus becomes his here and hereafter) is unwavering firmness.[22] The royal sage Mahābhisha, through want of this firmness, fell from heaven. Yayāti, also, though his merits had become exhausted (in consequence of his boastfulness and though he was hurled down from heaven) succeeded in regaining regions of felicity through his firmness.[23] Thou art sure to attain to great intelligence, as also to what is for thy highest good, by paying court to virtuous and learned persons possessed of ascetic merit.—'[24]

"Bhishma continued,—'Hearing these words of the sage, king Vasuman, possessed of a good disposition, withdrawing

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attended to. By failing to attend to them, sin is incurred where merit is expected. Truth becomes as sinful as a lie, under particular circumstances; and a falsehood becomes as meritorious as truth under circumstances. The Hindu scriptures make circumstances the test of acts.—T.

his mind from the pursuits of desire, set it upon the acquisition of Righteousness.' "[25]

SECTION CCCXI.

"Yudhishthira said,—'It behooveth thee, O grandsire, to discourse to me on that which is freed from duty and its reverse, which is freed from every doubt, which transcends birth and death, as also virtue and sin, which is auspiciousness, which is eternal fearlessness, which is Eternal and Indestructible, and Immutable, which is always Pure, and which is ever free from the toil of exertion.'[1-2]

"Bhishma said,—'I shall in this connection recite to thee the old narrative, O Bhārata, of the discourse between Yājnavalkya and Janaka.[3] Once on a time the famous king Daivarāti of Janaka's race, fully conversant with the import of all questions, addressed this question to Yājnavalkya, that foremost of Rishis.[4]

"'Janaka said,—O regenerate Rishi, how many kinds of senses are there? How many kinds also are there of Prakriti? What is the Unmanifest and highest Brahma? What is higher than Brahma?[5] What is Birth and what Death? What are the limits of Age? It behooveth thee, O foremost of Brāhmanas, to discourse on all these topics unto me that am solicitous of obtaining thy grace![6] I am ignorant while thou art an Ocean of knowledge. Hence, I ask thee! Verily, I desire to hear thee discourse on all these subject!—[7]

"'Yājnavalkya said,—Hear, O monarch, what I say in answer to these questions of thine. I shall impart to thee the high knowledge which Yogins value, and especially that which is possessed by the Sānkhyas.[8] Nothing is unknown to thee. Still thou askest me. One, however, that is questioned, should answer. This is the eternal practice.[9] Eight principles have been called by the name of Prakriti, while sixteen have been called modifications. Of Manifest, there are seven. These are the views of those persons who are conversant with the science of Adhyātma.[10] The Unmanifest (or original Prakriti), Mahat, Consciousness, and the five

subtile elements of Earth, Wind, Space, Water, and Light,[11] —these eight are known by the name of Prakriti. Listen now to the enumeration of those called modifications. They are the ear, the skin, the eye, the tongue, and the nose;[12] and sound, touch, form, taste, and scent, as also speech, the two arms, the two feet, the lower duct (within the body), and the organs of pleasure.*[13] Amongst these, the ten beginning with sound, and having their origin in the five great principles,† are called Viçesha. The five senses of knowledge are called Saviçesha, O ruler of Mithilā.[14] Persons conversant with the science of Adhyātma regard the Mind as the sixteenth. This is conformable to thy own views as also to those of other learned men well acquainted with the truths about principles.[15] From the Unmanifest, O king, springs the Mahat-soul. The learned say this to be the first creation relating to Pradhāna (or Prakriti).[16] From Mahat, O king of men, is produced Consciousness. This has been called the second creation having the Understanding for its essence.‡[17] From Consciousness hath sprung the Mind which is the essence of sound and the others that are the attributes of space and the rest. This is the third creation, said to relate to Consciousness.[18] From Mind have sprung the great elements, (numbering five), O king! Know that this is the fourth creation called mental, as I say.[19] Persons conversant with the primal elements say that Sound and Touch and Form and Taste and Scent are the fifth creation, relating to the Great (primal) elements.[20] The creation of the Ear, the Skin, the Eye, the Tongue, and the Scent, forms the sixth and is regarded as having for its essence multiplicity of thought.[21] The senses that come after the Ear and the others (*i. e.*, the senses of action) then arise, O monarch. This is called seventh creation and relates to the senses of

* These, including Mind, form the tale of sixteen called Vikriti or modifications of Prakriti.—T.

† These are the subtile principles or Tanmātrās, and not the gross elements.—T.

‡ 'Mahat' is sometimes called 'Buddhi;' hence the creation of Consciousness from Mahat must be creation relating to Buddhi.—T.

Knowledge.[22] Then, O monarch, come the breath that rises upward (*viz.*, Prāna) and those that have a transverse motion (*viz.*, Samāna, Udāna, and Vyāna). This is the eighth creation and is called Ārjjava.*[23] Then come those breaths that course transversely in the lower parts of the body (*viz.*, Samāna, Udāna, and Vyāna) and also that called Apāna coursing downwards. This, the ninth creation, is also called Ārjjava, O king.[24] These nine kinds of creation, and these principles, O monarch, which latter number four and twenty, are declared to thee according to what has been laid down in the scriptures.[25] After this, O king, listen to me as I tell thee the durations of time as indicated by the learned in respect of these principles or attributes.—' "[26]

SECTION CCCXII.

" 'Yājnavalkya said,—Listen to me, O foremost of men, as I tell thee what the duration of time is in respect to the Unmanifest (or the Supreme Purusha). Ten thousand Kalpas are said to constitute a single day of his.[1] The duration of his night is equal. When his night expires, he awakes, O monarch, and first creates herbs and plants which constitute the sustenance of all embodied creatures.[2] He then creates Brahman who springs from a golden egg. That Brahman is the form of all created things, as has been heard by us.[3] Having dwelt for one whole year within that egg, the great ascetic Brahman, called also Prajāpati (Lord of all creatures), came out of it and created the whole Earth, and the Heaven above.[4] The Lord then, it is read in the Vedas, O king, placed the sky between Heaven and Earth separated from each other.[5] Seven thousand and five hundred Kalpas measure the day of Brahman.[6] Persons conversant with the science of Adhyātma say that his night also is of an equal duration. Brahman, called Mahān, then creates

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* 'Arjjava' means 'relating to straight paths or courses,' so called from the straight courses of these winds or breaths. By reference to these breaths is intended the other limbs of the physical system besides those already indicated.—T.

Consciousness called Bhuta and endued with excellent essence.*[7] Before creating any physical bodies out of the ingredients called the Great elements, Mahān or Brahma, endued with penances, created four others called his sons. They are the sires of the original sires, O best of kings, as heard by us.†[8] It hath been also heard by us, O monarch, that the senses (of knowledge) along with the four inner faculties, have sprung from the (five Great elements called) Pitris, and that the entire universe of mobile and immobile Beings has been filled with those Great elements.‡[9] The puissant Consciousness created the five Bhutas. These are Earth, Wind, Space, Water, and Light numbering the fifth.[10] This Consciousness (who is a Great Being and) from whom springs the third creation, has five thousand Kalpas for his night, and his day is of equal duration.[11] Sound, Touch, Form, Taste, and Scent,—these five are called Viçesha. They inhere into the five great Bhutas.[12] All creatures, O king, incessantly pervaded by these five, desire one another's companionship, become subservient to one another;[13] and challenging one another, transcend one another; and led by those immutable and seductive principles, creatures kill one another and wander in this world, entering into numerous intermediate orders of Being.$[14] Three thousands

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* 'Rishi' here means 'Mahān' or Great. Consciousness is said to have an excellent essence, and is also a Bhuta because of its capacity to produce the Great Bhutas five in number.—T.

† These, the Commentator explains, are Mind, Buddhi or Understanding, Consciousness, and Chitwa, considered as Vyashti instead of as Samashthi. These are the sires of the primeval sires, *i. e.*, from these sprung the Mahābhutas or Great creatures (*viz.*, the five primal Elements).—T.

‡ 'Devāh' is explained by the Commentator as meaning the Senses and the four inner faculties. 'Devaih,' he thinks, refers to the Bhutas or Great elements. Literally rendered, the Verse would read as 'the Devas are the children of the Pitris; with the Devas, all the worlds of mobile and immobile Being have been covered.' It is not safe to reject the lead the Commentator.—T.

$ These two Verses refer to the power of the attributes of sound &c., over Jiva. Loves and hates, and all kinds of relationship of Jiva are due to the action of the attributes named.—T.

of Kalpas represent the duration of their day. The measure of their night also is the same.*[15] The Mind roveth over all things, O king, led on by the Senses. The Senses do not perceive anything. It is the Mind that perceives through them.[16] The Eye sees forms when aided by the Mind but never by itself. When the Mind is distracted, the Eye fails to perceive with even the object fully before it.[17] It is commonly said that the Senses perceive. This is not true, for it is the Mind that perceives through the Senses.[18] When the cessation takes place of the activity of the Mind, the cessation of the activity of the Senses follows. That is the cessation of the activity of the Senses which is the cessation of the activity of the Mind. One should thus regard the Senses to be under the domination of the Mind.[19] Indeed, the Mind is said to be the Lord of all the Senses. O thou of great fame, these are all the twenty Bhutas in the Universe.—' "[20]

SECTION CCCXIII.

" 'Yājnavalkya said,—I have, one after another, told thee the order of the creation, with their total number, of the various principles, as also the extent of the duration of each. Listen now to me as I tell thee of their destruction.[1] Listen to me how Brahman, who is eternal and undecaying, and who is without beginning and without end, repeatedly creates and destroys all created objects.[2] When his day expires and night comes, he becomes desirous of sleep. At such a time the unmanifest and holy one urges the Being called Mahārudra, who is conscious of his great powers, (for destroying the world).[3] Urged by the unmanifest, that Being, assuming the form of Surya of hundreds of thousands of rays, divides himself into a dozen portions each resembling a blazing fire.[4] He then consumes with his energy, O monarch, without any loss of time, the four kinds of created beings,

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* The duration here given has reference to the day and the night of the Mahābhutas.—T.

viz., viviparous, oviparous, filth-born, and vegetable.[5] Within the twinkling of the eye all mobile and immobile creatures being thus destroyed, the Earth becomes on every side as bare as a tortoise shell.[6] Having burnt everything on the face of the Earth, Rudra of immeasurable might, then quickly fills the bare Earth with Water possessed of great force.[7] He then creates the Yuga-fire which dries up that Water (into which the bare Earth has been dissolved). The Water disappearing, the great element of Fire continues to blaze fiercely.[8] Then comes the mighty Wind of immeasurable force, in his eight forms, who swallows up quickly that blazing fire of transcendant force, possessed of seven flames, and identifiable with the heat that exists in every creature. Having swallowed up that fire, the Wind courses in every direction, upwards, downwards, and transversely.[9-10] Then Space of immeasurable existent swallows up that Wind of transcendant energy. Then Mind cheerfully swallows up that immeasurable Space.[11] Then that Lord of all creatures, *viz.*, Consciousness, who is the Soul of everything, swallows up the Mind. Consciousness, in his turn, is swallowed up by the Mahat-soul who is conversant with the Past, the Present, and the Future.[12] The incomparable Mahat-soul or Universe is then swallowed up by Cambhu, that Lord of all things, to whom the Yoga attributes of Animā, Laghimā, Prāpti, &c., naturally inhere, who is regarded as the Supreme and pure Effulgence that is Immutable.[13] His hands and feet extend over every part; his eyes and head and face are everywhere, his ears reach every place, and he exists overwhelming all things.[14] He is the heart of all creatures; His measure is of a digit of the thumb. That Infinite and Supreme Soul, that Lord of all, thus swallows up the Universe.[15] After this, what remains is the Undecaying and the Immutable One who is without defect of any kind, who is the Creator of the Past, the Present, and the Future; and who is perfectly faultless.[16] I have thus, O monarch, duly told thee of Destruction. I shall now discourse to thee on the subjects of Adhyātma, Adhibhuta, and Adhidaivata.—' "[17]

Section CCCXIV.

"'Yājnavalkya said,—Brāhmanas conversant with the topics of enquiry speak of the two feet as Adhyātma, the act of walking as Adhibhuta, and Vishnu as Adhidaivatam (of those two limbs.[1] The lower duct (anal canal) is Adhyātma; its function of throwing out the excreta is Adhibhuta, and Mitra (Surya) is the Adhidaivata (of that organ).[2] The organ of generation is called Adhyātma. Its agreeable function is called Adhibhuta, and Prajāpati is its Adhidaivata.[3] The hands are Adhyātma; their function as represented by acts is Adhibhuta; and Indra is the Adhidaivata of those limbs.[4] The organs of speech are Adhyātma; the words uttered by them are Adhibhuta; and Agni is their Adhidaivata.[5] The eye is Adhyātma; vision or form is its Adhibhuta; and Surya is the Adhidaivata of that organ.[6] The ear is Adhyātma; sound is Adhibhuta; and the points of the horizon are its Adhidaivata.[7] The tongue is Adhyātma; taste is its Adhibhuta; and Water is its Adhidaivata.[8] The sense of scent is Adhyātma; odor is its Adhibhuta; and Earth is its Adhidaivata.[9] The skin is Adhyātma; touch is its Adhibhuta; and Wind is its Adhidaivata.[10] Mind has been called Adhyātma; that with which the Mind is employed is Adhibhuta; and Chandramas is its Adhidaivata.[11] Consciousness is Adhyātma; conviction in one's identity with Prakriti is its Adhibhuta; and Mahat or Buddhi is its Adhidaivata.[12] Buddhi is Adhyātma; that which is to be understood is its Adhibhuta; and Kshetrajna is its Adhidaivata.[13] I have thus truly expounded to thee, O king, with its details taken individually, the puissance of the Supreme (in manifesting Himself in different forms) in the beginning, the middle, and the end, O thou that art fully conversant with the nature of the original topics or principles.[14] Prakriti, cheerfully and of her own accord, as if for sport, O monarch, produces, by undergoing modifications herself, thousands and thousands of combinations of her original transformations called Gunahs.[15] As men can light thousands of lamps from but a single lamp, after the same manner Prakriti, by modification, multiplies into thousands

of existent objects the (three) attributes (of Sattwa and Rajas and Tamas) of Purusha.[16] Patience, joy, prosperity, satisfaction, brightness of all faculties, happiness, purity, health, contentment, faith,[17] liberality, compassion, forgiveness, firmness, benevolence, equanimity, truth, acquittance of obligations, mildness, modesty, calmness,[18] external purity, simplicity, observance of obligatory practices, dispassionateness, fearlessness of heart, disregard for the appearance or otherwise of good and evil as also for past acts,[19]—appropriation of objects only when obtained by gift, the absence of cupidity, regard for the interests of others, compassion for all creatures,—these have been said to be the qualities that attach to the attribute of Sattwa.[20] The tale of qualities attaching to the attribute of Rajas consists of pride of personal beauty, assertion of lordship, war, disinclination to give, absence of compassion, enjoyment and enduring of happiness and misery,[21] pleasure in speaking ill of others, indulgence in quarrels and disputes of every kind, arrogance, discourtesy, anxiety, indulgence in hostilities,[22] sorrow, appropriation of what belongs to others, shamelessness, crookedness, disunions, roughness, lust, wrath, pride,[23] assertion of superiority, malice, and calumny. These are said to spring from the attribute of Rajas. I shall now tell thee of that assemblage of qualities which springs from Tamas.[24] They are stupefaction of judgment, obscuration of every faculty, darkness, blind darkness. By darkness is implied death, and by blind darkness is meant wrath.[25] Besides these, the other indications of Tamas are greediness in respect of all kinds of food, ceaseless appetite for both food drink,[26] taking pleasure in scents and robes and sports and beds and seats and sleep during the day and calumny and all kinds of acts proceeding from heedlessness,[27] taking pleasure, from ignorance (of purer sources of joy) in dancing and instrumental and vocal music, and aversion for every kind of religion. These, indeed, are the indications of Tamas—' "[28]

SECTION CCCXV.

" 'Yājnavalkya said,—These three, O foremost of men, (*viz.*, Sattwa, Rajas, and Tamas), are the attributes of Prakriti. These attach to all things of the universe and always inhere to them.[1] The Unmanifest Purusha endued with the six Yoga attributes transforms himself by himself into hundreds and thousands and millions and millions of forms (by embracing these three attributes).[2] Those that are conversant with the science of Adhyātma say that unto the attribute of Sattwa is assigned a high, unto Rajas a middling, and unto Tamas, a low place in the universe.[3] By the aid of unmixed righteousness one attains to a high end (*viz.*, that of the deities or other celestial beings). Through righteousness mixed with sin one attains to the status of humanity. While through unmixed sin one sinks into a vile end (by becoming an animal or a vegetable, &c.)[4] Listen now, to me, O king, as I speak to thee of the intermixture or compounds of the three attributes of Sattwa, Rajas, and Tamas.[5] Sometimes Rajas is seen existing with Sattwa. Tamas also exists with Rajas. With Tamas may also be seen Sattwa. Then also may Sattwa and Rajas and Tamas be seen existing together and in equal proportions. They then constitute the Unmanifest or Prakriti.[6] When the Unmanifest (Purusha) becomes endued with only Sattwa, he attains to the regions of the deities. Endued with both Sattwa and Rajas, he takes birth among human beings.[7] Endued with Rajas and Tamas, he takes birth among the intermediate order of Being. Endued with all three, *viz.*, Sattwa and Rajas and Tamas, he attains to the status of humanity.[8] Those high-souled persons that transcend both righteousness and sin, attain, it is said, to that place which is eternal, immutable, undecaying, and immortal.[9] Men of knowledge attain to births that are very superior, and their place is faultless and undecaying, transcending the ken of the senses, free from ignorance, above birth and death, and full of light that dispels all kinds of darkness.[10] Thou hadst asked me about the nature of the Supreme residing in the Unmanifest, (*viz.*,

Purusha). I shall tell thee. Listen to me, O king. Even when residing in Prakriti, He is said to reside in His own nature without partaking of the nature of Prakriti.*[11] Prakriti, O king, is inanimate and unintelligent. When presided over by Purusha, then only can she create and destroy.—[12]

"'Janaka said,—Both Prakriti and Purusha, O thou of great intelligence, are without beginning and without end. Both of them are without form. Both of them are undecaying.[13] Both of them, again, are incomprehensible. How then, O foremost of Rishis, can it be said that one of them is inanimate and unintelligent? How, again, is the other said to be animate and intelligent? And why is the latter called Kshetrajna?[14] Thou, O foremost of Brāhmanas, art fully conversant with the entire religion of Emancipation. I desire to hear in detail of the religion of Emancipation in its entirety.[15] Do thou discourse to me then of the existence and Oneness of Purusha, of his separateness from Prakriti, of the deities which attach to the body,[16] of the place to which embodied creatures repair when they die, and that place to which they may ultimately, in course of time, be able to go.[17] Tell me also of the Knowledge described in the Sānkhya system, and of the Yoga system separately. It behooveth thee also to speak of the premonitory symptoms of death, O best of men. All these topics are well known to thee even as an (emblic) myrobalan in thy hand!—' "[18]

SECTION CCCXVI.

"'Yājnavalkya said,—That which is without attributes, O son, can never be explained by ascribing attributes to it. Listen, however, to me as I expound to thee what is possessed of attributes and what is devoid of them.[1] High-souled Munis conversant with the truth regarding all the topics or principles say that when Purusha seizes attributes like a

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* 'Prakritisthah' means 'in his own Prakriti or nature.' The sense of the line is that Purusha, even when residing in the case that Prakriti provides him with, does not partake of the nature of Prakriti but continues to be undefiled by her.—T.

crystal catching the reflection of a red flower, he comes to be called as possessed of attributes; but when freed from attributes like the crystal freed from reflection, he comes to be viewed in his real nature, that is, as beyond all attributes.*[2] Unmanifest Prakriti is by her nature endued with attributes. She cannot transcend them. Destitute of intelligence by nature, she becomes attached to attributes.[3] Unmanifest Prakriti cannot know anything, while Purusha, by his nature, is possessed of knowledge.—There is nothing higher than myself,—even this is what Purusha is always conscious of.[4] For this reason the unmanifest (or Prakriti), although naturally inanimate and unintelligent, still becomes animate and intelligent in consequence of her union with Purusha who is Eternal and Indestructible instead of remaining in her own nature due to her destructibility.†[5] When Purusha, through ignorance, repeatedly becomes associated with attributes, he fails to understand his own real nature and therefore he fails to attain to Emancipation.[6] In consequence of Purusha's lordship over the principles that flow from Prakriti, he is said to partake of the nature of those principles. In consequence also of his agency in the matter of creation, he is said to possess the attribute of creation.[7] In consequence of his agency in the matter of Yoga, he is said to possess the attribute of Yoga. For his lordship over those particular principles known by the name of Prakriti, he is said to possess the nature of Prakriti.‡[8] For his agency

* I expand this Verse for bringing out the meaning. A verbal rendering will become unintelligible.—T.

† This is a difficult Verse. I am not sure that I have understood it correctly. The sense seems to be that Prakriti, which is really unintelligent and incapable of enjoyment or endurance, becomes intelligent and capable of enjoyment or endurance in consequence of being united with Purusha who is intelligent. Thus when pleasurable or painful sensations are felt, it is the body that seems to feel it only in consequence of the Soul that presides over it.—T.

‡ The first line of 7 is the same in sense as the second line of 8. In the Bombay text, only the second line of 8 occurs, while the first line of 7 has been justly omitted. In fact, *Tattwa* and the *Prakritis* are the same thing.—T.

in the matter of creating the seeds (of all immobile objects), he is said to partake of the nature of those seeds. And because he causes the several principles or attributes to start into life, he is, therefore, said to be subject to decay and destruction (for those principles themselves are subject thereto).[9] In consequence, again, of his being the witness of everything, and in consequence also of there being nothing else than he, as also for his consciousness of identity with Prakriti, Yatis crowned with ascetic success, conversant with Adhyātma, and freed from fever of every kind, regard him as existing by himself without a second, immutable, unmanifest (in the form of Cause), unstable, and manifest (in the form of effects).[10] This is what has been heard by us. Those Sānkhyas, however, that depend upon Knowledge only (for their Emancipation) and the practice of compassion for all creatures, say that it is Prakriti which is One but Purushas are many.*[11] As a matter of fact, Purusha is different from Prakriti which though unstable, still appears as stable. As a blade of reed is different from its outer cover, even so is Purusha different from Prakriti.[12] Indeed, the worm that is ensconced within the Udumvara should be known as different from the Udumvara. Though existing with the Udumvara, the worm is not to be regarded as forming a portion of the Udumvara.[13] The fish is distinct from the water in which it lives, and the water is distinct from the fish that lives in it. Though the fish and water exist together, yet it is never drenched by water.[14] The fire that is contained in an earthen saucepan is distinct from the earthen saucepan, and the saucepan is distinct from the fire it contains. Although the fire exists in and with the saucepan, yet it is not to be regarded as forming any part of it.[15] The lotus-leaf that floats on a piece of water is distinct from the piece of water on which it floats. Its co-existence with water does not make it a portion of the water.[16] The perennial existence of those objects in and with those mentioned, is never correctly understood by ordinary people.[17] They who behold

* This refers to the opinion of the atheistic Sānkhyas.—T.

Prakriti and Purusha in any other light are said to possess a vision that is incorrect. It is certain that they have repeatedly to sink into terrible hell.[18] I have thus told thee the philosophy of the Sānkhyas, that excellent science by which all things have been correctly ascertained. Ascertaining the nature of Purusha and Prakriti in this way, the Sānkhyas attain to Emancipation.[19] I have also told thee of the systems of those others that are conversant with the great principles of the universe. I shall now discourse to thee on the science of the Yogins.—' "[20]

SECTION CCCXVII.

" 'Yājnavalkya said,—I have already spoken to thee of the science of the Sānkhyas. Listen now to me as I truly discourse on the science of the Yogins as heard and seen by me, O best of kings![1] There is no Knowledge that can compare with that of the Sānkhyas. There is no puissance that compares with that of Yoga. These two ordain the same practices, and both are regarded as capable of leading to Emancipation.[2] Those men that are not blest with intelligence regard the Sānkhya and the Yoga systems to be different from each other. We, however, O king, look upon them as one and the same, according to the conclusion to which we have arrived (after study and reflection).[3] That which the Yogins have in view is the very same which the Sānkhyas also have in view. He who sees both the Sānkhya and the Yoga systems to be one and the same is to be regarded as truly conversant with the topics or principles that ordain the universe.[4] Know, O king, that the vital breaths and the senses are the chief means for practising Yoga. By only regulating those breaths and the senses, Yogins wander everywhere at their will.*[5] When the gross body is des-

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* By the word 'Rudra' is meant *Prāna* and the other breaths. The Commentator explains that the etymology is 'utkramana kāle dehinam rodayanti iti Rudrāh Prānāh.' By regulating the vital breaths and the Senses, Yogins attain to Yoga-puissance and succeed in roving wherever they please in their *linga-çarira* or subtile bodies.—T.

troyed, Yogins, endued with subtile bodies possessed of the eight Yoga attributes (of Animā, Laghimā, Prāpti, &c.), wander over the universe, enjoying (in that body) all kinds of felicities, O sinless one.[6] The wise have, in the scriptures, spoken of Yoga as conferring eight kinds of puissance. They have spoken of Yoga as possessed of eight limbs.*[7] Indeed, O king, they have not spoken of any other kind of Yoga. It has been said that the practices of Yogins, excellent as these are (for their results), are of two kinds. Those two kinds, according to the indications occurring in the scriptures, are practices endued with attributes and those freed from attributes.[8] The concentration of the mind (on the sixteen objects named), with simultaneous regulation of the breath, O king, (is one kind). The concentration of the mind (in such a way as to destroy all difference between the contemplater, the object contemplated, and the act of contemplation) along with subjugation of the senses, (is of another kind). The first kind of Yoga is said to be that possessed of attributes; the second kind is said to be that freed from attributes.†[9] Then, again, Regulation of the breath is Yoga with attributes. In Yoga without attributes, the mind, freed from its functions, should be fixed. Only the regulation of the breath which is said to be endued with attributes should, in the first instance, be practised, for, O ruler of Mithilā, if the breath (that is inhaled and suspended) be exhaled without mentally reflecting the while upon a definite image (furnished by a limited *mantra*), the wind in the neophyte's system will increase to his great injury.‡[10] In the first Yāma of the night,

* The Eight limbs of Yoga are Prānāyāma, Pratyāhāra, Dhyāna, Dhāranā, Tarka, Samādhi, with the two additional ones of Yama and Niyama.—T.

† In the first line of 9, the word 'Prānāyāma' is used to mean regulation of the vital breaths. In the second line, the same word implies the 'āyāmah or nigrahah' of the senses with the mind. By 'Dhārana' is meant the fixing of the mind, one after another, on the sixteen things named in treatises on Yoga. By 'ekāgratā' of the mind is meant that concentration in which there is no longer any consciousness of difference between 'Dhyātri, Dheya, and Dhyāna.'—T.

‡ It is difficult for those who do not practise Prānāyāma to under-

twelve ways of holding the breath are recommended. After sleep, in the last Yāma of the night, other twelve ways of doing the same have been laid down.[11] Without doubt, one endued with tranquillity, of subdued senses, living in retirement, rejoicing in one's own self, and fully conversant with the import of the scriptures, should (regulating one's breath in these four and twenty ways) fix one's Soul (on the Supreme Soul).*[12] Dispelling the five faults of the five senses, *viz.*, (withdrawing them from their objects of) sound, form, touch, taste, and scent,[13] and dispelling those conditions called Pratibhā and Apavanga, O ruler of the Mithilās, all the senses should be fixed upon the mind.[14] The mind should then be fixed on Consciousness, O king; Consciousness should next be fixed on Intelligence or Buddhi, and Buddhi should then be fixed on Prakriti.[15] Thus merging these one after another, Yogins contemplate the Supreme Soul which is One, which is freed from Rajas, which is stainless, which is Immutable and Infinite and Pure and without defect,[16] who is Eternal Purusha, who is unchangeable, who is Indivisible, who is without decay and death, who is everlasting, who transcends diminution, and which is Immutable Brahma.[17] Listen now, O monarch, to the indications of one that is in Yoga. All the indications of cheerful contentment that are his who is slumbering in contentment are seen in the person, that is in Samādhi.[18] The person in Samādhi, the wise say, looks like the fixed and upward flame of a lamp that is full of

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stand this fully. The fact is, in Saguna Prānāyāma, when the breath is inhaled, the inhalation is measured by the time taken up in mentally reciting a well-known mantra. So when the inhaled breath is suspended, the suspension is measured by the time taken in mentally reciting a particular mantra. When, therefore, the suspended breath should be exhaled, it should be done by similarly measuring the time of exhaling. For beginners, this Saguna Prānāyāma is recommended. Of course only exhalation has been spoken of; but it applies equally to inhalation and suspension. These three processes, in Yoga language, are Puraka, Kumbhaka, and Rechaka —T.

* 'Ekāntāçilin' neans a 'Sannyāsin;' 'ātmārāma' is one who takes pleasure in one's soul instead of in spouses and children.—T.

oil and that burns in a breezeless spot.[19] He is like a rock which is incapable of being moved in the slightest degree by even a heavy downpour from the clouds.[20] He is incapable of being moved by the din of conchs and drums, or by songs, or the sound of hundreds of musical instruments beat or blown together. Even this is the indication of one in Samādhi.[21] As a man of cool courage and determination, while ascending a flight of steps with a vessel full of oil in his hands, does not spill even a drop of the liquid if frightened and threatened by persons armed with weapons, even so the Yogin, when his mind has been concentrated and when he beholds the Supreme Soul in Samādhi, does not, in consequence of the entire stoppage of the functions of his senses at such a time, move in the slightest degree. Even these should be known to be the indications of the Yogin while he is in Samādhi.[22-24] While in Samādhi, the Yogin beholds Brahma which is Supreme and Immutable, and which is situated like a blazing Effulgence in the midst of thick Darkness.[25] It is by this means that he attains, after many years, to Emancipation after casting off this inanimate body. Even this is what the eternal Cruti declares.[26] This is called the Yoga of the Yogins. What else is it? Knowing it, they that are endued with wisdom regard themselves as crowned with success.—' "[27]

SECTION CCCXVIII.

" 'Yājnavalkya said,—Listen now to me, with attention, O king, as to what the places are to which those who die have to go. If the Jiva-soul escapes through the feet, it is said that the man goes to the region of Vishnu.[1] If through the calves, it has been heard by us that the man repairs to the regions of the Vasus. If through the knees, he attains to the companionship of those deities that are called Sādhyas.[2] If through the lower duct, the man attains to the regions of Mitra. If through the posteriors, the man returns to the Earth, and if through the thighs to the region of Prajāpati.[3] If through the flanks, the man attains to the regions of the

Maruts, and if through the nostrils, to the region of Chandramas. If through the arms, the man goes to the region of Indra, and if through the chest, to that of Rudra.[4] If through the neck, the man repairs to the excellent region of that foremost of ascetics known by the name of Nara. If through the mouth, the man attains to the region of the Viçwedevas, and if through the ears, to the region of the deities of the several points of the horizon.[5] If through the nose, the man attains to the region of the Wind-god; and if through the eyes, to the region of Agni. If through the brows, the man goes to the region of the Açwins; and if through the forehead, to that of the Pitris.[6] If through the crown of the head, the man attains to the region of the puissant Brahman, that foremost of the gods. I have thus told thee, O ruler of Mithilā, the several places to which men repair according to the manner in which their Jiva-souls escape from their bodies.[7] I shall now tell thee the premonitory indications, as laid down by the wise, of those who have but one year to live.[8] One who, having previously seen the fixed star called Arandhati, fails to see it, or that other star called Dhruva,* or one that sees the full Moon or the flame of a burning lamp to be broken towards the south, has but one year to live.[9] Those men, O king, who can no longer see images of themselves reflected in the eyes of others, have but one year to live.[10] One who being endued with lustre loses it, or being endued with wisdom loses it,—indeed, one whose inward and outward nature is thus changed,—has but six months more to live.[11] He who disregards the deities, or quarrels with the Brāhmanas, or one who being naturally of a dark complexion becomes pale of hue, has but six months more to live.[12] One who sees the lunar disc to have many holes like a spider's web, or one who sees the solar disc to have similar holes, has but one week more to live.[13] One who, when smelling fragrant scents in places of worship, perceives them to be as offensive as the scent of corpses, has but one week more to live.[14] The

* The pole-star.—T.

depression of the nose or of the ears, the discolor of the teeth or of the eye, the loss of all consciousness, and the loss also of all animal heat, are symptoms indicating death that very day.[15] If, without any perceptible cause a stream of tears suddenly flows from one's left eye, and if vapours be seen to issue from one's head, that is a sure indication that the man will die before that day expires.[16] Knowing all these premonitory symptoms, the man of cleansed soul should day and night unite his soul with the Supreme Soul (in Samādhi).[17] Thus should he go on till the day comes for his dissolution. If, however, instead of wishing to die he desires to live in this world, he casts off all enjoyments,—all scents and tastes,—O king, and lives on in abstinence. He thus conquers death by fixing his soul on the Supreme Soul.[18-19] Indeed, the man who is blessed with knowledge of the Soul, O monarch, practises the course of life recommended by the Sānkhyas and conquers death by uniting his Soul with the Supreme Soul.[20] At last, he attains to what is entirely indestructible, which is without birth, which is auspicious, and immutable, and eternal, and stable, and which is incapable of being attained to by men of uncleansed souls.—' "[21]

SECTION CCCXIX.

" 'Yājnavalkya said,—Thou hast asked me, O monarch, of that Supreme Brahma which resides in the Unmanifest. Thy question relates to a deep mystery. Listen to me with close attention, O king![1] Having conducted myself with humility according to the ordinances laid down by the Rishis I obtained the Yajushes, O king, from Surya.[2] With the austerest penances I formerly adored the heat-giving deity. The puissant Surya, O sinless one, gratified with me, addressed me, saying,[3]—Solicit thou, O regenerate Rishi, the boon upon which thou hast set thy heart, however difficult it may be of acquisition. I shall, with cheerful Soul, grant it to thee. It is very difficult to incline me to grace![4]—

Bowing unto him with a bend of my head, that foremost of heat-giving luminaries was addressed by me in these words, —I have no knowledge of the Yajushes. I desire to know them without loss of time![5]—The holy one, thus solicited, told me,—I shall impart the Yajushes unto thee. Made up of the essence of speech, the goddess Saraswati will enter into thy body.[6]—The deity then commanded me to open my mouth. I did as I was commanded. The goddess Saraswati then entered into my body, O sinless one.[7] At this, I began to burn. Unable to endure the pain I plunged into a stream. Not understanding that what the high-souled Surya had done for me was for my good, I became even angry with him.[8] While I was burning with the energy of the goddess, the holy Surya told me,—Do thou endure this burning sensation for only a little while. That will soon cease and thou wilt be cool.[9] Indeed, I became cool. Seeing me restored to ease, the Maker of light said unto me,—The whole Vedas, with even those parts that are regarded as its appendix, together with the Upanishads, will appear in thee by inward light, O regenerate one![10] The entire Catapathas also thou wilt edit, O foremost of regenerate ones. After that, thy understanding will turn to the path of Emancipation.[11] Thou wilt also attain to that end which is desirable and which is coveted by both Sānkhyas and Yogins!—Having said these words unto me, the divine Surya proceeded to the Asta hills.[12] Hearing his last words, and after he had departed from the spot where I was, I came home in joy and then remembered the goddess Saraswati.[13] Thought of by me, the auspicious Saraswati appeared instantly before my eyes, adorned with all the vowels and the consonants and having placed the syllable Om in the van.[14] I then, according to the ordinance, offered unto the goddess the usual Arghya, and dedicated another to Surya, that foremost of all heat-giving deities. Discharging this duty I took my seat, devoted to both those deities.[15] Thereupon the entire Catapatha Brāhmanas, with all their mysteries and with all their abstracts as also their appendices, appeared of themselves before my mental vision, at which I became filled

with great joy.*[16] I then taught them to a hundred good disciples and thereby did what was disagreeable to my high-souled maternal uncle (Vaiçampāyana) with the disciples gathered round him.†[17] Then, shining in the midst of my disciples like the Sun himself with his rays, I took the management of the Sacrifice of thy high-souled sire, O king.[18] In that Sacrifice, a dispute arose between me and my maternal uncle as to who should be permitted to appropriate the Dakshinā that was paid for the recitation of the Vedas.[19] In the very presence of Devala, I took half of that Dakshinā, (the other half going to my maternal uncle).[19] Thy sire and Sumanta and Paila and Jaimini and other ascetics all acquiesced in that arrangement.‡[20]

"'I had thus got from Surya the five times ten Yajushes, O monarch. I then studied the Purānas with Romaharshan.[21] Keeping before me those (original) Mantras and the goddess

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* 'Chakre' literally means 'I made.' The Commentator explains it as equivalent to 'swayam āvirabhut.'—T.

† 'Vipriya' evidently means 'what is not agreeable.' There was evidently a dispute between Yājnyvalkya and his maternal uncle Vaiçampāyana, the celebrated disciple of Vyāsa. This dispute is particularly referred to in the next Verse. Vaiçampāyana had been a recognised teacher of the Vedas and had collected a large number of disciples around him. When, therefore, the nephew Yājnavalkya, having obtained the Vedas from Surya, began to teach them, he was naturally looked upon with a jealousy, which culminated (as referred to in the next Verse) into an open dispute about the Dakshinā to be appropriated in the Sacrifice of Janaka. The Burdwan translator incorrectly renders the word 'vipriya' which he takes to mean as 'very agreeable.' In the Vishnu Purāna it is mentioned that a dispute took place between Yājnavalkya and Paila. The latter's preceptor, Vyāsa, came, and taking his side, asked Yājnavalkya to return him the Vedas which he had obtained from him. Yājnavalkya vomitted forth the Vedas. These were instantly devoured by two other Rishis in the form of Tittiri birds. These afterwards promulgated the Taittiriya Upanishads.—T.

‡ This shows that I was then regarded as the equal of Vaiçampāyana himself in the matter of Vedic knowledge. Sumanta and Paila and Jaimini, with Vaiçampāyana, were the Rishis that assisted the great Vyāsa in the task of arranging the Vedas.—T.

Saraswati, I then, O king, aided by the inspiration of Surya, set myself to compile the excellent Catapatha Brāhmanas, and succeeded in achieving the task never before undertaken by any one else. That path which I had desired to take has been taken by me and I have also taught it to my disciples.[22-23] Indeed, the whole of those Vedas with their abstracts have been imparted by me to those disciples of mine. Pure in mind and body, all those disciples have, in consequence of my instructions, become filled with joy.[24] Having established (for the use of others) this knowledge consisting of fifty branches which I had obtained from Surya, I now meditate on the great object of that knowledge (*viz.*, Brahma).[25] The Gandharva Viçwāvasu, well conversant with the Vedānta scriptures, desirous, O king, of ascertaining what is beneficial for the Brāhmanas in this knowledge and what truth occurs in it, and what is the excellent object of this knowledge, once questioned me. He put to me altogether four and twenty questions, O king, relating to the Vedas. Finally, he asked me a question, numbered twentyfifth which relates to that branch of knowledge which is concerned with the inferences of ratioscination. Those questions are as follow :—What is universe and what is not-universe? What is Açwā and what Açwa? What is Mitra? What is Varuna?[26-28] What is Knowledge? What is the Object of knowledge? What is Unintelligent? What is Intelligent? Who is Ka? Who is possessed of the principle of change? Who is not possessed of the same? What is he that devours the Sun and what is the Sun? What is Vidyā and what is Avidyā?[29] What is Vedya and what Avedya? What is Immobile and what Mobile? What is without beginning, what is Indestructible, and what is Destructible? These were the excellent questions put to me by that foremost of Gandharvas.[30] After king Viçwāvasu, that foremost of Gandharvas, had asked me these questions one after another, I answered them properly.[31] At first, however, I told him,—Wait for a brief space of time, till I reflect on thy questions!—So be it,—the Gandharva said, and sat in silence.[32] I then thought once again of the goddess Saraswati in my mind. The

replies then to those questions naturally arose in my mind like butter from curds.[33] Keeping in view the high science of inferential ratioscination, I churned with my mind, O monarch, the Upanishads and the supplementary scriptures relating to the Vedas.[34] The fourth science then that treats of Emancipation, O foremost of kings, and on which I have already discoursed to thee, and which is based upon the twentyfifth, *viz.*, Jiva, I then expounded to him.*[35] Having said all this, O monarch, to king Viçwāvasu, I then addressed him, saying,—Listen now to the answers that I give unto the several questions that thou hast put to me.[36] I now turn to the question which, O Gandharva, thou askest, *viz.*,—what is Universe and what is Not-universe?—The Universe is Unmanifest and original Prakriti endued with the principles of birth and death which are terrible (to those that are desirous of Emancipation).[37] It is, besides, possessed of the three attributes (of Sattwa, Rajas, and Tamas), in consequence of its producing principles all of which are fraught with those attributes.† That which is Not-universe is Purusha divested of all attributes. By Açwā and Açwa are meant the female and the male,[38] *i. e.*, the former is Prakriti and the latter is Purusha. Similarly, Mitra is Purusha, and Varuna is Prakriti.‡[39] Knowledge, again, is said to be Prakriti, while the object to be known is called Purusha. The Ignorant (Jiva), and the Knowing or Intelligent are both Purusha without attributes, (for it is Purusha that becomes Jiva when invested with Ignorance).[40] Thou hast asked what is Kah, who is endued with change, and who is unendued therewith. I answer, Kah is Purusha.$ That

* This is called the Fourth Science, the three others being the three Vedas, Agriculture, and the Science of Morality and Chastisement.—T.

† Prakriti is regarded as something in which Sattwa, Rajas, and Tamas reside in exactly equal proportions. All the principles of Mahat, &c., which flow from Prakriti, are characterised by these three attributes in diverse measure.—T.

‡ By Mitra is meant here the deity giving light and heat. By Varuna is meant the waters that compose the universe.—T.

$ 'Kah,' the Commentator explained, is 'ānandah' or felicity.—T.

which is endued with change is Prakriti. He that is not endued therewith is Purusha.[41] Similarly, that which is called Avedya (the unknowable) is Prakriti; and that which is called Vedya is Purusha.[42] Thou hast asked me about the Mobile and the Immobile. Listen to what my answer is. That which is mobile is Prakriti, which, undergoing modifications, constitutes the cause of Creation and Destruction. The Immobile is Purusha, for without himself undergoing modifications he assists at Creation and Destruction.[43] (According to a different system of philosophy) that which is Vedya is Prakriti; while that which is Avedya is Purusha. Both Prakriti and Purusha are said to be unintelligent, stable, indestructible,[44] unborn, and eternal, according to the conclusions arrived at by philosophers conversant with the topics included in the name of Adhyātma.[45] In consequence of the indestructibility of Prakriti in the matter of Creation, Prakriti, which is unborn, is regarded as not subject to decay or destruction. Purusha, again, is indestructible and unchangeable, for change it has none.[46] The attributes that reside in Prakriti are destructible, but not Prakriti herself. The learned, therefore, call Prakriti indestructible. Prakriti also, by undergoing modifications, operates as the cause of Creation. The created results appear and disappear, but not original Prakriti. Hence also is Prakriti called indestructible. Thus have I told thee the conclusions of the fourth Science based on the principles of ratioscinative inference and having Emancipation for its end.[47] Having acquired, by the science of ratioscinative inference and by waiting upon preceptors, the Richs, the Sāmans, and the Yajushes, all the obligatory practices should be observed and all the Vedas studied with reverence, O Viçwāvasu![48] O foremost of Gandharvas, they who study the Vedas with all their branches but who do not know the Supreme Soul from which all things take their birth and into which all things merge when destruction comes, and which is the one object whose knowledge the Vedas seek to inculcate,—indeed, they who have no acquaintance with that which the Vedas seek to establish,—study the Vedas to no purpose and

bear their burthen of such study in vain.[49-50] If a person desirous of butter churns the milk of the she-ass, without finding what he seeks he simply meets with a substance that is as foul of smell as ordure.[51] After the same manner, if one, having studied the Vedas, fails to comprehend what is Prakriti and what is Purusha, one only proves one's own foolishness of understanding and bears a useless burthen (in the form of Vedic lore).*[52] One should, with devoted attention, reflect on both Prakriti and Purusha, so that one may avoid repeated birth and death.[53] Reflecting upon the fact of one's repeated births and deaths and avoiding the religion of acts that is productive at best of destructible results, one should betake oneself to the indestructible religion of Yoga.[54] O Kāçyapa, if one continuously reflects on the nature of the Jiva-soul and its connection with the Supreme Soul, one then succeeds in divesting oneself of all attributes and in beholding the Supreme Soul.[55] The Eternal and Unmanifest Supreme Soul is regarded by men of foolish understandings to be different from the twentyfifth or the Jiva-soul. They are endued with wisdom that behold both these as truly one and the same.[56] Frightened at repeated births and deaths, the Sānkhyas and Yogins regard the Jiva-soul and the Supreme Soul to be one and the same.—[57]

"'—Viçwāvasu then said,—Thou hast, O foremost of Brāhmanas, said that Jiva-soul is indestructible and truly undistinguished from the Supreme Soul. This, however, is difficult to understand. It behooveth thee to once more discourse on this topic to me.[58] I have heard discourses on this subject from Jaigishavya, Asita, Devala, the regenerate sage Parāçara, the intelligent Vārshaganya, Bhrigu, Panchaçikha, Kapila, Cuka, Gautama, Ārshtisena, the high-souled Garga, Nārada, Āsuri, the intelligent Paulastya, Sanatku māra, the high-souled Cukra, and my sire Kaçyapa. Subs

* The camparison lies in the folly of the two persons indic One churning ass's milk for butter is only a fool. Similarly, on ing to understand the nature of Prakriti and Purusha from the is only a fool.—T.

quently I heard the discourses of Rudra and the intelligent Viçwarupa, of several of the deities, of the Pitris, and the Daityeas. I have acquired all that they say, for they generally discourse that eternal object of all knowledge.[61-63] I desire, however, to hear what thou mayst say on those topics with the aid of thy intelligence. Thou art the foremost of all persons, and a learned lecturer on the scriptures, and endued with great intelligence.[64] There is nothing that is unknown to thee. Thou art an ocean of the Crutis, as described, O Brāhmana, in the world of both the deities and the Pitris.[65] The great Rishis residing in the region of Brahma say that Āditya himself, the eternal lord of all luminaries, is thy preceptor (in the matter of this branch of knowledge).[66] O Yājnavalkya, thou hast obtained the entire science, O Brāhmana, of the Sānkhyas, as also the scriptures of the Yogins in particular.[67] Without doubt, thou art enlightened, fully conversant with the mobile and immobile universe. I desire to hear (thee discourse on that knowledge, which may be likened to clarified butter endued with solid grains.[68]

"'Yājnavalkya said,—Thou art, O foremost of Gandharvas, competent to comprehend every knowledge. As, however, thou askest me, do thou hear me then discourse to thee according as I myself have obtained it from my preceptor.[69] Prakriti, which is unintelligent, is apprehended by Jiva. Jiva, however, cannot be apprehended by Prakriti, O Gandharva.[70] In consequence of Jiva being reflected in Prakriti, the latter is called Pradhāna by Sānkhyas and Yogins conversant with the original principles as indicated in the Crutis.[71] O sinless one, the other, beholding, beholds the twentyfourth (Prakriti) and the twentyfifth (Soul); not beholding, it beholds the twentysixth.*[72] The twentyfifth

* I give a literal rendering of this Verse for showing how difficult it is to understand the meaning. The Commentator correctly explains the sense which is as follows: 'anyah' or the other is the Soul as distinguished from its reflection upon Prakriti, that is, the Soul in its real character as independent of Prakriti. What is said here is that when the Soul, in its real character beholds, or acts as a witness of

thinks that there is nothing higher than itself. In reality, however, though beholding, it does not behold That (*viz.*, the Twentysixth) which beholds it.*[73] Men possessed of wisdom should never accept the Twentyfourth (*viz.*, Prakriti, which is unintelligent or inert) as identifiable with the Twentyfifth or the Soul which has a real and independent existence. The fish live in water. It goes thither impelled by its own nature.[74] As the fish, though living in the water, is to be regarded as separate from it, after the same manner is the Twentyfifth to be apprehended, *i. e.*, though the Twentyfifth exists in a state of contact with the Twentyfourth or Prakriti, it is, however, in its real nature, separate from and independent of Prakriti. When overwhelmed with the consciousness of *meum* or Self, and when unable to understand its identity with the Twentysixth, in fact, in consequence of the illusion that invests it, of its co-existence with Prakriti, and of its own manner of thinking, the Jiva-soul always sinks down, but when freed from such consciousness it goes upwards.[75-76] When the Jiva-soul succeeds in apprehending that it is one, and Prakriti with which it resides is another, then only does it, O regenerate one, succeed in beholding the Supreme Soul and attaining to the condition of Oneness with the universe.[77] The Supreme is one, O king, and the Twentyfifth (or Jiva-soul) is another. In

everything (*i. e.*, as exists in the states of wakefulness and dream), becomes conscious of both itself (the Twentyfifth) and Prakriti (the Twentyfourth) when, however, it ceases to behold or act as such witness (*i. e.*, in the state of dreamless slumber or Yoga-samâdhi), it succeeds in beholding the Supreme Soul or the Twentysixth. In simple language what is said here is that the Soul becomes conscious of both itself and Prakriti in the state of wakefulness and dream. In Samâdhi alone, it beholds the Supreme Soul.—T.

* What is said here is that the Twentysixth or the Supreme Soul always beholds the Twentyfifth or the Jiva-soul. The latter, however, filled with vanity, regards that there is nothing higher than it. It can easily, in Yoga-samâdhi, behold the Twentysixth. Though thus competent to behold the Supreme Soul, it fails ordinarily to behold it. The Commentator sees in this Verse a reputation of the doctrine of the Chârvâkas and the Saugatas who deny that there is a Twentysixth Tattw or even a Twentyfifth which they identify with the Twentyfourth.-

consequence, however, of the Supreme overlying the Jiva-soul, the wise regard both to be one and the same.*[73] For these reasons, Yogins and followers of the Sānkhya system of philosophy, terrified by birth and death, blessed with sight of the Twentysixth, pure in body and mind, and devoted to the Supreme Soul, do not welcome the Jiva-soul as indestructible.† When one beholds the Supreme Soul and losing all consciousness of individuality becomes identified with the Supreme, one then becomes omniscient, and possessed of such omniscience one becomes freed from the obligation of rebirth. I have thus discoursed to thee truly, O sinless one, about Prakriti which is unintelligent, and Jiva-soul which is possessed of intelligence, and the Supreme Soul which is endued with omniscience, according to the indications occurring in the Crutis. That man who beholds not any difference between the knower and the known, and who beholds not the difference between knowledge and the known, is both Kevala and not-Kevala, is the original cause of the universe, is both Jiva-soul and the Supreme Soul.‡—[79-82]

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* 'Tatsthānāt' is explained by the Commentator as 'varasya avarādhisthānāt,' *i. e.*, in consequence of 'vara' overlying the 'avara.' The instance of the string and the snake is cited. At first the string is erroneously taken for the snake. When the error is dispelled, the string appears as the string. Thus the Supreme and the Jiva-soul come to be taken as one when true knowledge comes.—T.

† The ordinary doctrine is that the Jiva-soul is indestructible, for it is both unborn and deathless, its so-called births and deaths being only changes of the forms which Prakriti undergoes in course of her association with it, an association that continues as long as the Jiva-soul does not succeed in effecting its emancipation. In this Verse the ordinary doctrine is abandoned. What is said here is that the Jiva-soul is *not* deathless, for when it becomes identified with the Supreme Soul, that alteration may be taken as its death.—T.

‡ This is a very difficult Verse. 'Paçya' and 'apaçya' are 'drashtri' and 'driçya,' *i. e.*, knower and known (or Soul and Prakriti). 'Kshemaya' and 'Tattwa' are 'drik' and 'driçya' *i. e.*, knowledge and known. One that sees no difference between these, that is, one that regards all things as one and the same, is both 'Kevala' and 'not-Kevala,' &c., meaning that such a person, though still appearing as a Jiva (to others) is in reality identifiable with the Supreme Soul.—T.

"'—Viçwāvasu said,—O puissant one, thou hast duly and adequately discoursed on that which is the origin of all the deities and which is productive of Emancipation. Thou hast said what is true and excellent. May inexhaustible blessings always attend thee, and may t hy mind be ever united with intelligence!—[83]

"'Yājnavalkya continued,—Having said those words, the prince of Gandharvas proceeded towards heaven, shining in resplendence of beauty. Before leaving me, the high-souled one duly honored me by taking the accustomed turns round my person, and I looked upon him, highly pleased.[84] He inculcated the science he had obtained from me unto those celestials that dwell in the regions of Brahman and other deities, unto those that dwell on Earth, unto also the denizens of the nether regions, and unto them that had adopted the path of Emancipation, O king.[85] The Sānkhyas are devoted to the practices of their system. The Yogins are devoted to the practices inculcated by their system. Others there are that are desirous of achieving their Emancipation. Unto these latter this science is productive of visible fruits.[86] O lion among kings, Emancipation flows from Knowledge. Without Knowledge it can never be attained. The wise have said it, O monarch. Hence, one should strive one's best for acquiring true Knowledge in all its details, by which one may succeed in freeing oneself from birth and death.[87] Obtaining knowledge from a Brāhmana or a Kshatriya or Vaiçya or even a Cudra who is of low birth, one endued with faith should always show reverence for such knowledge. Birth and death cannot assail one that is endued with faith.[88] All orders of men are Brāhmanas. All are sprung from Brahman. All men utter Brahma.* Aided by an understanding that is derived from and directed to Brahma,

* This may mean that as all men speak, and as speech is Brahma, all men must be regarded as utterers of Brahma. If, again, Brahma be taken to mean the Vedas in especial, it may imply that all men utter the Vedas or are competent to study the Vedas. Such an exceedingly liberal sentiment from the mouth of Yājnavalkya is compatible only with the religion of Emancipation which he taught.—T.

I inculcate this science treating of Prakriti and Purusha. Indeed, this whole universe is Brahma.[89] From the mouth of Brahman sprung the Brāhmanas; from his arms, sprung the Kshatriyas; from his navel, the Vaiçyys; and from his feet, the Cudras. All the orders, (having sprung in this way) should not be regarded as differing from one another.[90] Impelled by Ignorance, all men meet with death and attain, O king, to birth that is the cause of acts.* Divested of Knowledge, all orders of men, dragged by terrible Ignorance, fall into varied orders of being due to the principles that flow from Prakriti.[91] For this reason, all should, by every means, seek to acquire Knowledge. I have told thee that every person is entitled to strive for its acquisition. One that is possessed of Knowledge is a Brāhmana. Others, (*viz.*, Kshatriyas and Vaiçyas and Cudras) are possessed of knowledge. Hence, this science of Emancipation is always open to them all. This, O king, has been said by the Wise.[92] The questions thou hadst asked me have all been answered by me agreeably to the truth. Do thou, therefore, cast off all grief. Go thou to the other end of this enquiry. Thy questions were good. Blessings on thy head for ever!—'[93]

"Bhishma continued,—'Thus instructed by the intelligent Yājnavalkya, the king of Mithilā became filled with joy.[94] The king honored that foremost of ascetics by walking round his person. Dismissed by the monarch, he departed from his court. King Daivarāti, having obtained the knowledge of the religion of Emancipation, took his seat,[95] and touching a million of kine and a quantity of gold and a measure of gems and jewells, gave them away unto a number of Brāhmanas.[96] Installing his son in the sovereignty of the Videhas, the old king began to live, adopting the practices of the Yatis.[97] Thinking meanly of all ordinary duties and their derelections (as laid down in the scriptures), the king began to study the science of the Sānkhyas and the Yogins in their entirety.[98] Regarding himself to be Infinite, he

* The doctrine is that unless acts are destroyed, there can be no Emancipation.—T.

began to reflect on only the Eternal and Independent One. He cast off all ordinary duties and their derelections, Virtue and Vice, Truth and Falsehood,[99] Birth and Death, and all other things appertaining to the principles produced by Prakriti.[100] Both Sānkhyas and Yogins, agreeably to the teachings of their sciences, regard this universe to be due to the action of the Manifest and the Unmanifest.[101] The learned say that Brahma is freed from good and evil, is self-dependent, the highest of the high, Eternal, and Pure. Do thou, therefore, O monarch, become Pure![102] The giver, the receiver of the gift, the gift itself, and that which is ordered to be given away, are all to be deemed as the unmanifest Soul. The Soul is the Soul's one possession. Who, therefore, can be a stranger to one? Do thou think always in this way. Never think otherwise.[103-4] He who does not know what is Prakriti possessed of attributes and what is Purusha transcending attributes, only he, not possessed as he is of knowledge, repairs to sacred waters and performs sacrifices.[105] Not by study of the Vedas, not by penances, not by sacrifices, O son of Kuru, can one attain to the status of Brahma. Only when one succeeds in apprehending the Supreme or Unmanifest, one comes to be regarded with reverence.[106] They who wait upon Mahat attain to the regions of Mahat. They who wait upon Consciousness, attain to the spot that belongs to Consciousness. They who wait upon what is higher attain to places that are higher than these.[107] Those persons, learned in the scriptures, who succeed in apprehending Eternal Brahma which is higher than Unmanifest Prakriti, succeed in obtaining that which transcends birth and death, which is free from attributes, and which is both existent and non-existent.[108] I got all this knowledge from Janaka. The latter had obtained it from Yājnavalkya. Knowledge is very superior. Sacrifices cannot compare with it. With the aid of Knowledge one succeeds in crossing the world's ocean which is full of difficulties and dangers. One can never cross that ocean by means of sacrifices.[109] Birth and death, and other impediments, O king, men of knowledge say, one cannot pass

over by ordinary exertion.* Men attain to heaven through sacrifices, penances, vows, and observances. But they have again to fall down therefrom on the Earth.[110] Do thou, therefore, adore with reverence that which is Supreme, most pure, blessed, stainless, and sacred, and which transcends all states (being Emancipation itself). By apprehending Kshetra, O king, and by performing the Sacrifice that consists in the acquisition of Knowledge, thou wilt really be wise.[111] In former time, Yājnavalkya did that good to king Janaka which is derivable from a study of the Upanishads. The Eternal and Immutable Supreme was the topic about which the great Rishi had discoursed to the king of Mithilā. It enabled him to attain to that Brahma which is auspicious and immortal, and which transcends all kinds of sorrow.' "[112]

SECTION CCCXX.

"Yudhishthira said,—'Having acquired great power and great wealth, and having obtained a long period of life, how may one succeed in avoiding death ?[1] By which of these means, *viz.*, penances, or the accomplishment of the diverse acts (laid down in the Vedas), or by knowledge of the Crutis, or the application of medicines, can one succeed in avoiding decrepitude and death ?'[2]

"Bhishma said,—'In this connection is cited the old narrative of Panchaçikha who was a Bhikshu in his practices and Janaka.[3] Once on a time Janaka, the ruler of the Videhas, questioned the great Rishi Panchaçikha, who was the foremost of all persons conversant with the Vedas and who had all his doubts removed in respect of the purpose and import of all duties.[4] The King said,—By what conduct, O holy one, may one transcend Decrepitude and Death ? Is it by penances, or by the understanding, or by religious acts (like sacrifices and vows), or by study and knowledge of

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* Literally, 'these are not obstacles caused by external nature,' and are, therefore, irremovable by personal exertion of the ordinary kind.—T.

the scriptures ?[5]—Thus addressed by the ruler of the Videhas the learned Panchaçikha, conversant with all invisible things, answered, saying,—There is no prevention of these two (*viz.*, decrepitude and death) ; nor is it true that these cannot be prevented under any circumstances.[6] Neither days, nor nights, nor months, cease to go on. Only that man who, though transitory, betakes himself to the eternal path (of the religion of Nivirti or abstention from all acts) succeeds in avoiding birth and death.[7] Destruction overtakes all creatures. All creatures seem to be ceaselessly borne along the infinite current of time. Those that are borne along the infinite current of time which is without a raft (to rescue) and which is infested by those two mighty alligators, *viz.*, decrepitude and death, sink down without anybody coming to their assistance.[8] As one is swept along that current, one fails to find any friend for help and one fails to be inspired with interest for any one else.[9] One meets with spouses and other friends only on one's road. One had never before enjoyed this kind of companionship with any one for any length of time.[10] Creatures, as they are borne along the current of time, become repeatedly attracted towards one another like masses of clouds moved by the wind meeting one another with loud sound.[11] Decrepitude and death are devourers of all creatures, like wolves. Indeed, they devour the strong and the weak, the short and the tall.[12] Among creatures, therefore, which are all so transitory, only the Soul exists eternally. Why should he, then, rejoice when creatures are born and why should he grieve when they die ?[13] Whence have I come ? Who am I ? Whither shall I go ? Whose am I ? Before what do I rest ? What shall I be ? For what reason then dost thou grieve for what ?[14] Who else than thou wilt behold heaven or hell (for what thou doest) ? Hence, without throwing aside the scriptures, one should make gifts and perform sacrifices !—' "[15]

SECTION CCCXXI.

"Yudhishthira said,—'Without abandoning the domestic mode of life, O royal sage of Kuru's race, who ever attained to Emancipation which is the annihilation of the Understanding (and the other faculties)? Do tell me this![1] How may the gross and the subtile form be cast off? Do thou also, O grandsire, tell me what the supreme excellence of Emancipation is.'[2]

"Bhishma said,—'In this connection is cited the old narrative of the discourse between Janaka and Sulabhā, O Bhārata![3] In days of yore there was a king of Mithilā, of the name of Dharmadhyaja, of Janaka's race. He was devoted to the practices of the religion of Renunciation.[4] He was well conversant with the Veda, with the scriptures on Emancipation, and with the scriptures bearing on his own duty as a king. Subjugating his senses, he ruled this Earth.[5] Hearing of his good behaviour in the world, many men of wisdom, well-conversant with wisdom, O foremost of men, desired to imitate him.[6] In the same *Satya* Yuga, a woman of the name of Sulabhā, belonging to the mendicant order, practised the duties of Yoga and wandered over the whole Earth.[7] In course of her wanderings over the Earth, Sulabhā heard from many Dandins of different places that the ruler of Mithilā was devoted to the religion of Emancipation.[8] Hearing this report about king Janaka and desirous of ascertaining whether it was true or not, Sulabhā became desirous of having a personal interview with Janaka.[9] Abandoning, by her Yoga powers, her former form and features, Sulabhā assumed the most faultless features and unrivalled beauty.[10] In the twinkling of an eye and with the speed of the quickest shaft, the fair-browed lady of eyes like lotus-petals repaired to the capital of the Videhas.[11] Arrived at the chief city of Mithilā teeming with a large population, she adopted the guise of a mendicant and presented herself before the king.[12] The monarch, beholding her delicate form, became filled with wonder and enquired who she was, whose she was, and whence she came.[13] Welcoming her, he assigned her an

excellent seat, honored her by offering water to wash her feet, and gratified her with excellent refreshments.[14] Refreshed duly and gratified with the rites of hospitality offered unto her, Sulabhā, the female mendicant, urged the king, who was surrounded by his ministers and seated in the midst of learned scholars, (to declare himself in respect of his adherence to the religion of Emancipation).[15] Doubting whether Janaka had succeeded in attaining to Emancipation by following the religion of Nivirtti, Sulabhā, endued with Yoga-power, entered the understanding of the king by her own understanding.[16] Restraining, by means of the rays of light that emanated from her own eyes, the rays issuing from the eyes of the king, the lady, desirous of ascertaining the truth, bound up king Janaka with Yoga bonds.*[17] That best of monarchs, priding himself upon his own invincibleness and defeating the intentions of Sulabhā, seized her resolution with his own resolution.†[18] The king, in his subtile form, was without the royal umbrella and sceptre. The lady Sulabhā, in hers, was without the triple stick. Both staying then in the same (gross) form, thus conversed with each other. Listen to that conversation as it happened between the monarch and Sulabhā.[19]

"'Janaka said,—O holy lady, to what course of conduct art thou devoted? Whose art thou? Whence hast thou come? After finishing thy business here, whither wilt thou go?[20] No one can, without questioning, ascertain another's acquaintance with the scriptures, or age, or order of birth. Thou shouldst, therefore, answer these questions of mine, when thou hast come to me.[21] Know that I am truly freed from all vanity in respect of my royal umbrella and sceptre. I wish to know thee thoroughly. Thou art deserving, I hold,

* 'Sanchodayishyanti' implies 'questioned.' Here it means 'questioning the king internally' or by Yoga power.—T.

† 'Utsmayan' is explained by the Commentator as 'priding himself upon his own invincibleness.' 'Asyā bhāvam' implies 'her determination to make the king dumb.' 'Viçeshayan' is 'abhibhavan.'—T.

of my respect.*[22] Do thou listen to me as I speak to thee on Emancipation, for there is none else (in this world) that can discourse to thee on that topic. Hear me also as I tell thee who that person is from whom in days of old I acquired this distinguishing knowledge.†[23] I am the beloved disciple of the high-souled and venerable Panchaçikha, belonging to the mendicant order, of Parāçara's race.[24] My doubts have been dispelled and I am fully conversant with the Sānkhya and the Yoga systems, and the ordinances in respect of sacrifices and other rites, which constitute the three well-known paths of Emancipation.‡[25] Wandering over the Earth and pursuing the while the path that is pointed out by the scriptures, the learned Panchaçikha formerly dwelt in happiness in my abode for a period of four months in the rainy season.[26] That foremost of Sānkhyas discoursed to me, agreeably to the truth, and in an intelligible manner suited to my comprehension, on the several kinds of means for attaining to Emancipation. He did not, however, command me to give up my kingdom.[27] Freed from attachments, and fixing my Soul on supreme Brahma, and unmoved by companionship, I live, practising in its entirety that triple conduct which is laid down in scriptures on Emancipation.[28] Renunciation (of all kinds of attachments) is the highest means prescribed for Emancipation. It is from Knowledge that Renunciation, by which one becomes freed, is said to flow.[29] From Knowledge arises the endeavour after Yoga,

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* 'Sammantum' is explained by the Commentator as equivalent to 'samyak jnātum.'—T.

† It is difficult to say in what sense the word 'vaiçeshikam' is used here. There is a particular system of philosophy called Vaiçeshika or Kānāda, the system believed to have been originally promulgated by a Rishi of the name of Kānāda. That system has close resemblance to the atomic theory of European philosophers. It has many points of striking resemblance with Kapila's system or Sānkhya. Then, again, some of the original principles, as enunciated in the Sānkhya system, are called by the name of Viçesha.—T.

‡ The mention of 'Vidhi' indicates, as the Commentator explains, 'Karmakānda.' The value of 'Karma' in the path of Emancipation, is to purify the Soul.—T.

and through that endeavour one attains to knowledge of Self or Soul. Through knowledge of Self one transcends joy and grief. That enables one to transcend death and attain to high success.[30] That high intelligence (knowledge of Self) has been acquired by me, and accordingly I have transcended all pairs of opposites. Even in this life have I been freed from stupefaction and have transcended all attachments.[31] As a soil, saturated with water and softened thereby, causes the (sown) seed to sprout forth, after the same manner, the acts of men cause rebirth.[32] As a seed, fried on a pan or otherwise, becomes unable to sprout forth although the capacity for sprouting was there,[33] after the same manner my understanding having been freed from the productive principle constituted by desire, by the instructions of the holy Panchaçikha of the mendicant order, it no longer produces its fruit in the form of attachment to the objects of the senses.[34] I never experience love for my spouse or hate for my foes. Indeed, I keep aloof from both, beholding the fruitlessness of attachment and wrath.[35] I regard both persons equally, viz., him that smears my right hand with sandal-paste and him that wounds my left.[36] Having attained my (true) object, I am happy, and look equally upon a clod of earth, a piece of stone, and a lump of gold. I am freed from attachments of every kind, though am engaged in ruling a kingdom. In consequence of all this I am distinguished over all bearers of triple sticks.[37] Some foremost of men that are conversant with the topic of Emancipation say that Emancipation has a triple path. (These are knowledge, Yoga, and sacrifices and rites). Some regard Knowledge having all things of the world for its object as the means of Emancipation. Some hold that the total renunciation of acts (both external and internal) is the means thereof.[38] Another class of persons conversant with the scriptures on Emancipation say that Knowledge is the single means. Others, *viz.*, Yatis, endued with subtile vision, hold that acts constitute the means.[39] The high-souled Panchaçikha, discarding both the opinions about knowledge and acts, regarded the third as the only means or path of

Emancipation.[40] If men leading the domestic mode of life be endued with Yama and Niyama, they become the equals of Sannyāsins. If, on the other hand, Sannyāsins be endued with desire and aversion and spouses and honor and pride and affection, they become the equals of men leading domestic modes of life.*[41] If one can attain to Emancipation by means of knowledge, then may Emancipation exist in triple sticks (for there is nothing to prevent the bearers of such sticks from acquiring the needful knowledge). Why then may Emancipation not exist in the umbrella and the sceptre as well, especially when there is equal reason in taking up the triple stick and the sceptre ?†[42] One becomes attached to all those things and acts with which one has need for the sake of one's own self for particular reasons.‡[43] If a person, beholding the faults of the domestic mode of life, casts it off for adopting another mode (which he considers to be fraught with great merit), he cannot, for such rejection and adoption, be regarded as one that is at once freed from all attachments, (for all that he has done has been to attach himself to a new mode after having freed himself from a previous one).§[44] Sovereignty is fraught with the rewarding and the chastising of others. The life of a mendicant is equally fraught with the same (for mendicants also reward

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* K. P. Singha wrongly translates this Verse.—T.

† 'There is equal reason in taking up &c.,' implies that the bearing of the sceptre is only a mode of life like that of holders of the triple stick. Both the king and the Sannyāsin are free to acquire knowledge and both, therefore, may attain to Emancipation notwithstanding their respective emblems. In the emblems themselves there is no efficacy or disqualification.—T.

‡ The object of this Verse is to show that all persons, led by interest, become attached to particular things. The littleness or greatness of those things cannot aid or bar people's way to Emancipation. 'I may be a king,' says Janaka, 'and thou mayst be a mendicant. Neither thy mendicancy nor my royalty can aid or obstruct our Emancipation. Both of us, by Knowledge, can achieve what we wish, notwithstanding our outward surroundings.—T.

§ Hence, by changing my royal life for that of a bearer of the triple stick I can gain nothing.—T.

and chastise those they can). When, therefore, mendicants are similar to kings in this respect, why would mendicants only attain to Emancipation, and not kings?[46] Notwithstanding the possession of sovereignty, therefore, one becomes cleansed of all sins by means of knowledge alone, living the while in Supreme Brahma.[46] The wearing of brown cloths, shaving of the head, bearing of the triple stick, and the Kamandalu,—these are the outward signs of one's mode of life. These have no value in aiding one to the attainment of Emancipation.[47] When, notwithstanding the adoption of these emblems of a particular mode of life, Knowledge alone becomes the cause of one's Emancipation from sorrow, it would appear that the adoption of mere emblems is perfectly useless.[48] Or, if, beholding the mitigation of sorrow in it, thou hast betaken thyself to these emblems of Sanyāsa, why then should not the mitigation of sorrow be beheld in the umbrella and the sceptre to which I have betaken myself?[49] Emancipation does not exist in poverty; nor is bondage to be found in affluence. One attains to Emancipation through Knowledge alone, whether one is indigent or affluent.[50] For these reasons, know that I am living in a condition of freedom, though ostensibly engaged in the enjoyment of religion, wealth, and pleasure, in the form of kingdom and spouses, which constitute a field of bondage (for the generality of men).[51] The bonds constituted by kingdom and affluence, and the bondage of attachments, I have cut off with the sword of Renunciation whetted on the stone of the scriptures bearing upon Emancipation.[52] As regards myself then, I tell thee that I have become freed in this way. O lady of the mendicant order, I cherish an affection for thee. But that should not prevent me from telling thee that thy behaviour does not correspond with the practices of the mode of life to which thou hast betaken thyself![53] Thou hast great delicacy of formation. Thou hast beauty. Thou hast an exceedingly shapely form. Thy age is young. Thou hast all these, and thou hast Niyama (subjugation of the senses). I doubt it verily.[54] Thou hast stopped up my body (by entering into me with the aid of

thy Yoga power) for ascertaining as to whether I am really emancipated or not. This act of thine ill-corresponds with that mode of life whose emblems thou bearest.[55] For a Yogin that is endued with desire, the triple stick is unfit. As regards thyself, thou dost not adhere to thy stick. As regards those that are freed, it behoves even them to protect themselves from fall.*[56] Listen now to me as to what thy transgression has been in consequence of thy contact with me and thy having entered into my gross body with the aid of thy understanding.[57] To what reason is thy entrance to be ascribed into my kingdom or my palace? At whose sign hast thou entered into my heart?†[58] Thou belongest to the foremost of all the orders, being, as thou art, a Brāhmana woman. As regards myself however, I am a Kshatriya. There is no union for us two. Do not help to cause an intermixture of colors.[59] Thou livest in the practice of those duties that lead to Emancipation. I live in the domestic mode of life. This act of thine, therefore, is another evil thou hast done, for it produces an unnatural union of two opposite modes of life.[60] I do not know whether thou belongest to my own *gotra* or dost not belong to it. As regards thyself also, thou dost not know who I am (*viz.*, to what *gotra* I belong). If thou art of my own *gotra*, thou hast, by entering into my person, produced another evil,—the evil, *viz.*, of unnatural union.[61] If, again, thy husband be alive and dwelling in a distant place, thy union with me has produced the fourth evil of sinfulness, for thou art not one with whom I may be lawfully united.[62] Dost thou perpetrate all these sinful acts, impelled by the motive of accomplish-

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* 'Yukte' in the first line means 'in the Yogin.' The Bombay reading 'Tridandanke' is a mistake for 'Tridandakam.' The Bombay text reads 'na muktasyāsti gopanā,' meaning that 'there is no relief for one that has fallen down after having arisen in Yoga.' The Bengal text reads 'vimuktasya' I adopt the Bengal reading.—T.

† What the king says is that he, the king, had made no assignation with the lady in consequence of which she could be justified in entering his body. The word 'Sannikarsha' here means 'sanketa.' Both the Vernacular translators render this word wrongly.—T.

ing a particular object? Dost thou do these from ignorance or from perverted intelligence?[63] If, again, in consequence of thy evil nature thou hast thus become thoroughly independent or unrestrained in thy behaviour, I tell thee that if thou hast any knowledge of the scriptures, thou wilt understand that everything thou hast done has been productive of evil.[64] A third fault attaches to thee in consequence of these acts of thine, a fault that is destructive of peace of mind. By endeavouring to display thy superiority, the indication of a wicked woman is seen in thee.[65] Desirous of asserting thy victory as thou art, it is not myself alone whom thou wishest to defeat, for it is plain that thou wishest to obtain a victory over even the whole of my court (consisting of these learned and very superior Brāhmanas).[66] By casting thy eyes in this way towards all these meritorious Brāhmanas, it is evident that thou desirest to humiliate them all and glorify thyself (at their expense).[67] Stupefied by thy pride of Yoga-puissance that has been born of thy jealousy (at sight of my power,) thou hast caused a union of thy understanding with mine and thereby hast really mingled together nectar with poison.[68] That union, again, of man and woman, when each covets the other, is sweet as nectar. That association, however, of man and woman when the latter, herself coveting, fails to obtain an individual of the opposite sex that does not covet her, is, instead of being a merit, only a fault that is as noxious as poison.[69] Do not continue to touch me. Know that I am righteous. Do thou act according to thy own scriptures. The enquiry thou hadst wished to make, *viz.*, whether I am or I am not emancipated, has been finished.[70] It behoves thee not to conceal from me all thy secret motives. It behoves thee not, that thus disguisest thyself, to conceal from me what thy object is, that is, whether this call of thine has been prompted by the desire of accomplishing some object of thy own or whether thou hast come for accomplishing the object of some other king (that is hostile to me).[71] One should never appear deceitfully before a king; nor before a Brāhmana; nor before one's wife when that wife is possessed of every wifely virtue.

Those who appear in deceitful guise before these three very soon meet with destruction.[72] The power of kings consists in their sovereignty. The power of Brāhmanas conversant with the Vedas is in the Vedas. Women wield a high power in consequence of their beauty and youth and blessedness.[73] These then are powerful in the possession of these powers. He, therefore, that is desirous of accomplishing his own object should always approach these three with sincerity and candour. Insincerity and deceit fail to produce success (in these three quarters).[74] It behooveth thee, therefore, to apprise me of the order to which thou belongest by birth, of thy learning and conduct and disposition and nature, as also of the object thou hast in view in coming to this place!—"[75]

"Bhishma continued,—'Though rebuked by the king in these unpleasant, improper, and ill-applied words, the lady Sulabhā was not at all abashed.[76] After the king had said these words, the beautiful Sulabhā then addrest herself for saying the following words in reply that were more handsome than her person.[77]

"'Sulabhā said,—O king, speech ought always to be free from the nine verbal faults and the nine faults of judgment. It should also, while setting forth the meaning with perspicuity, be possessed of the eighteen well-known merits.*[78] Ambiguity, ascertainment of the faults and merits of premises and conclusions, weighing the relative strength or weakness of those faults and merits, establishment of the conclusion, and the element of persuasiveness or otherwise that attaches to the conclusion thus arived at,—these five characteristics appertaining to the sense—constitute the authoritativeness of what is said.[79] Listen now to the characteristics of these requirements beginning with ambiguity, one after another, as I expound them according to the combinations.[80] When knowledge rests on distinction in consequence of the objects to be known being different from one another, and when (as regards the comprehension of the subject) the understanding rests upon many points one after

* These faults and merits are set forth in the Verses that follow.—T.

another, the combination of words (in whose case this occurs) is said to be vitiated by ambiguity.*[81] By ascertainment (of faults and merits), called Sankhyā, is meant the establishment, by elimination, of faults or merits (in premises and conclusions), adopting tentative meanings.†[82] Krama, or weighing the relative strength or weakness of the faults or merits (ascertained by the above process), consists in settling the propriety of the priority or subsequence of the words employed in a sentence. This is the meaning attached to the word Krama by persons conversant with the interpretation of sentences or texts.[83] By Conclusion is meant the final determination, after this examination of what has been said on the subjects of religion, pleasure, wealth, and Emancipation, in respect of what it particularly is that has been said in the text.‡[84] The sorrow born of wish or aversion

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* 'Saukshmyam' is literally 'minuteness.' It means ambiguity here. I have rendered Verse 81 very closely to give the reader an idea of the extreme terseness of these Verses. For bringing out the meaning of the Verse, the following illustration may serve. A sentence is composed containing some words each of which is employed in diverse senses, as the well-known Verse of Parāçara which has been interpreted to sanction the remarriage of Hindu widows. Here, the objects indicated by the words used are varied. Definite knowledge of the meaning of each word is arrived at by means of distinctions, *i. e.*, by distinguishing each meaning from every other. In such cases, the understanding, before arriving at the definite meaning, rests in succession upon diverse points, now upon one, now upon another. Indeed, the true meaning is to be arrived at in such cases by a process of elimination. When such processes become necessary for seizing the sense of any sentence, the fault is said to be the fault of minuteness or ambiguity.—T.

† To take the same example: first take the well-known words of Parāçara as really sanctioning the remarriage of widows. Several words in the Verse would point to this meaning, several others would not. Weighing probalities and reasons, let the meaning be tentatively adopted that second husbands *are* sanctioned by the Rishi for the Hindu widow. This is Sankhyā.—T.

‡ Having tentatively adopted the meaning that second husbands are sanctioned by the Verse referred to, the conclusion should be either its acceptance or rejection. By seeing the incompatibility of the tentative meaning with other settled conclusions in respect of other

inceases to a great measure. The conduct, O king, that one pursues in such a matter (for dispelling the sorrow experienced) is called Prayojanam.*[85] Take it for certain, O king, at my word, that these characteristics of Ambiguity and the others (numbering five in all), when occurring together, constitute a complete and intelligiblo sentence.†[86] The words I shall utter will be fraught with sense, free from ambiguity (in consequence of each of them not being symbols of many things), logical, free from pleonasm or tautology, smooth, certain,[87] free from bombast, agreeable or sweet, truthful, not inconsistent with the aggregate of three, (*viz.*, Righteousness, Wealth, and Pleasure), refined (*i. e.*, free from Prākrita),[88] not elliptical or imperfect, destitute of harshness or difficulty of comprehension, characterised by due order, not far-fetched in respect of sense, corrected with one another as cause and effect, and each having a specific object.‡[89] I shall not tell thee anything, prompted by desire or wrath or fear or cupidity or abjectness or deceipt or shame or compassion or pride. (I answer thee because it

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texts of other winters, the tentative meaning is capable of being rejected, and the final conclusion arrived at, to the effect, that the second husband is to be taken only according to the Niyoga-vidhi and not by marriage.—T.

* By 'prayojanam' is meant the conduct one pursues for gratifying one's wish to acquire or avoid any object. Wish, in respect of either acquisition or avoidance, if ungratified, becomes a source of pain. The action or conduct that one adopts for removing that pain is called 'Prayojanam.' In the Gautama-sutras it is said that 'yamarthamadhikritya pravartate, tat prayojanam.' The two definitions are identical.—T.

† By occurrence of these five characteristics together is meant that when these are properly attended to by a speaker or writer, only then can his sentence be said to be complete and intelligible. In Nyāya philosophy, the five requisites are 'Pratijnā,' 'Hetu,' 'Udāharana,' 'Upanaya,' and 'Nigamana.' In the Mimānsā philosophy, the five requisites have been named differently. 'Vishaya,' 'Samçaya,' 'Purvapaksha,' 'Uttara,' and 'Nirnaya.'—T.

‡ These characteristics, the Commentator points out, though numbering sixteen, include the four and twenty mentioned by Bhojadeva in his Rhetoric called "Saraswati-kanthābharana."—T.

is proper for me to answer what thou hast said).[90] When the speaker, the hearer, and the words said, thoroughly agree with one another in course of a speech, then does the sense or meaning come out very clearly.[91] When, in the matter of what is to be said, the speaker shows disregard for the understanding of the hearer by uttering words whose meaning is understood by himself, then, however good those words may be, they become incapable of being seized by the hearer.*[92] That speaker, again, who, abandoning all regard for his own meaning, uses words that are of excellent sound and sense, awakens only erroneous impressions in the mind of the hearer. Such words in such connection become certainly faulty.[93] That speaker, however, who employs words that are, while expressing his own meaning, intelligible to the hearer as well, truly deserves to be called a speaker. No other man deserves the name.[94] It behooveth thee, therefore, O king, to hear with concentrated attention these words of mine, fraught with meaning and endued with wealth of vocables.[95] Thou hast asked me who I am, whose I am, whence I am coming, &c. Listen now to me, O king, with undivided mind, as I answer these questions of thine.[96] As lac and wood, as grains of dust and drops of water, exist commingled when brought together, even so are the existences of all creatures.†[97] Sound, touch, taste, form, and scent, these, and the senses, though diverse in respect of their essences, exist yet in a state of commingling like lac and wood.[98] It is again well known that nobody asks any

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* 'Parārtham' means, as the Commentator explains, 'of excellent sense.' It does not mean 'Paraprayojanam' as wrongly rendered by the Burdwan translator. The latter's version of the text is thoroughly unmeaning.—T.

† What Sulabhā says here is this: the great primal elements are the same whether they make up this body or that other body; and then it is the same Chit that pervades every combination of the great elements. The object of this observation is to show that Janaka should not have asked these questions about Sulabhā, he and she being essentially the same persons. To regard the two as different would indicate obscuration of vision.—T.

of these, saying, who art thou? Each of them also has no knowledge either of itself or of the others.[99] The eye cannot see itself. The ear cannot hear itself. The eye, again, cannot discharge the functions of any of the other senses, nor can any of the senses discharge the functions of any sense save its own.[100] If all of them even combine together, even then they fail to know their own selves as dust and water mingled together cannot know each other though existing in a state of union. In order to discharge their respective functions, they await the contact of objects that are external to them.[101] The eye, form, and light, constitute the three requisites of the operation called Seeing. The same, as in this case, happens in respect of the operations of the other senses and the ideas which is their result.[102] Then, again, between the functions of the senses (called vision, hearing, &c.,) and the ideas which are their result (*viz.*, form, sound, &c.), the mind is an entity other than the senses and is regarded to have an action of its own. With its help one distinguishes what is existent from what is non-existent for arriving at certainty (in the matter of all ideas derived from the Senses).[103] With the five senses of knowledge and five senses of action, the mind makes a total of eleven. The twelfth is the Understanding. When doubt arises in respect of what is to known, the Understanding comes forward and settles all doubts (for aiding correct apprehension).[104] After the twelfth, Sattwa is another principle numbering the thirteenth. With its help creatures are distinguished as possessing more of it or less of it in their constitutions.*[105] After this, Consciousness (of self) is another principle (numbering the fourteenth). It helps one to an apprehension of self as distinguished from what is not self.[106] Desire is the fifteenth principle, O king. Unto it inheres the whole universe.†[107] The sixteenth principle is

* What is meant by this is that when creatures are said to possess more of Sattwa and less of Sattwa, Sattwa seems to be a principle that is existent in the constitutions of creatures.—T.

† By the word 'Kalā' is meant the 16 principles beginning with Prāna. What is intended to be said is that as long as the principle of

Avidyā. Unto it inhere the seventeenth and the eighteenth principles called Prakriti and Vyakti (*i., e.*, Māyā and Prakāsa).[108] Happiness and sorrow, decrepitude and death, acquisition and loss, the agreeable and the disagreeable,—these constitute the nineteenth principle and are called couples of opposites.[109] Beyond the nineteenth principle is another, *viz.*, Time, called the twentieth. Know that the births and deaths of all creatures are due to the action of this twentieth principle.[110] These twenty exist together. Besides these, the five Great primal elements, and existence and non-existence, bring up the tale to seven and twenty. Beyond these, there are three others, named Vidhi, Cukra, and Vala, that make the tale reach thirty.*[111-12] That in which these ten and twenty principles occur is said to be body.[113] Some persons regard unmanifest Prakriti to be the source or cause of these thirty principles. (This is the view of the atheistic Sānkhya school). The Kānadas of gross vision regard the Manifest (or atoms) to be their cause.[113] Whether the Unmanifest or the Manifest be their cause, or whether the two (*viz.*, the Supreme or Purusha and the Manifest or atoms) be regarded as their cause, or, fourthly,[114] whether the four together (*viz.*, the Supreme or Purusha and his Māyā and Jiva and Avidyā or Ignorance) be the cause, they that are conversant with Adhyātma behold Prakriti as the cause of all creatures.[115] That Prakriti which is Unmanifest, becomes manifest in the form of these principles. Myself, thyself, O monarch, and all others that are endued with body, are the result of that Prakriti (so far as our bodies are concerned).[116] Insemination and other (embryonic) conditions are due to the mixture of the vital seed and blood. In consequence of insemination the result which first appears

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Desire exists, rebirth becomes possible. The universe, therefore, rests on the principle of Desire or Vāsanā. The senses, &c., all arise from this principle of Vāsanā.—T.

* By 'Vidhi' is meant that righteousness and its reverse which constitute the seed of Desire. By 'Cukra' is meant that which helps that seed to grow or put forth its rudiments. By 'Vala' is meant the exertion that one makes for 'gratifying one's desire'.—T.

is called by the name of 'Kalala.'[117] From 'Kalala' arises what is called Vudvud (bubble). From the stage called 'Vudvuda' springs what is called 'Peçi.' From the condition called 'Peçi' that stage arises in which the various limbs become manifested. From this last condition appear nails and hair.[118] Upon the expiration of the ninth month, O king of Mithilā, the creature takes its birth so that, its sex being known, it comes to be called a boy or girl.[119] When the creature issues out of the womb, the form it presents is such that its nails and fingers seem to be of the hue of burnished copper. The next stage is said to be infancy, when the form that was seen at the time of birth becomes changed.[120] From infancy youth is reached, and from youth, old age. As the creature advances from one stage into another, the form presented in the previous stage becomes changed.[121] The constituent elements of the body, which serve diverse functions in the general economy, undergo change every moment in every creature. Those changes, however, are so minute that they cannot be noticed.*[122] The birth of particles, and their death, in each successive condition, cannot be marked, O king, even as one cannot mark the changes in the flame of a burning lamp.†[123] When such is the state of the bodies of all creatures,—that is, when that which is called the body is changing incessantly even like the rapid locomotion of a steed of good mettle,—who then has come whence or not whence,[124] or whose is it or whose is it not, or whence does it not arise? What connection does there exist between creatures and their own

* The fact then of continual change of particles in the body was well-known to the Hindu sages. This discovery is not new of modern physiology. Elsewhere it has been shown that Harvey's great discovery about the circulation of the blood was not unknown to the Rishis.—T.

† The instance mentioned for illustrating the change of corporal particles is certainly a very happy one. The flame of a burning lamp, though perfectly steady (as in a breezeless spot), is really the result of the succesive combustion of particles of oil and the successive extinguishment of such combustion. Both this and the previous Verse have been rendered inaccurately by K. P. Singha.—T.

bodies?*[125] As from the contact of flint with iron, or from two sticks of wood when rubbed against each other, fire is generated, even so are creatures generated from the combination of the (thirty) principles already named.[126] Indeed, as thou thyself seest thy own body in thy body and as thou thyself seest thy soul in thy own soul, why is it that thou dost not see thy own body and thy own soul in the bodies and souls of others?[127] If it is true that thou seest an identity with thyself and others, why then didst thou ask me who I am and whose?[128] If it is true that thou hast, O king, been freed from the knowledge of duality that (erroneously) says—this is mine and this other is not mine,—then what use is there with such questions as Who art thou, whose art thou, and whence dost thou come?[129] What indications of Emancipation can be said to occur in that king who acts as others act towards enemies and allies and neutrals and in victory and truce and war?[130] What indications of Emancipation occur in him who does not know the true nature of the aggregate of three as manifested in seven ways in all acts and who, on that account, is attached to that aggregate of three?†[131] What indications of Emancipation exist in him who fails to cast an equal eye on the agreeable, on the weak, and the strong? Unworthy as thou art of it, thy pretence to Emancipation should be put down by thy counsellers![132] This thy endeavour to attain to Emancipation (when

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* Hence the questions of Janaka, asking as to who the lady was or whose, were futile.—T.

† The seven ways are as follow: Righteousness and Wealth and Pleasure independently and distinct from one another count three; then the first and second, the first and third, and second and third, count three; and lastly, all three existing together. In all acts, one or other of these seven may be found. The first and second exist in all acts whose result is the righteous acquisition of wealth; the first and third exist in the procreation of children in lawful wedlock; the second and third in ordinary acts of worldly men. Of acts in which all three combine, the rearing of children may be noticed, for it is at once a duty, a source of wealth, and a pleasure. K. P. Singha omits all reference to these seven ways, while the Burdwan translator, misunderstanding the gloss, makes utter nonsense of it.—T.

thou hast so many faults) is like the use of medicine by a patient who indulges in all kinds of forbidden food and practices.[133] O chastiser of foes, reflecting upon spouses and other sources of attachment, one should behold these in one's own soul. What else can be looked upon as the indication of Emancipation?[134] Listen now to me as I speak in detail of these and certain other minute sources of attachment appertaining to the four well-known acts (of lying down for slumber, enjoyment, eating, and dressing) to which thou art still bound though thou professest thyself to have adopted the religion of Emancipation.[135] That man who has to rule the whole world must, indeed, be a single king without a second. He is obliged to live in only a single palace.[136] In that palace he has again only one sleeping chamber. In that chamber he has, again, only one bed on which at night he is to lie down.[137] Half that bed again he is obliged to give to his Queen-consort. This may serve as an example of how little the king's share is of all he is said to own.[138] This is the case with his objects of enjoyment, with the food he eats, and with the robes he wears. He is thus attached to a very limited share of all things. He is, again, attached to the duties of rewarding and punishing.[139] The king is always dependent on others. He enjoys a very small share of all he is supposed to own, and to that small share he is forced to be attached (as well as others are attached to their respective possessions). In the matter also of peace and war, the king cannot be said to be independent?[140] In the matter of women, of sports and other kinds of enjoyment, the king's inclinations are exceedingly circumscribed. In the matter of taking counsel and in the assembly of his councillors what independence can the king be said to have?[141] When, indeed, he sets his orders on other men, he is said to be thoroughly independent. But then the moment after, in the several matters of his orders, his independence is barred by the very men whom he has ordered.*[142] If the king desires to sleep, he cannot gratify

* The king may order some men to do somethings. These men,

his desire, resisted by those who have business to transact with him. He must sleep when permitted, and while sleeping he is obliged to wake up for attending to those that have urgent business with him.[143]—Bathe, touch, drink, eat, pour libations on the fire, perform sacrifices, speak, hear,—these are the words which kings have to hear from others and hearing them have to slave to those that utter them.[144] Men come in batches upon batches to the king and solicit him for gifts. Being, however, the protector of the general treasury, he cannot make gifts unto even the most deserving.[145] If he makes gifts, the treasury becomes exhausted. If he does not, disappointed solicitors look upon him with hostile eyes. He becomes vexed and as the result of this, misanthropical feelings soon invade his mind.[146] If many wise and heroic and wealthy men reside together, the king's mind begins to be filled with distrust in consequence. Even when there is no cause of fear, the king entertains fear of those that always wait upon and worship him.[147] Those I have mentioned, O king, also find fault with him. Behold, in what way the king's fears may arise from even them![148] Then again all men are kings in their own houses. All men, again, in their own houses are householders. Like kings, O Janaka, all men in their own houses chastise and reward.[149] Like kings others also have sons and spouses and their own selves and treasuries and friends and stores. In these respects the king is not different from other men.[150]—The country is ruined,—the city is consumed by fire,—the foremost of elephants is dead,—at all this the king yields to grief like others, little regarding that these impressions are all due to ignorance and error.[151] The king is seldom freed from mental griefs caused by desire and aversion and fear. He is generally afflicted also by headaches and diverse diseases of the kind.[152] The king is afflicted (like others) by all couples of opposites (as pleasure and pain, &c). He is alarmed at everything.

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after obeying those orders, return to him to report the fact of what they have accomplished. The king is obliged to grant them interviews for listening to them.—T.

Indeed, full of foes and impediments as kingdom is, the king, while he enjoys it, passes nights of sleeplessness.[153] Sovereignty, therefore, is blessed with an exceedingly small share of happiness. The misery with which it is endued is very great. It is as unsubstantial as burning flames fed by straw or the bubbles of froth seen on the surface of water.[154] Who is there that would like to obtain sovereignty, or having acquired sovereignty can hope to win tranquillity? Thou regardest this kingdom and this palace to be thine.[155] Thou thinkest also this army, this treasury, and these counsellers to belong to thee. Whose, however, in reality are they, and whose are they not? Allies, ministers, capital, provinces, punishment, treasury, and the king,[156]—these seven which constitute the limbs of a kingdom exist, depending upon one another, like three sticks standing with one another's support. The merits of each are set off by the merits of the others. Which of them can be said to be superior to the rest?[157] At those times those particular ones are regarded as distinguished above the rest when some important end is served through their agency. Superiority, for the time being, is said to attach to that one whose efficacy is thus seen.[158] The seven limbs already mentioned, O best of kings, and the three others, forming an aggregate of ten, supporting one another, are said to enjoy the kingdom like the king himself.*[159] That king who is endued with great energy and who is firmly attached to Kshatriya practices, should be satisfied with only a tenth part of the produce of the subject's field. Other kings are seen to be satisfied with less than a tenth part of such produce.[160] There is no one who owns the kingly office without some one else owning it in the world, and there is no kingdom without a king.†

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* The Commentator explains that the three others are Vriddhi, Kshaya, and Sthâna, all of which arise from policy. Some of the seven limbs are inanimate, such as the Treasury. But it is said that the Treasury supports the ministers, and the ministers support the Treasury.—T.

† Hence, when every kingdom has a king, and kings too are many, no one should indulge in pride at the thought of his being a king.—T.

If there be no kingdom, there can be no righteousness, and if there be no righteousness, whence can Emancipation arise ?[161] Whatever merit is most sacred and the highest, belongs to kings and kingdoms.* By ruling a kingdom well, a king earns the merit that attaches to a Horse-sacrifice with the whole Earth given away as Dakshinā. (But how many kings are there that rule their kingdoms well ?)[162] O ruler of Mithilā, I can mention hundreds and thousands of faults like these that attach to kings and kingdoms.[163] Then, again, when I have no real connection with even my body, how then can I be said to have any contact with the bodies of others ? Thou canst not charge me with having endeavoured to bring about an intermixture of casts.[164] Hast thou heard the religion of Emancipation in its entirety from the lips of Panchaçikha, together with its means, its methods, its practices, and its conclusion ?†[165] If thou hast prevailed over all thy bonds and freed thyself from all attachments, may I ask thee, O king, why thou preservest thy connections still with this umbrella and those other appendages of royalty ?[166] I think that thou hast not listened to the scriptures, or, thou hast listened to them without any advantage, or, perhaps, thou hast listened to some other treatises looking like the scriptures.[167] It seems that thou art possessed only of worldly knowledge, and that like an ordinary man of the world thou art bound by the bonds of touch and spouses and mansions and the like.[168] If it be true that thou hast been emancipated from all bonds, what harm have I done thee by entering thy person with only my Intellect ?[169] With Yatis, among all orders of men, the custom is to dwell in uninhabited or deserted abodes. What harm then have I done to whom by entering thy under-

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* The object of this Verse is to show that as Janaka rules his kingdom without being attached to it, he cannot lay claim to the merit that belongs to kings.—T.

† 'Upāya' or 'means' implies here the attitude of sitting (as in Yoga). 'Upanishad' or 'method' implies 'çravana and manana,' *i. e.*, listening and thinking. 'Upāsanga' or 'practices' imply the several limbs of 'Dhyāna,' &c.; 'Niçchaya' or 'conclusion' has reference to Brahma.—T

standing which is truly empty of real knowledge?[170] I have not touched thee, O king, with my hands, or arms, or feet, or thighs, O sinless one, or with any other part of the body.[171] Thou art born in a high race. Thou hast modesty. Thou hast foresight. Whether the act has been good or bad, my entrance into thy body has been a private one, concerning us two only. Was it not improper for thee to publish that private act before all thy court?[172] These Brāhmanas are all worthy of respect. They are foremost of preceptors. Thou also art entitled to their respect, being their king. Doing them reverence, thou art entitled to receive reverence from them.[173] Reflecting on all this, it was not proper for thee to proclaim before these foremost of men the fact of this congress between two persons of opposite sexes, if, indeed, thou art really acquainted with the rules of propriety in respect of speech.[174] O king of Mithilā, I am staying in thee without touching thee at all even like a drop of water on a lotus leaf that stays on it without drenching it in the least.[175] If, notwithstanding this, thou still feelest my touch, how can it be believed that through the instructions of Panchaçikha of the mendicant order, thy knowledge has become abstracted from the sensual objects to which it relates?[176] Thou hast, it is plain, fallen off from the domestic mode of life but thou hast not yet attained to Emancipation that is so difficult to arrive at. Thou stayest between the two, pretending that thou hast reached the goal of Emancipation.[177] The contact of one that is emancipated with another that has been so, or of Purusha with Prakriti, cannot lead to an intermingling of the kind thou dreadest.[178] Only those that regard the soul to be identical with the body, and that think the several orders and modes of life to be really different from one another, are open to the error of supposing an intermingling to be possible. My body is different from thine. But my soul is not different from thy soul. When I am able to realise this, I have not the slightest doubt that my understanding is really not staying in thine though I have entered into thee by Yoga.*[179] A pot is

* I expand this Verse fully.—T.

borne in the hand. In the pot is milk. On the milk is a fly. Though the hand and pot, the pot and milk, and the milk and the fly, exist together, yet are they all distinct from each other.[180] The pot does not partake the nature of the milk. Nor does the milk partake the nature of the fly. The condition of each is dependent on itself, and can never be altered by the condition of that other with which it may temporarily exist.[181] After this manner, color and practices, though they may exist together with and in a person that is emancipate, do not really attach to him. How then can an intermingling of orders be possible in consequence of this union of myself with thee?[182] Then, again, I am not superior to thee in color. Nor am I a Vaiçya, nor a Cudra. I am, O king, of the same order with thee, born of a pure race.[183] There was a royal sage of the name of Pradhāna. It is evident that thou hast heard of him. I am born in his race, and my name is Sulabhā.[184] In the sacrifices performed by my ancestors, the foremost of the gods, *viz.*, Indra, used to come, accompanied by Drona and Cataçringa, and Chakradwāra (and other presiding geniuses of the great mountains).[185] Born in such a race, it was found that no husband could be obtained for me that would be fit for me. Instructed then in the religion of Emancipation, I wander over the Earth alone, observant of the practices of asceticism.[186] I practise no hypocrisy in the matter of the life of Renunciation I follow. I am not a thief that appropriates what belongs to others. I am not a confuser of the practices belonging to the different orders. I am firm in the practices that belong to that mode of life to which I properly belong.[187] I am firm and steady in my vows. I never utter any word without reflecting on its propriety. I did not come to thee, without having deliberated properly, O monarch![188] Having heard that thy understanding has been purified by the religion of Emancipation, I came here from desire of some benefit. Indeed, it was for enquiring of thee about Emancipation that I had come.[189] I do not say it for glorifying myself and humiliating my opponents. But I say it, impelled by sincerity only. What I say is that he that is emancipated

never indulges in that intellectual gladiatorship which is implied by a dialectical disputation for the sake of victory. He, on the other hand, is really emancipate who devotes himself to Brahma, that sole seat of tranquillity.*[190] As a person of the mendicant order resides for only one night in an empty house (and leaves it the next morning), even after the same manner I shall reside for this one night in thy person (which, as I have already said, is like an empty chamber, being destitute of true knowledge).[191] Thou hast honored me with both speech and other offers that are due from a host to a guest. Having slept this one night in thy person, O ruler of Mithilā, which is as it were my own chamber now, tomorrow I shall depart.—'[192]

"Bhishma continued,—'Hearing these words fraught with excellent sense and with reason, king Janaka failed to return any answer thereto.†' "[193]

SECTION CCCXXII.

"Yudhishthira said,—'How was Cuka the son of Vyāsa, in days of old, won over to Renunciation? I desire to hear thee recite the story. My curiosity in this respect is irrepresssible.[1] It behooveth thee, O thou of Kuru's race, to discourse to me on the conclusions in respect of the Unmanifest (Cause), the Manifest (Effects), and of the Truth (or Brahma) that is in, but unattached to, them, as also of the acts of the self-born Nārāyana, as they are known to thy understanding.'[2]

"Bhishma said,—'Beholding his son Cuka living fearlessly as ordinary men do in practices that are considered harmless by them, Vyāsa taught him the entire Vedas and then discoursed to him one day in these words.[3]

" 'Vyāsa said,—O son, becoming the master of thy senses,

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* The 'na' in the second line is connected with 'Vyāyachcchate.'—T.

† The object of this Verse is to show that the words uttered by Sulabhā were unanswerable. To attain to Emancipation one must practice a life of Renunciation instead of continuing in the domestic mode.—T.

do thou subdue extreme cold and extreme heat, hunger and thirst, and the wind also, and having subdued them (as Yogins do), do thou practise righteousness.[4] Do thou duly observe truth and sincerity, and freedom from wrath and malice, and self-restraint and penances, and the duties of benevolence and compassion.[5] Rest thou on truth, firmly devoted to righteousness, abandoning all sorts of insincerity and deceit. Do thou support thy life on what remains of food after feeding gods and guests.[6] Thy body is as transitory as the froth on the surface of water. The Jiva-soul is sitting unattached in it as a bird on a tree. The companionship of all agreeable objects is exceedingly short-lived. Why then, O son, dost thou sleep in such forgetfulness?[7] Thy foes are heedful and awake and ever-ready (to spring on thee) and always watchful of their opportunity. Why art thou so foolish as not to know this?*[8] As the days are going one after another, the period of thy life is being lessened. Indeed, when thy life is being incessantly shortened, why dost thou not run to preceptors (for learning the means of rescue)?[9] Only they that are destitute of faith (in the existence of next life) set their hearts on things of this world that have the only effect of increasing flesh and blood. They are totally unmindful of all that is concerned with the next world.[10] Those men that are stupified by erroneous understandings display a hatred for righteousness. The man who walks after those misguided persons that have betaken themselves to devious and wrong paths is afflicted equally with them.[11] They, however, that are contented, devoted to the scriptures, endued with high souls, and possessed of great might, betake themselves to the path of righteousness. Do thou wait upon them with reverence and seek instruction from them.[12] Do thou act according to the instructions received from those wise men whose eyes are set upon righteousness. With understanding cleansed by such lessons and rendered superior, do thou then restrain thy heart which is ever ready to deviate from

* These foes are, of course, the passions.—T.

the right course.[13] They whose understandings are always concerned with the present, who fearlessly regard the tomorrow as something quite remote,—they who do not observe any restrictions in the matter of food,—are really senseless persons that fail to understand that this world is only a field of probation.*[14] Repairing to the flight of steps constituted by Righteousness, do thou ascend those steps one after another. At present thou art like a worm that is employed in weaving its cocoon round itself and thereby depriving itself of all means of escape.[15] Do thou keep to thy left, without any scruple, the athiest who transgresses all restraints, who is situated like a house by the side of a fierce and encroaching current, (for the destruction he courts), and who (to others) seems to stand like a bamboo with its tall head erected in pride.†[16] Do thou with the raft of Yoga, cross the ocean of the world whose waters are constituted by the five senses, having Desire and Wrath and Death for its fierce monsters, and owning birth for its votex.[17] Do thou cross, with the raft of Righteousness, the world that is affected by Death and afflicted by Decrepitude, and upon which the thunder-bolts constituted by days and nights are falling incessantly.[18] When Death is seeking thee at all moments, *viz.*, when thou art sitting or lying down, it is certain that Death may get thee for his victim at any time. Whence art thou to obtain thy rescue![19] Like the she-wolf snatching away a lamb, Death snatches away one that is still engaged in earning wealth and still un-

* Literally, 'the world is only a field of action,' implying that creatures, coming here, have to act: these actions lead to rewards and punishments, both here and hereafter. The way to Emancipation is, as has been often shown before, by exhausting the consequences of acts by enjoyment or sufferance and by abstaining from further acts by adopting the religion of Nivritti.—T.

† 'Kulapātam' is explained by the Commentator as 'Mahānadipuram.' In 'Naram &c., 'venumivoddhritam' (as in the Bombay text) or 'venumivoddhatam' (is in the Bengal text) is rather unintelligible unless it be taken in the sense in which I have taken it. K. P. Singha mistranslates 'Kulapātam,' and the Burdwan translator misunderstands both 'kulapātam' and 'venumivoddhatām.'—T.

satisfied in the indulgence of his pleasures.[20] When thou art destined to enter into the dark, do thou hold up the blazing lamp made of righteous understanding and whose flame has been well-husbanded out.[21] Falling into various forms one after another in the world of men, a creature obtains the status of Brāhmanhood with great difficulty. Thou hast obtained that status. Do thou then, O son, endeavour to maintain it (properly).*[22] A Brāhmana hath not been born for the gratification of desire. On the other hand, his body is intended to be subjected to mortification and penances in this world so that incomparable happiness may be his in the next world.[23] The status of Brāhmanhood is acquired with the aid of long-continued and austere penances. Having acquired that status, one should never waste one's time in the indulgence of one's senses. Always engaged in penances and self-restraint and desirous of what is for thy good, do thou live and act, devoted to peace and tranquillity.[24] The period of life, of every man, is like a steed. The nature of that steed is unmanifest. The (sixteen) elements (mentioned before) constitute its body. Its nature is exceedingly subtile. Kshanas, and Trutis, and Nimeshas are the hair on its body. The twilights constitute its shoulder-joints. The lighted and the dark fortnights are its two eyes of equal power. Months are its other limbs. That steed is running incessantly.[25] If thy eyes be not blind, beholding then that steed incessantly moving forward in its invisible course, do thou set thy heart on righteousness, after hearing what thy preceptors have to say on the question of the next world.[26] They that fall away from righteousness and that conduct themselves recklessly, that always display malice towards others and betake themselves to evil ways, are obliged to assume (physical) bodies in the regions of Yama and suffer diverse afflictions in consequence of their unrighteous acts of diverse kinds.†[27] That king who is devoted to

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* *I. e.*, to uphold it by doing the duties of a Brāhmana.—T.

† 'Prachalita-dharma &c.,' implies those that have fallen away from righteousness. The Burdwan translator misunderstands the Verse. 'Kāranābhih' is 'kriābhih.'—T.

righteousness and who protects and chastises the good and the wicked with discrimination, attains to those regions that belong to men of righteous deeds. By doing diverse kinds of good acts, he attains to such felicity as is faultless and as is incapable of being attained to by undergoing even thousands of births.*[28] Furious dogs of frightful mien, crows of iron beaks, flocks of ravens and vultures and other birds, and blood-sucking worms, assail the man who transgresses the commands of his parents and preceptors when he goes to hell after death.†[29] That sinful wretch who, in consequence of his recklessness, transgresses the ten boundaries that have been fixed by the Self-born himself, is obliged to pass his time in great affliction in the wild wastes that occur in the dominions of the king of Pitris.‡[30] That man who is tainted with cupidity, who is in love with untruth, who always takes a delight in deception and cheating, and who does injuries to others by practising hypocrisy and deception, has to go to deep hell and suffer great woe and afflictions for his acts of wickedness.[31] Such a man is forced to bathe in the broad river called Vaitarani whose waters are scalding, to enter into a forest of trees whose leaves are as sharp as swords, and then to lie down on a bed of battle axes. He has thus to pass his days in frightful hell in great affliction.[32] Thou beholdest only the regions of Brahman and other deities, but thou art blind to that which is the highest (*viz.*, Emancipation). Alas, thou art ever blind also to that which brings Death on its train (*viz.*, decrepitude and old age) !$[33]

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* The Commentator explains that this Verse is for assuring Yudhishthira that kings are competent to obtain felicity in the next world. 'Anupagatam' is explained by the Commentator as 'not attainable in even thousands of births.'—T.

† 'Rudhirapāh' is blood-sucking worms. 'Uparatam' is dead.—T.

‡ The ten boundaries or commandments, as mentioned by the Commentator, are the five positive ones, *viz.*, Purity, Contentment, Penances, Study of the Vedas, Meditation on God, and the five negatives ones, *viz.*, abstention from cruelty, from untruth, from theft, from non-observance of vows, and from acquisition of wealth.—T.

$ 'Chirasya' is grammatically connected with 'na vudhyase,' meaning that 'thou art *always* blind &c.' The Burdwan translator misunder-

Go (along the path of Emancipation)! Why tarriest thou? A frightful terror, destructive of thy happiness, is before thee! Do thou take prompt steps for achieving thy Emancipation![34] Soon after death thou art sure to be taken before Yama at his command. For obtaining felicity in the next world, strive to attain to righteousness through the practice of difficult and austere vows.[35] The puissant Yama, regardless of the sufferings of others, very soon takes the lives of all persons, that is, of thyself and thy friends. There is none capable of resisting him.[36] Very soon the wind of Yama will blow before thee (and drive thee to his presence). Very soon wilt thou be taken to that dread presence all alone. Do thou then achieve what will be for thy good there.[37] Where now is that Death-wind which will blow before thee very soon? (Art thou mindful of it?) Very soon will the points of the compass, when that moment arrives, begin to whirl before thy eyes. (Art thou mindful of that?)[38] O son, soon (when that moment comes) will thy Vedas disappear from thy sight as thou goest helplessly into that dread presence. Do thou, therefore, set thy heart on Yoga abstraction which is possessed of great excellence.*[39] Do thou seek to attain that one only treasure so that thou mayst not have to grieve at the recollection (after Death) of thy former deeds good and bad all of which are characterised by error.†[40] Decrepitude very soon weakens thy body and robs thee of thy strength and limbs and beauty. Do thou, therefore, seek that one only treasure.[41] Very soon the Destroyer, with Disease for his charioteer, will with a strong hand, for taking thy life, pierce and break thy body. Do thou, therefore, practise austere penances.[42] Very soon will those terrible wolves that reside within thy body,

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stands it completely and takes it as equivalent to 'achirena.' K. P. Singha skips over it.—T.

* The Burdwan translator gives a ridiculous version of this Verse.—T.

† 'Kevalam nidhim' is literally, 'one only treasure.' It may imply either Samādhi or Brahma. Acts, whether good or bad, all arise from error. Abstention from acts is the true way to Emancipation.—T.

assail thee from every side. Do thou endeavour, therefore, to achieve acts of righteousness.*[43] Very soon wilt thou, all alone, behold a thick darkness, and very soon wilt thou behold golden trees on the top of the hill. Do thou, therefore, hasten to achieve acts of righteousness.†[44] Very soon will those evil companions and foes of thine, (*viz.*, the senses), dressed in the guise of friends, swerve thee from correct vision. Do thou, then, O son, strive to achieve that which is of the highest good.[45] Do thou earn that wealth which has no fear from either kings or theives, and which one has not to abandon even at Death.[46] Earned by one's own acts, that wealth has never to be divided among co-owners. Each enjoys that wealth (in the other world) which each has earned for himself.[47] O son, give that to others by which they may be able to live in the next world. Do thou also set thyself to the acquisition of that wealth which is indestructible and durable.[48] Do not think that thou shouldst first enjoy all kinds of pleasures and then turn thy heart on Emancipation, for before thou art satiated with enjoyment thou mayst be overtaken by Death. Do thou, in view of this, hasten to do acts of goodness.‡[49] Neither mother, nor son, nor relatives, nor dear friends even when solicited with honors, accompany the man that dies. To the regions of Yama one has to go oneself, unaccompanied by any one.[50] Only those deeds, good and bad, that one did before death accompany the man that goes to the other world.[51] The gold and gems that one has earned by good and bad means do not become productive of any benefit to one when one's body meets with dissolution.[52] Of men that have gone to the other world, there is no witness, better than the soul, of all acts done and undone in life.[53] That when the

* The passions are spoken of as wolves.—T.

† The sight of golden trees is a premonitory sign of Death.—T.

‡ Literally rendered, the Verse would run thus: 'Before the cooking is complete of the Yāvaka of a rich man, in fact, while it is still uncooked, thou mayst meet with death. Do thou, therefore, hasten.' By 'Yāvaka' is meant a particular kind of food made of ghee and flower of barley.—T.

acting-Chaitanya (Jiva-soul) enters into the witness-Chaitanya, the destruction of the body takes place, is seen by Yoga-intelligence when Yogins enter the firmament of their hearts.*[54] Even here, the god of Fire, the Sun, and the Wind,—these three reside in the body. These, beholding as they do all the practices of one's life, become one's witnesses.[55] Days and Nights,—the former characterised by the virtue of displaying all things and the latter characterised by the virtue of concealing all things,—are running incessantly and touching all things (and thereby lessening their allotted periods of existence). Do thou, therefore, be observant of the duties of thy own order.†[56] The road in the other world (that leads to the regions of Yama), is infested by many foes (in the form of iron-beaked birds and wolves) and by many repulsive and terrible insects and worms. Do thou take care of thy own acts, for only acts will accompany you along that road.[57] There one has not to share one's acts with others, but every one enjoys or endures the fruits of those acts which every one has himself performed.[58] As Apsaras and great Rishis attain to fruits of great felicity, after the same manner, men of righteous deeds, as the fruits of their respective righteous acts, obtain in the other world cars of transcendent brightness that move everywhere at the will of the riders.[59] Men of stainless deeds and cleansed souls and pure birth obtain in the next world fruits that correspond with their own righteous acts in this life.[60] By walking along the high road constituted by the duties of domesticity, men acquire happy ends by attaining to the region of Prajāpati or Vrihaspati or of him of a hundred sacrifices.[61] I can give thee thousands and thousands of instructions. Know, however, that the puissanv

* In Verse 53 it is said that the Soul is the witness in the other world of all acts and omissions in this life. In Verse 54, what is said is that the existence of the Soul, when the body is not, is possible, for Yogins, in Yoga, live in their Souls, unconscious the while of their bodies. The entrance of the acting-Chaitanya into that Chaitanya which survives as the witness means the death of the body.—T.

† The Burdwan translator gives an erroneous version of this Verse.—

cleanser (*viz.*, Righteousness), keeps all foolish persons in the Dark.*[62] Thou hast passed four and twenty years. Thou art now full five and twenty years of age. Thy years are passing away. Do thou begin to lay thy store of righteousness.[63] The Destroyer that dwells within error and heedlessness will very soon deprive thy senses of their respective powers. Do thou, before that consummation is brought about, hasten to observe thy duties, relying on thy body alone.†[64] When it is thy duty to go along that road in which thyself only shalt be in front and thyself only in the rear, what need then hast thou with either thy body or thy spouse and children ?‡[65] When men have to go individually and without companions to the region of Yama, it is plain that in view of such a situation of terror, thou shouldst seek to acquire that one only treasure (*viz.*, Righteousness or Yoga-samādhi).[66] The puissant Yama, regardless of the afflictions of others, snatches away the friends and relatives of one's race by the very roots. There is no one that can resist him. Do thou, therefore, seek to acquire a stock of righteousness.[67] I impart to thee these lessons, O son, that are all agreeable with the scriptures I follow. Do thou observe them by acting according to their import.[68] He who supports his body by following the duties laid down for his own order, and who makes gifts for earning whatever fruits

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* I think the sense is that only righteousness can bring a man to the path that leads to happiness, and not mere instructions howsoever repeated.—T.

† The Commentator explains that 'Pramādagah' is equivalent to 'Pramādagrihavāsin' and refers to 'Antakah.' 'Chamum' is 'Indriyasenām.' 'Grahitām' is body. 'Yathā grahitām' is 'dehamanatikramya.' In this Verse 'purā' may mean either 'in the near future' or 'soon,' or 'purā' may mean 'before,' *i. e.*, 'before the Destroyer makes thy senses so, &c.'—T.

‡ 'The road in which thyself shalt be in front and thyself in the rear' is the road of Self-knowledge. The Burdwan translator does not understand how the first line comes to mean 'Knowledge of Self; accordingly, though he uses the word 'ātmajnāna' (following the Commentator), yet he erroneously repeats some of the words of used in the line.—T.

may attach to such acts, becomes freed from the consequences that are born of ignorance and error.*[69] The knowledge which a man of righteous deeds acquires from Vedic declarations leads to omniscience. That omniscience is identical with the science of the highest object of human aquisition (*viz.*, Emancipation). Instruction, imparted to the grateful, become beneficial (in consequence of their leading to the attainment of that highest object of human acquisition).†[70] The pleasure that one takes in living amidst the habitations of men is truly a fast-binding cord. Breaking that cord, men of righteous deeds repair to regions of great felicity. Wicked men, however, fail to break that bond.[71] What use hast thou of wealth, O son, or with relatives, or with children, since thou hast to die? Do thou employ thyself in seeking for thy soul which is hidden in a cave. Where have all thy grandsires gone?[72] Do that today which thou wouldst keep for tomorrow. Do that in the forenoon which thou wouldst keep for the afternoon. Death does not wait for any one, to see whether one has or has not accomplished one's task.[73] Following the body after one's death (to the crematorium), one's relatives and kinsmen and friends come back, throwing it on the funeral pyre.[74] Without a scruple do thou avoid those men that are sceptics that are destitute of compassion, and that are devoted to wicked ways, and do thou endeavour to seek, without listlessness or apathy, that which is for thy highest good.[75] When, therefore, the world is thus afflicted by Death, do thou, with thy whole heart, achieve righteousness, aided all

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* The last word of the second line is 'muchyate' and not 'yujyate.' If 'yujyate' be adhered to, the meaning would be 'freed from the consequences of ignorance and error, he would succeed in attaining to Brahma.'—T.

† This is a very abstruse Verse. I have renderd it, following the lead of the Commentator. 'Crutam,' he explains, is 'the knowledge, born of Vedic declarations like *Tattwamasi &c.*' 'Sarvamaçnute' is equivalent to 'samastam Brahmāndam vyāpnoti,' meaning 'such knowledge leads to *sarvātmyam, i. e.*, omniscience.' 'Tadetat *&c.*,' is 'that omniscience is the *darçanam* of parampurushārtha or Mokhsa.' 'Kritajna upadishtam artham' is 'samhitam.'—T.

the while by unswerving patience.[76] That man who is well conversant with the means of attaining to Emancipation and who duly discharges the duties of his order, certainly attains to great felicity in the other world.[77] For thee that dost not recognise death in the attainment of a different body and that dost not deviate from the path trod by the righteous, there is no destruction. He that increases the stock of righteousness is truly wise. He, on the other hand, that falls away from righteousness is said to be a fool.[78] One that is engaged in the accomplishment of good deeds attains to heaven and other rewards as the fruits of those deeds; but he that is devoted to wicked deeds has to sink in hell.[79] Having acquired the status of humanity, so difficult of acquisition, that is the stepping-stone to heaven, one should fix one's soul on Brahma so that one may not fall away once more.[80] That man whose understanding, directed to the path of heaven, does not deviate therefrom, is regarded by the wise as truly a man of righteousness and when he dies his friends should indulge in grief.[81] That man whose understanding is not restless and which is directed to Brahma and who has attained to heaven, becomes freed from a great terror (*viz.*, hell).[82] They that are born in retreats of ascetics and that die there, do not earn much merit by abstaining all their life from enjoyments and the indulgence of desire.[83] He, however, who though possessed of objects of enjoyment casts them off and engages himself in the practice of penances, succeeds in acquiring everything. The fruits of the penances of such a man are, I think, much higher.[84] Mothers and sires and sons and spouses, by hundreds and thousands, every one had and will have in this world. Who, however, were they and whose are we?*[85] I am quite alone. I have no one whom I may call mine. Nor do I belong to any one else. I do not see that person whose I am, nor do I see him whom I

* The sense is that in course of our repeated rebirths we have got these relations repeatedly and will get them as repeatedly. But we are, in reality, quite unconnected with them. Their union with us is like the union of pieces of wood floating in a river, now joined together temporarily, now separated.—T.

may call mine.[86] They have nothing to do with thee. Thou hast nothing to do with them. All creatures take birth agreeably to their acts of past lives. Thou also shalt have to go hence (for taking birth in a new order) determined by thy own acts.[87] In this world it is seen that the friends and followers of only those that are rich behave towards the rich with devotion. The friends and followers of those, however, that are poor fall away during even the life-time of the poor.[88] Man commits numerous evil acts for the sake of his wife (and children). From those evil acts he derives much distress both here and hereafter.[89] The wise man beholds the world of life devastated by the acts performed by every living being. Do thou, therefore, O son, act according to all the instructions I have given thee![90] The man possessed of true vision, beholding this world to be only a field of action, should, from desire of felicity in the next world, do acts that are good.[91] Time, exerting his irresistible strength, cooks all creatures (in his own cauldron), with the aid of his ladle constituted by months and seasons, the sun for his fire, and days and nights for his fuel,—days and nights, that is, that are the witnesses of the fruits of every act done by every creature.[92] For what purpose is that wealth which is not given away and which is not enjoyed? For what purpose is that strength which is not employed in resisting or subjugating one's foes? For what purpose is that knowledge of the scriptures which does not impel one to deeds of righteousness? And for what purpose is that soul which does not subjugate the senses and abstain from evil acts?—'[93]

"Bhishma continued,—'Having heard these beneficial words spoken by the Island-born (Vyāsa), Cuka, leaving his sire, proceeded to seek a preceptor that could teach him the religion of Emancipation.' "*[94]

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† 'Mokshadaiçikam' is explained by the Commentator as 'Mokshahdeshatāram.' K. P. Singha wrongly renders this word. This Section is called 'pāvakādhyayanam,' meaning 'chitta-çodhakādhyayanam,' that is, the Lesson which, when read and mastered, is to lead to the cleansing of the heart.—T.

SECTION CCCXXIII.

"Yudhishthira said,—'If there is any efficacy in gifts, in sacrifices, in penances well-performed, and in dutiful services rendered to preceptors and other reverend seniors, do thou, O grandsire, speak of the same to me!'[1]

"Bhishma said,—'An understanding associated with evil causes the mind to fall into sin. In this state one stains one's acts, and then falls into great distress.[2] Those that are of sinful acts have to take birth as persons of very indigent circumstances. From famine to famine, from pain to pain, from fear to fear, is their change. They are more dead than those that are dead.[3] Possessed of affluence, from joy to joy, from heaven to heaven, from happiness to happiness, proceed they that are possessed of faith, that are self-restrained, and that are devoted to righteous deeds.[4] They that are unbelievers have to pass, with groping hands, through regions infested by beasts of prey and elephants and pathless tracts teeming with snakes and robbers and other causes of fear. What more need be said of these?[5] They, on the other hand, that are endued with reverence for gods and guests, that are liberal, that have proper regard for persons that are good, and that make gifts in sacrifices, have for theirs the path (of felicity) that belongs to men of cleansed and subdued souls.[6] Those that are not righteous should not be counted among men even as grains without kennel are not counted among grain and as cockroaches are not counted among birds.[7] The acts that one does, follow one even when one runs fast. Whatever acts one does, lie down with the doer when the doer lays himself down.[8] Indeed, the sins one does, sit when the doer sits, and run when he runs. The sins act when the doer acts, and, in fact, follow the doer like his shadow.[9] Whatever the acts one does by whatever means and under whatever circumstances, are sure to be enjoyed and endured (in respect of their fruits) by the doer in his next life.[10] From every side Time is always dragging all creatures, duly observing the rule in respect of the distance to which they are thrown and which is commensurate

with their acts.*[11] As flowers and fruits, without being urged, never suffer their proper time to pass away without making their appearance, even so the acts one has done in past life make their appearance at the proper time.[12] Honor and dishonor, gain and loss, destruction and growth, are seen to set in. No one can resist them (when they come). None of them is enduring, for disappear it must after appearance.[13] The sorrows one suffers is the result of one's acts. The happiness one enjoys flows from one's acts. From the time when one lies within the mother's womb one begins to enjoy and endure one's acts of a past life.[14] Whatever acts good and bad one does in childhood, youth, or old age, one enjoys and endures their consequences in one's next life in similar ages.[15] As the calf recognises its dam even when the latter may stand among thousands of her species, after the same manner the acts done by one in one's past life come to one in one's next life (without any mistake) although one may live among thousands of one's species.[16] As a piece of dirty cloth is whitened by being washed in water, after the same manner, the righteous, cleansed by continuous exposure unto the fire of fasts and penances, at last attain to unending happiness.[17] O thou of high intelligence, the desires and purposes of those whose sins have been washed off by long-continued penances well-performed, become crowned with fruition.[18] The track of the righteous cannot be discerned even as that of birds in the sky or that of fishes in the water.[19] There is no need of speaking ill of others; nor of reciting the instances in which others have tripped. On the other hand, one should always do what is delightful, agreeable, and beneficial to one's own self.†' "[20]

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* Time, as a personified agent, is throwing all creatures at unequal distances. Some are thrown near and some to a great distance. These distances are regulated by the nature of the acts done by the creatures thrown. Some are cast among insects, some among animals, some among men. Throwing or hurling them thus, Time drags them again, the binding cords being always in his hands.—T.

* Both the Vernacular translators have misunderstood the first line

"Yudhishthira said,—'Tell me, O grandsire, how the high-souled Cuka of austere penances took birth as the son of Vyāsa, and how did he succeed in attaining to the highest success?'[1] Upon what woman did Vyāsa, endued with wealth of asceticism, beget that son of his? We do not know who was Cuka's mother, nor do we know anything of the birth of that high-souled ascetic.[2] How was it that, when he was a mere boy, his mind became directed to the knowledge of the subtile (Brahma)? Indeed, in this world no second person can be seen in whom such predilections could be marked at so early an age.[3] I desire to hear all this in detail, O thou of great intelligence. I am never satiated with hearing thy excellent and nectar-like words.[4] Tell me, O grandsire, in their proper order, of the greatness, and the knowledge of Cuka and of his union with the (Supreme) Soul!'[5]

"Bhishma continued,—'The Rishis did not make merit depend upon years or decrepitude or wealth or friends. They said that he amongst them was great that studied the Vedas.[6] All this that thou enquirest about has penances for its root. That penance, again, O son of Pāndu, arises from the subjugation of the senses.[7] Without doubt, one incurs fault by giving one's senses the reins. It is only by restraining them that one succeeds in earning success.[8] The merit that attaches to a thousand Horse-sacrifices or a hundred Vājapeyas cannot come up to even a sixteenth portion of the merit that arises from Yoga.[9] I shall, on the present occasion, recite to thee the circumstances of Cuka's birth, the fruits he won of his penances, and the foremost end he achieved (by his acts),—topics that are incapable of being understood by persons of uncleansed souls.[10] Once on a time on the

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of this Verse although there is no difficulty in it. Apastamva says 'drishto dharma-vyatikramah : Sāhasancha purveshām.' What Bhishma says here is that one should not speak of those instances of 'Vyatikramah' and 'Sāhasam.'—T.

summit of Meru adorned with *Karnikāra* flowers, Mahādeva sported, accompanied by the terrible spirits that were his associates.[11] The daughter of the king of mountains, *viz.*, the goddess Pārvati, was also there. There, at the close vicinity of that summit, the Island-born (Vyāsa) underwent extraordinary austerities.[12] O best of the Kurus, devoted to the practices of Yoga, the great ascetic, withdrawing himself by Yoga into his own Soul, and engaged in Dhāranā, practised many austerities for the sake of (obtaining) a son.[13] The prayer he addressed to the great God was,—O puissant one, let me have a son that will have the puissance of Fire and Earth and Water and Wind and Space.[14] Engaged in the austerest of penances, the Island-born Rishi begged of that great God who is incapable of being approached by persons of uncleansed souls, (not by words but) by his Yoga-resolution.[15] The puissant Vyāsa remained there for a hundred years, subsisting on air alone, engaged in adoring Mahādeva of multifarious form, the lord of Umā.[16] Thither all the regenerate Rishis and royal sages and the Regents of the world and the Sādhyas along with the Vasus, and the Ādityas, the Rudras, and Surya and Chandramas, and the Maruts, and the Oceans, and the Rivers,[17] and the Açwins, the Deities, the Gandharvas, and Nārada, and Parvata, and the Gandharva Viçwāvasu, and the Siddhas, and the Apsaras.[18] There Mahādeva, called also by the name of Rudra, sat, decked with an excellent garland of Karnikāra flowers, and blazed with refulgence like the Moon with his rays.[19] In those delightful and celestial woods populous with deities and heavenly Rishis, the great Rishi remained, engaged in high Yoga-contemplation, from desire of obtaining a son.[20] His strength suffered no diminution, nor did he feel any pain. At this the three worlds were much amazed.[21] While the Rishi, possessed of immeasurable energy, sat in Yoga, his matted locks, in consequence of his energy, were seen to blaze like flames of fire.[22] The illustrious Mārkandeya it was from whom I heard of this. He used always to recite to me the acts of the deities.[23] It is for this that the matted locks of the high-souled and

(Island-born) Krishna, thus enblazed by his energy on that occasion, seem to this day to be endued with the complexion of fire.[24] Gratified with such penances and such devotion, O Bhārata, of the Rishi, the great God resolved (to grant him his wish).[25] The Three-eyed deity, smiling with pleasure, addressed him and said,—O Island-born one, thou shalt get a son like to what thou wishest![26] Possessed of greatness, he shall be as pure as Fire, as Wind, as Earth, as Water, and as Space![27] He shall be possessed of the consciousness of his being Brahma's self; his understanding and soul shall be devoted to Brahma, and he shall completely depend upon Brahma so as to be identifiable with it!—' "[28]

SECTION CCCXXV.

"Bhishma said,—'The son of Satyavati, having obtained this high boon from the great God, was one day employed in rubbing his sticks for making a fire.[1] While thus engaged, the illustrious Rishi, O king, beheld the Apsarā Ghritāchi, who, in consequence of her energy, was then possessed of great beauty.[2] Beholding the Apsarā in those woods, the illustrious Rishi Vyāsa, O Yudhishthira, became suddenly smitten with desire.[3] The Apsarā (Ghritāchi), seeing the Rishi's heart troubled by desire, transformed herself into a she-parrot and came to that spot.[4] Although he beheld the Apsarā disguised in another form, the desire that had arisen in the Rishi's heart (without disappearing) spread itself over every part of his body.[5] Summoning all his patience, the ascetic endeavoured to suppress that desire. With all his effort, however, Vyāsa did not succeed in controlling his agitated mind. In consequence of the inevitability of what was to happen, the Rishi's heart was attracted by Ghritāchi's fair form.[6] He set himself more earnestly to the task of making a fire for suppressing his emotion, but in spite of all his efforts his vital seed came out.[7] That best of regenerate ones, however, O king, continued to rub his stick without feeling any scruples for what had happened. From the seed that fell, was born a son unto him, called Cuka.[8] In

consequence of this circumstance attending his birth, he came to be called by the name of Cuka. Indeed, it was thus that that great ascetic, that foremost of Rishis and highest of Yogins, took his birth from the two sticks (his father had for making fire).[9] As in a sacrifice a blazing fire sheds its effulgence all around when libations of clarified butter are poured upon it, after the same manner did Cuka take his birth, blazing with effulgence in consequence of his own energy.[10] Assuming the excellent form and complexion that were his sire', Cuka, O son of Kuru, of cleansed Soul, shone like a smokeless fire.[11] The foremost of rivers, *viz.*, Gangā, O king, coming to the breast of Meru, in her own embodied form, bathed Cuka (after his birth) with her waters.[12] There fell from the welkin, O son of Kuru, an ascetic's stick and a dark deer-skin for the use, O monarch, of the high-souled Cuka.[13] The Gandharvas sang repeatedly and the diverse tribes of Apsaras danced; and celestial kettle-drums of loud sound began to beat.[14] The Gandharva Viçwāvasu, and Tumvuru and Nārada, and those other Gandharvas called by the names of Hāhā, and Huhu, eulogised the birth of Cuka.[15] There the regents of the world with Cakra at their head came, as also the deities and the celestial and the regenerate Rishis.[16] The Wind-god poured showers of celestial flowers upon the spot.[17] The entire universe, mobile and immobile, became filled with joy.[18] The high-souled Mahādeva of great effulgence, accompanied by the Goddess, and moved by affection, came there and soon after the birth of the Muni's son invested him with the sacred thread.[19] Cakra, the chief of the gods, gave him, from affection, a celestial Kamandalu of excellent form, and some celestial robes.[20] Swans and Catapatras and cranes by thousands, and many parrots and Chāsas, O Bhārata, wheeled over his head.[21] Endued with great splendour and intelligence, Cuka, having obtained his birth from the two sticks, continued to live there, engaged the while in the attentive observance of many vows and fasts.[22] As soon as Cuka was born, the Vedas with all their mysteries and all their abstracts, came for dwelling in him, O king, even as

they dwell in his sire.[23] For all that, Cuka selected Vrihaspati, who was conversant with all the Vedas together with their branches and commentaries, for his preceptor, remembering the universal practice.*[24] Having studied all the Vedas together with all their mysteries and abstracts, as also all the histories and the science of governmet, O puissant monarch,[25] the great ascetic returned home, after giving his preceptor the tuition-fee. Adopting the vow of a Brahmachārin, he then commenced to practise the austerest penances. concentrating all his attention thereon.[26] In even his childhood, he became an object of respect with the gods and Rishis for his knowledge and penances.[27] The mind of the great ascetic, O king, took no pleasure in the three modes of life with the domestic among them, keeping in view, as he did, the religion of Emancipation.' "[28]

SECTION CCCXXVI.

"Bhishma said,—'Thinking of Emancipation, Cuka approached his sire, and possessed as he was of humility and desirous of achieving his highest good, he saluted his great preceptor and said,'—Thou art well versed in the religion of Emancipation. Do thou, O illustrious one, discourse to me upon it, so that supreme tranquillity of mind, O puissant one, may be mine![2]—Hearing these words of his son, the great Rishi said unto him,—Do thou study, O son, the religion of Emancipation and all the diverse duties of life![3]—At the command of his sire, Cuka, that foremost of all righteous men, mastered all the treatises on Yoga, O Bhārata, as also the science promulgated by Kapila.[4] When Vyāsa beheld his son to be possessed of the resplendence of the Vedas, endued with the energy of Brahma, and fully conversant with the religion of Emancipation, he addressed him,[5] saying,—Go thou to Janaka the ruler of Mithilā.

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* Although the Vedas came to Cuka of their own accord, yet he was, in deference to the universal custom, obliged to formally acquire them from a preceptor.—T.

The king of Mithilā will tell thee everything for thy Emancipation.[6]—Bearing the command of his sire, O king, Cuka proceeded to Mithilā for enquiring of its king about the truth of duties and the Refuge of Emancipation.[7] Before he set out, his sire further told him,—Do thou go thither by that path which ordinary human beings take. Do not have recourse to thy Yoga-puissance for proceeding through the skies.—At this Cuka was not at all surprised (for he was humble by nature).[8] He was further told that he should proceed thither with simplicity and not from desire of pleasure.—Along your way do not seek for friends and spouses, since friends and spouses are causes of attachment to the world.[9] Although the ruler of Mithilā is one in whose sacrifices we officiate, still thou shouldst not indulge in any feeling of superiority while living with him. Thou shouldst live under his direction and in obedience to him. Even he will dispel all thy doubts.*[10] That king is well versed in all duties and well acquainted with the scriptures on Emancipation. He is one for whom I officiate in sacrifices. Thou shouldst, without any scruple, do what he bids.[11]—Thus instructed, the righteous-souled Cuka proceeded to Mithilā on foot although he was able to traverse through the skies over the whole Earth with her seas.[12] Crossing many hills and mountains, many rivers, many waters and lakes, and many woods and forests abounding with beasts of prey and other animals,[13] crossing the two *Varshas* of Meru and Hari successively and next the *Varsha* of Himavat, he came at last to the *Varsha* known by the name of Bharata.[14] Having seen many countries inhabited by Chins and Huns, the great ascetic at last reached Āryāvarta.[15] In obedience to the commands of his sire and bearing them constantly in his mind, he gradually passed along his way on the Earth

* Vyāsa was the priest or Ritwija of the house of Mithilā and as such the kings of Mithilā were his 'Yājyas' or 'Yajamānas.' The duty of a 'Yajamāna' is to reverence every member of the priest's family. The sire, therefore, cautions the son that he should not, while living with the king of Mithilā, assert his superiority over him in any respect.—T.

like a bird passing through the air.[16] Passing through many delightful towns and populous cities, he saw diverse kinds of wealth without waiting to observe them.[17] On his way he passed through many delightful gardens and planes and many sacred waters.[18] Before much time had passed he reached the country of the Videhas that was protected by the virtuous and high-souled Janaka.[19] There he beheld many populous villages, and many kinds of food and drink and viands and habitations of cowherds swelling with men and many herds of cattle.[20] He beheld many fields abounding with paddy and barley and other grain, and many lakes and waters inhabited by swans and cranes and adorned with beautiful lotuses.[21] Passing through the Videha country teeming with well-to-do people, he arrived at the delightful gardens of Mithilā rich with many species of trees.[22] Abounding with elephants and horses and cars, and peopled by men and women, he passed through them without waiting to observe any of the things that were presented to his eye.[23] Bearing that burthen in his mind and ceaselessly dwelling upon it (*viz.*, the desire of mastering the religion of Emancipation), Cuka of cheerful soul and taking delight in internal survey only, reached Mithilā at last.[24] Arrived at the gate, he sent word through the keepers. Endued with tranquillity of mind, devoted to contemplation and Yoga, he entered the city, having obtained permission.[25] Proceeding along the principal street abounding with well-to-do men, he reached the king's palace and entered it without any scruples.[26] The porters forbade him with rough words. Thereat, Cuka, without any anger, stopped and waited.[27] Neither the sun nor the long distance he had walked had fatigued him in the least. Neither hunger, nor thirst, nor the exertion he had made, had weakened him. The heat of the Sun had not scorched or pained or distressed him in any degree.[28] Among those porters there was one who felt compassion for him, beholding him staying there like the midday Sun in his effulgence.[29] Worshipping him in due form and saluting him properly, with joined hands he led him to the first chamber of the palace.[30] Seated there, Cuka, O son,

began to think of Emancipation only. Possessed of equable splendour he looked with an equal eye upon a shaded spot and one exposed to the Sun's rays.[31] Very soon after, the king's minister, coming to that place with joined hands, led him to the second chamber of the palace.[32] That chamber led to a spacious garden which formed a portion of the inner apartments of the palace. It looked like a second Chaitraratha. Beautiful pieces of water occurred here and there at regular intervals. Delightful trees, all of which were in their flowering season, stood in that garden.[33] Bevies of damsels, of transcendent beauty, were in attendance. The minister led Cuka from the second chamber to that delightful spot. Ordering those damsels to give the ascetic a seat, the minister left him there.[34] Those well-dressed damsels were of beautiful features, possessed of excellent hips, young in ears, clad in red robes of fine texture, and decked with many ornaments of burnished gold.[35] They were well skilled in agreeable conversation and maddening revelry, and thorough mistresses of the arts of dancing and singing. Always opening their lips with smiles, they were equal to the very Apsarās in beauty.[36] Well-skilled in all the acts of dalliance, competent to read the thoughts of men upon whom they wait, possessed of every accomplishment, fifty damsels, of a very superior order and of easy virtue, surrounded the ascetic.[37] Presenting him with water for washing his feet, and worshipping him respectfully with the offer of the usual articles, they gratified him with excellent viands agreeable to the season.[38] After he had eaten, those damsels then, one after another, singly led him through the grounds, showing him every object of interest, O Bhārata.[39] Sporting and laughing and singing, those damsels, conversant with the thoughts of all men, entertained that auspicious ascetic of noble soul.[40] The pure-souled ascetic born in the fire-sticks, observant without scruples of any kind of his duties, having all his senses under complete control, and a thorough master of his wrath, was neither pleased nor angered at all this.[41] Then those foremost of beautiful women gave him an excellent seat.[42] Washing

his feet and other limbs, Cuka said his evening prayers, sat on that excellent seat, and began to think of the object for which he had come there.[43] In the first part of the night, he devoted himself to Yoga. The puissant ascetic, passed the middle portion of the night in sleep.[44] Very soon waking up from his slumber, he went through the necessary rites of cleansing his body, and though surrounded by those beautiful women, he once again devoted himself to Yoga.[45] It was in this way, O Bhārata, that the son of the Island-born Krishna passed the latter part of that day and the whole of that night in the palace of king Janaka.' "[46]

SECTION CCCXXVII.

"Bhishma said,—'The next morning, king Janaka, O Bhārata, accompanied by his minister and the whole household, came to Cuka, placing his priest in the van.[1] Bringing with him costly seats and diverse kinds of jewells and gems, and bearing the ingredients of the *Arghya* on his own head, the monarch approached the son of his reverend preceptor.[2] The king, taking with his own hands, from the hands of his priest, that seat adorned with many gems, overlaid with an excellent sheet, beautiful in all its parts, and exceedingly costly, presented it with great reverence to his preceptor's son Cuka.[3-4] After the son of (the Island-born) Krishna had taken his seat on it, the king worshipped him according to prescribed rites. At first offering him water to wash his feet, he then presented him the *Arghya* and kine.[5] The ascetic accepted that worship offered with due rites and *mantras*. That foremost of regenerate persons, having thus accepted the worship offered by the king,[6] and taking the kine also that were presented to him, then saluted the monarch. Possessed of great energy, he next enquired after the king's welfare and prosperity.[7] Indeed, O king, Cuka embraced in his enquiry the welfare of the monarch's followers and officers also. Receiving Cuka's permission, Janaka sat down with all his followers.[8] Endued with a high soul and possessed of high birth, the monarch, with joined hands, sat down

on the bare ground and enquired after the welfare and unabated prosperity of Vyāsa's son.[9] The monarch then asked his guest the object of his visit.[10]

" 'Cuka said,—Blessed be thou, my sire said unto me that his Yajamāna, the ruler of the Videhas, known all over the world by the name of Janaka, is well versed in the religion of Emancipation.[11] He commanded me to come to him without delay, if I had any doubts requiring solution in the matter of the religion of either Pravritti or Nivritti. He gave me to understand that the king of Mithilā would dispel all my doubts.[12] I have, therefore, come hither, at the command of my sire, for the purpose of taking lessons from thee. It behooveth thee, O foremost of all righteous persons, to instruct me![13] What are the duties of a Brāhmana, and what is the essence of those duties that have Emancipation for their object. How also is Emancipation to be obtained? Is it obtainable by the aid of knowledge or by that of penances?—[14]

" 'Janaka said,—Hear what the duties are of a Brāhmana from the time of his birth. After his investiture, O son. with the sacred thread, he should devote his attention to the study of the Vedas.[15] By practising penances and dutifully serving his preceptor and observing the duties of Brahmacharyya, O puissant one, he should pay off the debt he owes to the deities and the Pitris, and cast off all malice.[16] Having studied the Vedas with close attention and subjugated his senses, and having given his preceptor the tuition-fee, he should, with the permission of his preceptor, return home.[17] Returning home, he should betake himself to the domestic mode of life and wedding a spouse confine himself to her, and live freeing himself from every kind of malice, and having established his domestic fire.[18] Living, in the domestic mode, he should procreate sons and grandsons. After that, he should retire to the forest, and continue to worship the same fires and entertain guests with cordial hospitality.[19] Living righteously in the forest, he should at last establish his fire in his soul, and freed from all pairs of opposites, and casting off all attachments from the soul, he should pass his

days in the mode called Sannyāsa which is otherwise called the mode of Brahma.—[20]

" 'Cuka said,—If one succeeds in attaining to an understanding cleansed by study of the scriptures and to true conceptions of all things, and if the heart succeeds in freeing itself permanently from the effects of all pairs of opposities, is it still necessary for such a person to adopt, one after another, the three modes of life called Brahmacharyya, Gārhastya, and Vānaprastha?[21] This is what I ask thee. It behooveth thee to tell me. Indeed, O ruler of men, do tell me this according to the true import of the Vedas!—[22]

" 'Janaka said,—Without the aid of an understanding cleansed by study of the scriptures and without that true conception of all things which is known by the name of Vijnāna, the attainment of Emancipation is impossible. That cleansed understanding, again, it is said, is unattainable without one's connection with a preceptor.[23] The preceptor is the helmsman, and knowledge is the boat (aided by whom and which one succeeds in crossing the ocean of the world). After having acquired that boat, one becomes crowned with success. Indeed, having crossed the ocean, one may abandon both.[24] For preventing the destruction of all the worlds and for preventing the destruction of acts (upon which the worlds depend), the duties appertaining to the four modes of life were practised by the wise of old.[25] By abandoning acts, good and bad, agreeably to this order of acts, one succeeds, in course of many births, in attaining to Emancipation.*[26] That man who, through penances performed in course of many births, succeeds in obtaining a cleansed mind and understanding and soul, certainly becomes able to attain to Emancipation (in a new birth) in even the very first mode, (*viz.*, Brahmacharyya).†[27] When, having attained to a cleansed understanding, Emancipation becomes his and

* It is certain that one must abandon all acts before one can attain to Emancipation. But then acts should not be cast off all at once. It is according to this order that they should be abandoned, *i. e.*, in the order of the several modes.—T.

† The 'karanas' are the inner faculties.—T.

in consequence thereof he becomes possessed of knowledge in respect of all visible things, what desirable object is there to attain by observing the three other modes of life?*[33] One should always cast off faults born of the attributes of Rajas and Tamas. Adhering to the path of Sattwa, one should know Self by Self.†[29] Beholding one's self in all creatures and all creatures in one's self, one should live (without being attached to anything) like acquatic animals living in water without being drenched by that element.[30] He who succeeds in transcending all pairs of attributes and resisting their influence, succeeds in casting off all attachments, and attains to infinite felicity in the next world, going thither like a bird soaring into the sky from below.[31] In this connection, there is a saying sung of old by king Yayāti and borne in remembrance, O sire, by all persons conversant with the scriptures bearing upon Emancipation.[32] The effulgent ray (*i. e.*, the Supreme Soul) exists in one's Soul and not anywhere else. It exists equally in all creatures. One can see it oneself if one's heart be devoted to Yoga.[33] When a person lives in such a way that another is not inspired with fear at his sight, and when a person is not himself inspired with fear at the sight of others, when a person ceases to cherish desire and hate, he is then said to attain to Brahma.[34] When a person ceases to entertain a sinful attitude towards all creatures in thought, word, and deed, he is then said to attain to Brahma.‡[35] By restraining the mind and the soul, by casting off malice that stupifies the mind, and by throwing off desire and stupefaction, one is said to attain to Brahma.[36] When a person assumes an equality of attitude in respect of all objects of hearing and vision (and the operations of the other senses) as also in respect of all living creatures, and transcends all pairs of opposites, he is then said to attain to Brahma.[37]

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* *I. e.*, when Emancipation and omniscience have been attained in the very first mode of life, no further need exists for conforming to the three other modes of life.—T.

† *I. e.*, behold the Supreme Soul by his own Soul.—T.

‡ Instead of 'pāpakam' some texts read 'pāvakam,' meaning 'of the nature of fire.'—T.

When a person casts an equal eye upon praise and dispraise, gold and iron, happiness and misery,[38] heat and cold, good and evil, the agreeable and the disagreeable, life and death, he is then said to attain to Brahma.[39] One observing the duties of the mendicant orders should restrain one's senses and the mind even like a tortoise withdrawing its out-stretched limbs.*[40] As a house enveloped in darkness is capable of being seen with the aid of a lighted lamp, after the same manner can the soul be seen with the aid of the lamp of the understanding.[41] O foremost of intelligent persons, I see that all this knowledge that I am communicating to thee dwells in thee. Whatever else should be known by one desirous of learning the religion of Emancipation is already known to thee.[42] O regenerate Rishi, I am convinced that through the grace of thy preceptor and through the instructions thou hast received thou hast already transcended all objects of the senses.†[43] O great ascetic, through the grace of that sire of thine, I have attained to omniscience, and hence I have succeeded in knowing thee.[44] Thy knowledge is much greater than what thou thinkest thou hast. Thy perceptions also that result from intuition are much greater than what thou thinkest thou hast. Thy puissance also is much greater than thou art conscious of.[45] Whether in consequence of thy tender age, or of the doubts thou hast not been able to dispel, or of the fear that is due to the unattainment of Emancipation, thou art not conscious of that knowledge due to intuition although it has arisen in thy mind.[46] After one's doubts have been dispelled by persons like us, one succeeds in opening the knots of one's heart and then, by a righteous exertion one attains to and becomes conscious of that knowledge.[47] As regards thyself, thou art one that hast already acquired knowledge. Thy intelligence is steady and tranquil. Thou art free from covetousness. For all that,

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* After 'manasā,' 'saha' is understood. It does not mean that the senses are to be restrained *by* the mind, but the words imply that the mind *and* the senses are to be restrained. K. P. Singha renders the line correctly. The Burdwan translator, as usual, is careless.—T.

† K. P. Singha skips over this Verse.—T.

O Brāhmana, one never succeeds in attaining to Brahma, which is the highest object of acquisition, without exertion.[48] Thou seest no distinction between happiness and misery. Thou art not covetous. Thou hast no longing for dancing and song. Thou hast no attachments.[49] Thou hast no attachment to friends. Thou hast no fear in things that inspire fear. O blessed one, I see that thou castest an equal eye upon a lump of gold and a clod of earth.[50] Myself and other persons possessed of wisdom, behold thee established in the highest and indestructible path of tranquillity.[51] Thou stayest, O Brāhmana, in those duties which obtain for the Brāhmana that fruit which should be his and which is identical with the essence of the object represented by Emancipation. What else hast thou to ask me?—'"[52]

SECTION CCCXXVIII.

"Bhishma said,—'Having heard these words of king Janaka, Cuka of cleansed soul and settled conclusions began to stay in his Soul by his Soul, having of course seen Self by Self.*[1] His object being accomplished, he became happy and tranquil, and without putting further questions to Janaka, he proceeded northwards to the mountains of Himavat with the speed of the wind and like the wind.†[2] Those mountains abounded with diverse tribes of Apsaras and echoed with many soft sounds. Teeming with thousands of Kinnaras and Bhringarājas,‡[3] it was adorned, besides, with many Madgus and Khanjaritas and many Jivajivakas of variegated hue.[4] And there were many peacocks also of gorgeous colors, uttering their shrill but melodious cries.[5] Many bevies of swans also, and many flights of gladdened Kokilas too, adorned the place. The prince of birds, *viz.*, Garuda, dwelt on that summit constantly.[6] The four Regents

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* *I. e.*, he turned his soul's gaze on his soul and withdrew himself from every worldly object.—T.

† He no longer walked like ordinary men. Without trailing along the solid support of the Earth, he proceeded through the sky.—T.

‡ Popularly, Bhimarāja, the *Lanius Malabaricus*.—T.

of the world, the deities, and diverse classes of *Rishis*, used always to come there from desire of doing good to the world.[7] It was there that the high-souled Vishnu had undergone the severest austerities for the object of obtaining a son.[8] It was there that the celestial generalissimo named Kumāra, in his younger days, disregarding the three worlds with all the celestial denizens, threw down his dart, piercing the Earth therewith. Throwing down his dart, Skanda, addressing the universe, said,[9]—If there be any person that is superior to me in might, or that holds Brāhmanas to be dearer, or that can compare with me in devotion to the Brāhmanas and the Vedas, or that is possessed of energy like unto me,[10] let him draw up this dart or at last shake it!—Hearing this challenge, the three worlds became filled with anxiety, and all creatures asked one another, saying,—Who will raise this dart?[11]—Vishnu beheld all the deities and Asuras and Rākshasas to be troubled in their senses and mind.[12] He reflected upon what should be the best to be done under the circumstances. Without being able to bear that challenge in respect of the hurling of the dart, he cast his eyes on Skanda the son of the Fire-god.[13] The pure-souled Vishnu caught hold of the blazing dart with his left hand, and began to shake it.[14] When the dart was being thus shaken by Vishnu possessed of great might, the whole Earth with her mountains, forests, and seas, shook with the dart.[15] Although Vishnu was fully competent to raise the dart, still he contented himself with only shaking it. In this, the puissant lord only kept the honor of Skanda intact.[16] Having shaken it himself, the divine Vishnu, addressing Prahlāda, said,—Behold the might of Kumāra! None else in the universe can raise this dart![17] Unable to bear this, Prahlāda resolved to raise the dart. He seized it, but was unable to shake it at all.[18] Uttering a loud cry, he fell down on the hill-top in a swoon. Indeed, the son of Hiranya-kaçipu fell down on the Earth.[19] Repairing towards the northern side of those grand mountains, Mahādeva, having the bull for his sign, had undergone the austerest penances.[20] The asylum where Mahādeva had

undergone those austerities is encompassed on all sides with a blazing fire. Unapproachable by persons of uncleansed souls, that mountain is known by the name of Āditya.[21] There is a fiery girdle all around it, of the width of ten Yojanas, and it is incapable of being approached by Yakshas and Rākshasas and Dānavas.[22] The illustrious god of Fire, possessed of mighty energy, dwells there in person, employed in removing all impediments from the side of Mahādeva of great wisdom who remained there for a thousand celestial years, all the while standing on one foot.[23] Dwelling on the side of that foremost of mountains, Mahādeva of high vows (by his penances) scorched the deities greatly.*[24] At the foot of those mountains, in a retired spot, Parāçara's son of great ascetic merit, *viz.*, Vyāsa, taught the Vedas unto his disciples.[25] Those disciples were the highly blessed Sumanta, Vaiçampāyana, Jaimini of great wisdom, and Paila of great ascetic merit.[26] Cuka proceeded to that delightful asylum where his sire, the great ascetic Vyāsa, was dwelling, surrounded by his disciples.[27] Seated in his asylum, Vyāsa beheld his son approach like a blazing fire of scattered flames, or resembling the Sun himself in effulgence.[28] As Cuka approached, he did not seem to touch the trees or the rocks of the mountain. Completely dissociated from all objects of the senses, and engaged in Yoga, the high-souled ascetic came, resembling, in speed, a shaft let from a bow.[29] Born on the fire-sticks, Cuka, approaching his sire, touched his feet. With becoming formalities he then accosted the disciples of his sire.[30] With great cheerfulness he then detailed to his father all the particulars of his conversation with king Janaka.[31] Vyāsa the son of Parāçara, after the arrival of his puissant son, continued to dwell there on the Himavat, engaged in teaching his disciples and his son.[32] One day as he was seated, his disciples, all well-skilled in the Vedas, having their senses

* It is believed that a person, by performing austere penances, scorches the three worlds. It is in consequence of this effect of penances that the superior deities were always compelled by the Asuras and Dānavas to grant them whatever boons they solicited.—T.

under control, and endued with tranquil souls, sat themselves around him.[33] All of them had thoroughly mastered the Vedas with their branches. All of them were observant of penances. With joined hands they addressed their preceptor in the following words.[34]

"'The disciples said,—We have, through thy grace, been endued with great energy. Our fame also has spread. There is one favor that we humbly solicit thee to grant us.[35]—Hearing these words of theirs, the regenerate Rishi answered them, saying,—Ye sons, tell me what that boon is which ye wish I should grant you![36]—Hearing this answer of their preceptor, the disciples became filled with joy. Once more bowing their heads low unto their preceptor and joining their hands,[37] all of them in one voice said, O king, these excellent words:—If our preceptor has been pleased with us, then, O best of sages, we are sure to be crowned with success![38] We all solicit thee, O great Rishi, to grant us a boon. Be thou inclined to be graceful to us. Let no sixth disciple (besides us five) succeed in attaining to fame![39] We are four. Our preceptor's son forms the fifth. Let the Vedas shine in only us five! Even this is the boon that we solicit![40]—Hearing these words of his disciples, Vyāsa, the son of Parāçara, possessed of great intelligence, well conversant with the meanings of the Vedas, endued with a righteous soul, and always engaged in thinking of objects that confer benefits on a person in the world hereafter, said unto his disciples these righteous words fraught with great benefit:—The Vedas should always be given unto him who is a Brāhmana, or unto him who is desirous of listening to Vedic instructions, by him who eagerly wishes to attain to a residence in the region of Brahman![41-42] Do ye multiply. Let the Vedas spread (through your exertions). The Vedas should never be imparted unto one that has not formally become a disciple. Nor should they be given unto one who is not observant of good vows. Nor should they be given for dwelling in one that is of uncleansed soul.[43] These should be known as the proper qualifications of persons that can be accepted as disciples (for the communication of Vedic

knowledge). No science should be imparted unto one without a proper examination of one's character.[44] As pure gold is tested by heat, cutting, and rubbing, after the same manner disciples should be tested by their birth and accomplishments.[45] Ye should never set your disciples to tasks to which they should not be set, or to tasks that are fraught with danger. One's knowledge is always commensurate with one's understanding and diligence in study.[46] Let all disciples conquer all difficulties, and let all of them meet with auspicious success. Ye are competent to lecture on the scriptures unto persons of all the orders. Only ye should, while lecturing, address a Brāhmana, placing him in the van.[47] These are the rules in respect of the study of the Vedas. This again is regarded as a high task. The Vedas were created by the Self-born for the purpose of praising the deities therewith.[48] That man who, through stupefaction of intellect, speaks ill of a Brāhmana well-conversant with the Vedas, is certain to meet with humiliation in consequence of such evil-speaking.[49] He who, disregarding all righteous rules, solicits knowledge, and he who, disregarding the rules of righteousness, communicates knowledge, either of them falls off and instead of that affection which should prevail between preceptor and disciple, such questioning and such communication are sure to produce distrust and suspicion.[50] I have now told ye everything about the way in which the Vedas should be studied and taught. Ye should act in this way towards your disciples, bearing these instructions in your minds !—' "[51]

Section CCCXXIX.

"Bhishma said,—'Hearing these words of their preceptor, Vyāsa's disciples endued with great energy, became filled with joy and embraced one another.[1] Addressing one another, they said,—That which has been said by our illustrious preceptor in view of our future good, will live in our remembrance and we shall certainly act according to it.[2]—Having said this unto one another with joyful hearts, the

disciples of Vyāsa, who were thorough masters of words, once more addressed their preceptor and said,[3]—If it pleases thee, O puissant one, we wish to descend from this mountain to the Earth, O great ascetic, for the purpose of subdividing the Vedas![4]—Hearing these words of his disciples, the puissant son of Parāçara replied unto them in these beneficial words that were fraught, besides, with righteousness and profit,[5]—You may repair to the Earth or to the regions of the celestials as ye like. You should always be heedful, for the Vedas are such that they are always liable to be misunderstood![*6]—Permitted by their preceptor of truthful speech, the disciples left him after circumambulating him and bowing their heads unto him.[7] Descending upon the Earth they performed the Agnishtoma and other sacrifices; and they began to officiate at the sacrifices of Brāhmanas and Kshatriyas and Vaiçyas.[8] Happily passing their days in the domestic mode of life, they were treated by the Brāhmanas with great respect. Possessed of great fame and prosperity, they were employed in teaching and officiating in sacrifices.[9] After his disciples had gone away, Vyāsa remained in his asylum, with only his son in his company. Passing his days in anxious thoughtfulness, the great Rishi, possessed of wisdom, kept silent, sitting in a retired corner of the asylum.[10] At that time Nārada of great ascetic merit came to that spot for seeing Vyāsa, and addressing him, said these words of melodious sound.[11]

"'Nārada said,—O regenerate Rishi of Vaçishtha's race, why are Vedic sounds silent now? Why art thou sitting silent and alone, engaged in meditation like one taken up with an engrossing thought?[12] Alas, shorn of Vedic echoes, this mountain hath lost its beauty, even as the Moon shorn of splendour when assailed by Rāhu or enveloped in dust.†[13]

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* The sense is that if the Vedas are not constantly studied, they are likely to be forgotten.—T.

† 'Upaplava' is Rāhu or the ascending node. In many parts of upper India, during the hot months in particular, large quantities of dust are raised by whirlwinds in the afternoon or at evening. Called *Andi*, the clouds of dust cover the moon for hours together.—T.

Though inhabited by the celestial Rishis, yet shorn of Vedic sounds, the mountain no longer looks beautiful now but resembles a hamlet of Nishādas.*[14] The Rishis, the deities, and the Gandharvas, too, no longer shine as before in consequence of being deprived of Vedic sound![15]—Hearing these words of Nārada, the Island-born Krishna answered, saying,—O great Rishi, O thou that art conversant with the declarations of the Vedas, all that thou hast said is agreeable to me and it truly behooves thee to say it unto me! Thou art omniscient. Thou hast seen everything. Thy curiosity also embraces all things within its sphere.[16-17] All that has ever occurred in the three worlds is well known to thee. Do thou then, O regenerate Rishi, set thy commands on me. O, tell me what I am to do![18] Tell me, O regenerate Rishi, what should now be done by me. Separated from my disciples, my mind has become very cheerless now.[19]

"'Nārada said,—The stain of the Vedas is the suspension of their recitation. The stain of the Brāhmanas is their non-observance of vows. The Vāhika race is the stain of the Earth. Curiosity is the stain of women.[20] Do thou with thy intelligent son recite the Vedas, and do thou with the echoes of Vedic sounds dispel the fears arising from Rākshasas!—'[21]

"Bhishma continued,—'Hearing these words of Nārada, Vyāsa, the foremost of all persons conversant with duties and firmly devoted to Vedic recitation, became filled with joy and answered Nārada, saying,—So be it.[22]—With his son Cuka, he set himself to recite the Vedas in a loud sonorous voice, observing all the rules of orthoepy and, as it were, filling the three worlds with that sound.[23] One day as sire and son, who were well conversant with all duties, were engaged in reciting the Vedas, a violent wind arose that seemed to be impelled by the gales that blow on the bosom of the ocean.[24] Understanding from this circumstance that the hour was not suited to sacred recitation, Vyāsa

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* The lowest order of men, living by slaying animals.—T.

immediately bade his son to suspend the recitation. Cuka, thus forbidden by his sire, became filled with curiosity.[25] He asked his sire, saying,—O regenerate one, whence is this wind? It behooveth thee to tell me everything about the conduct of the Wind.[26]—Hearing this question of Cuka, Vyāsa became filled with amazement. He answered Cuka by telling him that that was an omen which indicated that the recitation of the Vedas should be suspended.[27]—Thou hast obtained spiritual vision. Thy mind too has, of itself, become cleansed of every impurity. Thou hast been freed from the attributes of Passion and Darkness. Thou stayest now in the attribute of Goodness.[28] Thou beholdest now thy Soul with thy Soul even as one beholds one's own shadow in a mirror. Staying thyself on thy own Soul, do thou reflect on the Vedas.[29] The path of the Supreme Soul is called Deva-yāna (the path of the gods). The path that is made up of the attribute of Tamas is called Pitri-yāna (the path of Pitris). These are the two paths in the world hereafter. By one, people go to heaven. By the other people go to hell.[30] The winds blow, on the Earth's surface and in the welkin. There are seven courses in which they blow. Listen to me as I recount them one after another.[31] The body is furnished with the senses. The senses are dominated over by the Sādhyas and many great beings of mighty strength. These gave birth to an invincible son named Samāna.[32] From Samāna sprang a son called Udāna. From Udāna sprang Vyāna. From Vyāna arose Apāna, and lastly from Apāna sprang the wind called Prāna.[33] That invincible scorcher of all foes, *viz.*, Prāna, became childless. I shall now recite to thee the different functions of those winds.[34] The wind is the cause of the different functions of all living creatures, and because living creatures are enabled to live by it, therefore is the wind called Prāna (or life).[35] That wind which is the first in the above enumeration and which is known by the name of Pravaha (Samāna) urges, along the first course, masses of clouds born of smoke and heat. Coursing through the welkin, and coming into contact with the water contained in the clouds, that wind displays itself in effulgence

among the darts of lightening.*[36] The second wind, called Āvaha blows with a loud noise. It is this wind that causes Soma and the other luminaries to rise and appear. Within the body (which is a microcosm of the universe) that wind is called Udāna by the wise.[37] That wind which sucks up water from the four oceans, and having sucked it up imparts it to the clouds in the welkin, and which, having imparted it to the clouds presents them to the deity of rain, is third in the enumeration and known by the name of Udvaha.[38-39] That wind which supports the clouds and divides them into diverse portions, which melts them for pouring rain and once more solidifies them, which is perceived as the sound of the roaring clouds, which exists for the preservation of the world by itself assuming the form of the clouds, which bears the cars of all celestial beings along the sky, is known by the name of Samvaha. The fourth in the enumeration, it is endued with great strength so that it is capable of rending the very mountains.[40-41] The fifth wind is fraught with great force and speed. It is dry and uproots and breaks down all trees. Existing with it, the clouds come to be called by the name of Valāhaka.[42] That wind causes calamitous phenomena of many kinds, and produces roaring sounds in the firmament. It is known by the name of Vivaha.[43-44] The sixth wind bears all celestial waters in the firmament and prevents them from falling down. Sustaining the sacred waters of the celestial Gangā, that wind blows, preventing them from having a downward course.[45] Obstructed by that wind from a distance, the Sun, which is really the source of a thousand rays, and which enlightens the world, appears as a luminous body of but one ray.[46] Through the action of that wind, the Moon, after waning, wanes again till he displays his full disc. That wind is known, O foremost of ascetics, by the name of

* This Verse, in the Bengal texts, is a triplet. In the Bombay edition, the third line is excluded from Verse 36. There is no inconvenience in this ; only, it should be construed as referring to the wind called Samāna or *Pravaha.*—T.

Parivaha.*[47] That wind which takes away the life of all living creatures when the proper hour comes, whose track is followed by Death and Surya's son Yama,[48] which becomes the source of that immortality which is attained by Yogins of subtile sight who are always engaged in Yoga-meditation,[49] by whose aid the thousands of grandsons of Daksha, that lord of creatures, by his ten sons, succeeded in days of old in attaining to the ends of the universe, whose touch enables one to attain to Emancipation by freeing oneself from the obligation of returning to the world,—that wind is called by the name of Parāvaha. The foremost of all winds, it is incapable of being resisted by anybody.[50-51] Wonderful are these winds all of whom are the sons of Diti. Capable of going everywhere and upholding all things, they blow all around thee without being attached to thee at any time.[52] This, however, is exceedingly wonderful, *viz.*, that this foremost of mountains should thus be suddenly shaken by that wind which has begun to blow.[53] This wind is the breath of Vishnu's nostrils. When urged forth with speed, it begins to blow with great force at which the whole universe becomes agitated.[54] Hence, when the wind begins to blow with violence, persons, conversant with the Vedas do not recite the Vedas. The Vedas are a form of wind. If uttered with force, the external wind becomes tortured.'—'[55]

"Having said these words, the puissant son of Parāçara bade his son (when the wind had ceased) to go on with his Vedic recitation. He then left that spot for plunging into the waters of the celestial Gangā.' "†[56]

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* Some texts read 'Jayatāmvarah.' If this be accepted, it would be an adjective of Parivaha, meaning the foremost of all in strength or energy.—T.

† The sacred river Gangā has, it is said, three courses or streams. One flows on the surface of the Earth; the second flows through the nether regions; and the third flows through heaven.—T.

SECTION CCCXXX.

"Bhishma said,—'After Vyāsa had left the spot, Nārada, traversing through the sky, came to Cuka employed in studying the scriptures. The celestial Rishi came for the object of asking Cuka the meaning of certain portions of the Vedas.[1] Beholding the celestial Rishi Nārada arrived at his retreat, Cuka worshipped him by offering him the Arghya according to the rites laid down in the Vedas.[2] Pleased with the honors bestowed upon him, Nārada addressed Cuka, saying,—Tell me, O foremost of righteous persons, by what means, O dear child, may I accomplish what is for thy highest good![3]—Hearing these words of Nārada, Cuka said unto him, O Bhārata, these words:—It behooveth thee to instruct me in respect of that which may be beneficial to me![4]

"'Nārada said,—In days of yore the illutrious Sanatkumāra had said these words unto certain Rishis of cleansed souls that had repaired to him for enquiring after the truth.[5] There is no eye like that of knowledge. There is no penance like the practice of truth. There is no sorrow like attachment. There is no happiness like renunciation.[6] Abstention from sinful acts, steady practice of righteousness, good conduct, the due observance of all religious duties,—these constitute the highest good.[7] Having obtained the status of humanity which is fraught with sorrow, he that becomes attached to it, becomes stupified: such a man never succeeds in emancipating himself from sorrow. Attachment (to things of the world) is an indication of sorrow.[8] The understanding of a person that is attached to worldly things becomes more and more enmeshed in the net of stupifaction. The man who becomes enmeshed in the net of stupifaction attains to sorrow both here and hereafter.[9] One should, by every means in one's power, restrain both desire and wrath if one seeks to achieve what is for one's good. Those two, (*viz.*, desire and wrath) arise for only destroying one's good.*[10] One should always protect one's penances from wrath, and

* The first line runs into the second.—T.

one's prosperity from pride. One should always protect one's knowledge from honor and dishonor, and one's soul from error.*[11] Compassion is the highest virtue. Forgiveness is the highest might. The knowledge of self is the highest knowledge. There is nothing higher than truth.[12] It is always proper to speak the truth. It is better again to speak what is beneficial than to speak what is true. I hold that that is truth which is fraught with the greatest benefit to all creatures.†[13] That man is said to be truly learned and truly possessed of wisdom who abandons every act, who never indulges in hope, who is completely dissociated from all worldly surroundings, and who has renounced everything that appertains to the world.[14] That person who, without being attached thereto, enjoys all objects of sense with the aid of senses that are completely under his control, who is possessed of a tranquil soul, who is never moved by joy or sorrow, who is engaged in Yoga-meditation,[15] who lives in campanionship with the deities presiding over his senses and

* Penances should be protected from wrath. By penances one attains to great power. The ascetic's puissance frequently equals that of Brahman himself. If, however, the ascetic indulges in wrath and curses one from wrath, his puissance becomes diminished. For this reason, forgiveness is said to be the highest virtue a Brāhmana can practise. A Brāhmana's might lay in forgiveness. Knowledge also should be protected from honor and dishonor, *i. e.*, one should never *receive* honor for his knowledge, that is, do anything for the object of achieving honor. Similarly, one should never do anything which may have the effect of dishonoring one's knowledge. These are some of the highest duties preached in the scriptures.—T.

† The saying 'Satyādapi hitam vadet' is frequently misunderstood. The scriptures do not say that truth should be sacrified in view of what is beneficial, for such a view will militate with the saying that there is nothing higher than truth. The saying has referrence to those exceptional instances where truth becomes a source of positive harm. The story of the Rishi who spoke the truth respecting the place where certain travellers lay concealed, when questioned by certain robbers who were for killing the travellers, is an instance to the point. The goldsmith's son who died with a falsehood on his lips for allowing his lawful prince to escape from the hands of his pursuers did a meritorious act of loyalty. Then, again, the germ of the utilitarian theory may be detected in the second line of this Verse.—T.

dissociated also from them, and who, though endued with a body, never regards himself as identifiable with it, becomes emancipated and very soon attains to that which is his highest good.[16] One who never sees others, never touches others, never talks with others, soon, O ascetic, attains to what is for one's highest good.[17] One should not injure any creature. On the other hand, one should conduct oneself in perfect friendliness towards all. Having obtained the status of humanity, one should never behave inimically towards any being.[18] A complete disregard for all (worldly) things, perfect contentment, abandonment of hope of every kind, and patience,—these constitute the highest good of one that has subjugated one's senses and acquired a knowledge of self.[19] Casting off all attachments, O child, do thou subjugate all thy senses, and by that means attain to felicity both here and hereafter.[20] They that are free from cupidity have never to suffer any sorrow. One should, therefore, cast off all cupidity from one's soul. By casting off cupidity, O amiable and blessed one, thou shalt be able to free thyself from sorrow and pain.[21] One who wishes to conquer that which is unconquerable should live devoting oneself to penances, to self-restraint, to taciturnity, to a subjugation of the soul. Such a person should live in the midst of attachments without being attached to them.*[22] That Brāhmana who lives in the midst of attachments without being attached to them and who always lives in seclusion, very soon attains to the highest felicity.[23] That man who lives in happiness by himself in the midst of creatures who are seen to take delight in leading lives of sexual union, should be known to be a person whose thirst has been slaked by knowledge. It is well known that that man whose thirst has been slaked by knowledge has never to indulge in grief.[24] One attains to the status of the deities by means of good acts; to the status of humanity by means of acts that are good and bad; while by acts that are purely wicked, one helplessly falls down among the lower animals.[25] Always assailed by sorrow and

* 'To conquer the unconquerable' means to attain to Brahma.—T.

decrepitude and death, a living creature is being cooked in this world (in the cauldron of Time). Dost thou not know it?[26] Thou frequently regardest that to be beneficial which is really injurious; that to be certain which is really uncertain; and that to be desirable and good which is undesirable and not good. Alas, why dost thou not awake to a correct apprehension of these?[27] Like a silkworm that ensconces itself in its own cocoon, thou art continually ensconcing thyself in a cocoon made of thy own inumerable acts born of stupifaction and error. Alas, why dost thou not awake to a correct apprehension of thy situation?[28] No need of attaching thyself to things of this world. Attachment to worldly objects is productive of evil. The silk-worm that weaves a cocoon round itself is at last destroyed by its own act.[29] Those persons that become attached to sons and spouses and relatives meet with destruction at last, even as wild elephants sunk in the mire of a lake are gradually weakened till overtaken by Death.[30] Behold, all creatures that suffer themselves to be dragged by the net of affection become subject to great grief even as fishes on land, dragged thereto by means of large nets![31] Relatives, sons, spouses, the body itself, and all one's possessions stored with care, are unsubstantial and prove of no service in the next world. Only acts, good and bad, that one does, follow one to the other world.[32] When it is certain that thou shalt have to go helplessly to the other world, leaving behind thee all these things, alas, why dost thou then suffer thyself to be attached to such unsubstantial things of no value, without attending to that which constitutes thy real and durable wealth?[33] The path which thou shalt have to travel through is without resting places of any kind (in which to take rest). There is no support along that way which one may catch for upholding oneself. The country through which it passes is unknown and undiscovered. It is, again, enveloped in thick darkness. Alas, how shalt thou proceed along that way without equipping thyself with the necessary expenses?[34] When thou shalt go along that road, nobody will follow thee behind. Only thy acts, good and bad, will follow behind thee

when thou shalt depart from this world for the next.[35] One seeks one's object of objects by means of learning, acts, purity (both external and internal), and great knowledge. When that foremost of objects is attained, one becomes freed (from rebirth).[36] The desire that one feels for living in the midst of human habitations is like a binding cord. They that are of good acts succeed in tearing that bond and freeing themselves. Only men of wicked deeds do not succeed in breaking them.[37] The river of life (or the world) is terrible. Personal beauty or form constitutes its banks. The mind is the speed of its current. Touch forms its island. Taste constitutes its current. Scent is its mire. Sound is its waters. That particular part of it which leads towards heaven is attended with great difficulties. Body is the boat by which one must cross that river. Forgiveness is the oar by which it is to be propelled. Truth is the ballast that is to steady that boat. The practice of righteousness is the string that is to be attached to the mast for dragging that boat along difficult waters. Charity or gift constitutes the wind that urges the sails of that boat. Endued with swift speed, it is with that boat that one must cross the river of life.[38-39] Cast off both virtue and vice, and truth and falsehood. Having cast off truth and falsehood, do thou cast off that by which these are to be cast off.[40] By casting off all purpose, do thou cast off virtue; do thou cast off sin also by casting off all desire. With the aid of the understanding, do thou cast off truth and falsehood; and, at last, do thou cast off the understanding itself by knowledge of the highest topic (*viz.*, the Supreme Soul).[41] Do thou cast off this body having bones for its pillars; sinews for its binding strings and cords; flesh and blood for its outer plaster; the skin for its outer case; full of urine and fæces and, therefore, emitting a foul smell; exposed to the assaults of decrepitude and sorrow; forming the seat of disease and weakened by pain; possessed of the attribute of Rajas in predominance; not permanent or durable, and which serves as the (temporary) habitation of the indwelling creature.[42-43] This entire universe of matter, and that which is

called Mahat or Buddhi, are made up of the (five) great elements. That which is called Mahat is due to the action of the Supreme.[44] The five senses, the three attributes of Tamas, Sattwa, and Rajas,—these (together with those which have been mentioned before) constitute a tale of seventeen.[45] These seventeen, which are known by the name of the Unmanifest, with all those that are called Manifest, *viz.*, the five objects of the five senses, (that is to say, form, taste, sound, touch, and scent), with Consciousness and the Understanding, form the well-known tale of four and twenty.[46] When endued with those four and twenty possessions, one comes to be called by the name of Jiva (or Pumān).[47] He who knows the aggregate of three (*viz.*, Religion, Wealth, and Pleasure), as also happiness and sorrow and life and death, truly and in all their details, is said to know growth and decay. Whatever objects exist of knowledge, should be known gradually, one after another.[48] All objects that are apprehended by the senses are called Manifest. Whatever objects transcend the senses and are apprehended by means only of their indications are said to be Unmanifest.[49] By restraining the senses, one wins great gratification, even like a thirsty and parched traveller at a delicious shower of rain. Having subjugated the senses one beholds one's soul spread out for embracing all objects, and all objects in one's soul.[50] Having its root in knowledge, the puissance is never lost of the man who (thus) beholds the Supreme in his soul,—of the man, that is to say, who always beholds all creatures in all conditions (in his own soul).*[51] He who, by the aid of knowledge, transcends all kinds of pain born of error and stupefaction, never catches any evil by coming into contact with all creatures.†[52] Such a man, his understanding being

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* In the Crutis, 'Parāvara' is an equivalent for the Supreme Soul. The correct reading is 'naçyati' at the end of the first line, and not 'paçyati' as in some of the Bengal texts. Adhering to 'paçyati' (which ives no meaning), the Burdwan translator gives a ridiculous and unmeaning version of this Verse. K. P. Singha, of course, adopts the correct reading.—T.

† This Verse is not at all difficult. The sense is that the man who

fully displayed, never finds fault with the course of conduct that prevails in the world. One conversant with Emancipation says that the Supreme Soul is without beginning and without end; that it takes birth as all creatures; that it resides (as a witness) in the Jiva-soul; that it is inactive, and without form. Only that man who meets with grief in consequence of his own misdeeds,[53-54] slays numerous creatures for the purpose of warding off that grief.* In consequence of such sacrifices, the performers have to attain to rebirths and have necessarily to perform innumerable acts on every side.[55] Such a man, blinded by error, and regarding that to be felicity which is really a source of grief, is continually rendered unhappy even like a sick person that eats food that is improper.[56] Such a man is pressed and grinded by his acts like any substance that is churned. Bound by his acts, he obtains rebirth, the order of his life being determined by the nature of his acts.[57] Suffering many kinds of torture, he travels in a repeated round of rebirths even like a wheel that turns ceaselessly. Thou, however, hast cut through all thy bonds. Thou abstainest from all acts![58] Possessed of omniscience and the master of all things, let success be thine, and do thou become freed from all existent objects. Through subjugation of their senses and the power of their penances, many persons (in days of yore), having destroyed the bonds of action, attained to high success and uninterrupted felicity.—' "[59]

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transcends all attachments never comes to grief if brought into union with other creatures. The Burdwan translator gives a thoroughly unmeaning version of this couplet.—T.

* The object of this Verse is to show that men of knowledge do not perform sacrifices, in which, as a matter of course, a large number of creatures is slain. Men wedded to the religion of Pravritti perform sacrifices. Coming into the world in consequence of past acts, they seek happiness (by repairing to heaven) along the way of sacrifice and religious rites. A large number of creatures is slain, for besides the victims ostensibly offered, a infinite number of smaller and minuter creatures is killed in the sacrificial fires and in course of the other preparations that are made in sacrifices.—T.

SECTION CCCXXXI.

" 'Nārada said,—By listening to such scriptures as are blessed, as bring about tranquillity, as dispel grief, and as are productive of happiness, one attains to (a pure) understanding, and having attained to it obtains to high felicity.[1] A thousand causes of sorrow, a hundred causes of fear, from day to day, afflict one that is destitute of understanding but not one that is possessed of wisdom and learning.[2] Do thou, therefore, listen to some old narratives as I recite them to you, for the object of dispelling thy griefs. If one can subjugate one's understanding, one is sure to attain to happiness.[3] By accession of what is undesirable and dissociation from what is agreeable, only men of little intelligence become subject to mental sorrow of every kind.[4] When things have become past, one should not grieve, thinking of their merits. He that thinks of such past things with affection can never emancipate himself.[5] One should always seek to find out the faults of those things to which one begins to become attached. One should always regard such things to be fraught with much evil. By doing so, one should soon free oneself therefrom.[6] The man who grieves for what is past fails to acquire either wealth or religious merit or fame. That which exists no longer cannot be obtained. When such things pass away, they do not return (however keen the regret one may indulge in for their sake).[7] Creatures sometimes acquire and sometimes lose worldly objects. No man in this world can be grieved by all the events that fall upon him.[8] Dead or lost, he who grieves for what is past, only gets sorrow for sorrow. Instead of one sorrow, he gets two.*[9] Those men who, beholding the course of life and death in the world with the aid of their intelligence, do not shed tears, are said to behold properly. Such persons have never to shed tears (at anything that may happen).[10] When any such calamity comes, productive of either physical or mental

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* Sorrow increases by indulgence.—T

grief, as is incapable of being warded off by even one's best efforts, one should cease to reflect on it with sorrow.[11] This is the medicine for sorrow, *viz.*, not to think of it. By thinking of it, one can never dispel it; on the other hand, by thinking upon sorrow, one only enhances it.[12] Mental grief should be killed by wisdom; while physical grief should be dispelled by medicines. This is the power of knowledge. One should not, in such matters, behave like men of little understandings.[13] Youth, beauty, life, stored wealth, health, association with those that are loved,—these all are exceedingly transitory. One possessed of wisdom should never covet them.[14] One should not lament individually for a sorrowful occurrence that concerns an entire community. Instead of indulgence in it when grief comes, one should seek to avert it and apply a remedy as soon as one sees the opportunity for doing it.[15] There is no doubt that in this life the measure of misery is much greater than that of happiness. There is no doubt in this that all men show attachment for objects of the senses and that death is regarded as disagreeable.[16] That man who casts off both joy and sorrow, is said to attain to Brahma. When such a man departs from this world, men of wisdom never indulge in any sorrow on his account.[17] In spending wealth there is pain. In protecting it there is pain. In acquiring it there is pain. Hence, when one's wealth meets with destruction, one should not indulge in any sorrow for it.[18] Men of little understandings, attaining to different grades of wealth, fail to win contentment and at last perish in misery. Men of wisdom, however, are always contented.[19] All combinations are destined to end in dissolution. All things that are high are destined to fall down and become low. Union is sure to end in disunion, and life is certain to end in death.[20] Thirst is unquenchable. Contentment is the highest happiness. Hence, persons of wisdom regard contentment to be the most precious wealth.[21] One's allotted period of life is running continually. It stops not in its course for even a single moment. When one's body itself is not durable, what other thing is there (in this world) that one should reckon as durable?[22] Those persons

who, reflecting on the nature of all creatures and concluding that it is beyond the grasp of the mind, turn their attention to the highest path, and, setting out, achieve a fair progress in it, have not to indulge in sorrow.*[23] Like a tiger seizing and running away with its prey, Death seizes and runs away with the man that is employed in such (unprofitable) occupation and that is still unsated with objects of desire and enjoyment.[24] One should always seek to emancipate oneself from sorrow. One should seek to dispel sorrow by beginning one's operations with cheerfulness, that is, without indulging in sorrow the while, having freed oneself from a particular sorrow, one should act in such a way as to keep sorrow at a distance by abstaining from all faults of conduct.†[25] The rich and the poor alike find nothing in sound and touch and form and scent and taste, after the immediate enjoyment thereof.‡[26] Before union, creatures are never subject to sorrow. Hence, one that has not fallen off from one's original nature, never indulges in sorrow when that union comes to an end.$[27] One should restrain one's sexual appetite and the

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* This is a very doubtful Verse. The Commentator is silent. I follow the meaning as it lies on the surface. The object of the Verse seems to be this: there are men that are employed in reflecting upon the nature of things; these should know that such occupation is useless, for truly the nature of things is beyond the grasp of the mind. The greatest philosopher is ignorant of all the virtues of a blade of grass, the purpose for which it exists, the changes that it undergoes every instant of time and from day to day. Those men, however, who leave such unprofitable occupation for walking along the highest path (the path, that is, which leads to Brahma) free themselves from grief.—T.

† I am not sure that I have understood this Verse correctly.—T.

‡ What is intended to be said is that the gratification of the senses leaves nothing behind. The pleasure lasts as long as the contact continues of the objects with the senses. The Burdwan translator, not suspecting that the word used is 'adhana,' gives a ridiculus version.—T.

$ What is said here is this: a man has spouses and children, or wealth, &c.: there was no sorrow when these were not: with his union with these his sorrow commences. Hence, when these things disappear, an intelligent man should not indulge in any sorrow. Bonds or attachments are always productive of grief. When bonds are severed or destroyed, there ought to be no grief.—T.

stomach with the aid of patience. One should protect one's hands and feet with the aid of the eye. One's eyes and ears and the other senses should be protected by the mind. One's mind and speech should be ruled with the aid of wisdom.[18] Casting off love and affection for persons that are known as well as for those that are unknown, one should conduct oneself with humility. Such a person is said to be possessed of wisdom, and such a one surely finds happiness.[19] That man who is pleased with his own Soul,* who is devoted to Yoga, who depends upon nothing out of self, who is without cupidity, and who conducts himself without the assistance of anything but his self, succeeds in attaining to felicity.—' "[20]

SECTION CCCXXXII.

" 'Nārada said,—When the vicissitudes of happiness and sorrow appear or disappear, the transitions are incapable of being prevented by either wisdom or policy or exertion.[1] Without allowing oneself to fall away from one's true nature, one should strive one's best for protecting one's own Self. He who betakes himself to such care and exertion, has never to languish. Regarding Self as something dear, one should always seek to rescue oneself from decrepitude, death, and disease.[2] Mental and physical diseases afflict the body, like keen-pointed shafts shot from the bow by a strong bowman.[3] The body of a person that is tortured by thirst, that is agitated by agony, that is perfectly helpless, and that is desirous of prolonging his life, is dragged towards destruction.†[4] Days and nights are ceaselessly running, bearing away in their current the periods of life of all human beings. Like currents of rivers, these flow ceaselessly without ever turning back.‡[5] The ceaseless succes-

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* *I. e.*, whose pleasures do not depend upon external objects such as spouses and children, &c.—T.

† 'Vidhitsābhih' is 'pipāsābhih.' It comes from 'dhe' meaning 'drinking.'—T.

‡ Vyāsa lived in northern India and was evidently unacquainted with the tides that appear in the Bengal rivers.—T.

sion of the lighted and the dark fortnights is wasting all mortal creatures without stopping for even a moment in this work.[6] Rising and setting day after day, the Sun, who is himself undecaying, is continually cooking the joys and sorrows of all men.[7] The nights are ceaselessly going away, taking with them the good and bad incidents that befall man, that depend on destiny, and that are unexpected by him.[8] If the fruits of man's acts were not dependent on other circumstances, then one would obtain whatever object one would desire.[9] Even men of restrained senses, of cleverness, and of intelligence, if destitute of acts, never succeed in earning any fruits.*[10] Others, though destitute of intelligence and unendued with accomplishments of any kind, and who are really the lowest of men, are seen, even when they do not long after success, to be crowned with the fruition of all their desires.†[11] Some one else, who is always ready to do acts of injury to all creatures, and who is engaged in deceiving all the world, is seen to wallow in happiness.[12] Some one that sits idly, obtains great prosperity; while another, by exerting earnestly, is seen to miss desirable fruits almost within his reach.‡[13] Do thou ascribe it as one of the faults of man! The vital seed, originating in one's nature from sight of one person, goes to another person.[14] When imparted to the womb, it sometimes produces an embryo and sometimes fails. When sexual congress fails, it resembles a mango tree that puts forth a great many flowers without, however, producing a single fruit.§[16] As regards some men who are desirous of

* The object of this Verse is to show the utility and necessity of acts. Without acting, no one, however clever, can earn any fruit. Both the Vernacular translators give ridiculous versions of this plain aphorism.—T.

† 'Açi' is used in the sense of 'ākānkshā.'—T.

‡ 'Nāprāpyamadhigachchati' is 'na āprāyam &c.'—T.

§ I do not quite understand in what the fault lies that is referred to here. Perhaps the sense is this. In Hindu physiology, the vital seed is said to be generated by the sight of a desirable woman. When sexual congress takes place with one whose sight has not originated the vital seed but with another, it fails to be productive. Whoever ndulges in such intersourse is to blame.—T.

having offspring and who, for the fruition of their object, strive heartily (by worshipping diverse deities), they fail to procreate an embryo in the womb.[16] Some person again, who fears the birth of an embryo as one fears a snake of virulent poison, finds a long-lived son born unto him and who seems to be his own self come back to the stages through which he has passed.[17] Many persons with ardent longing for offspring and cheerless on that account, after sacrificing to many deities and undergoing severe austerities, at last beget children, duly borne for ten long months (in the wombs of their spouses), that prove to be veritable wretches of their race.[18] Others, who have been obtained through virtue of such blessed rites and observances, at once obtain wealth and grain and diverse other sources of enjoyment earned and stored by their sires.[19] In an act of congress, when two persons of opposite sexes come into contact with one another, the embryo takes birth in the womb, like a calamity afflicting the mother.[20] Very soon after the suspension of the vital breaths, other physical forms possess that embodied creature whose gross body has been destroyed but whose acts have all been performed with that gross body made of flesh and phlegm.*[21] Upon the dissolution of the body, another body, which is as much destructible as the one that is destroyed; is kept ready for the burnt and destroyed creature (to migrate into) even as one boat goes to another for transferring to itself the passengers of the other.†[22] In

* 'Paraçarirāni' has 'prāpnuvanti' understood after it. 'Cchinnavijam' means 'whose seed has been broken,' that is, the creature whose gross body has met with destruction. The gross body is called the 'vijam' or seed of (heaven and hell). The sense of the Verse is that every one, after death, attains to a new body. A creature can never exist without the bonds of body being attached to him. Of course, the case is otherwise with persons who succeed in achieving their Emancipation by the destruction of all acts. The Burdwan translator, following the Commentator faithfully, renders this Verse correctly. K. P. Singha skips over it entirely.—T.

† This is not a difficult Verse. Then, again, the Commentator explains it carefully. K. P. Singha gives a ridiculous version. The Burdwan translator is correct. 'Nirddagdham' and 'vinaçyantam'

consequence of an act of congress, a drop of the vital seed, that is inanimate, is cast into the womb. I ask thee, through whose or what care is the embryo kept alive?[22] That part of the body into which the food that is eaten goes and where it is digested, is the place where the embryo resides, but it is not digested there.[24] In the womb, amid urine and fæces, one's sojourn is regulated by Nature. In the matter of residence therein or escape therefrom, the born creature is not a free agent. In fact, in these respects, he is perfectly helpless.[25] Some embroyos fall from the womb (in an undeveloped state). Some come out alive (and continue to live). While as regards some, they meet with destruction in the womb, after being quickened with life, in consequence of some other bodies being ready for them (through the nature of their acts).*[26] That man who, in an act of sexual congress, injects the vital fluid, obtains from it a son or daughter. The offspring thus obtained, when the time comes, takes part in a similar act of congress.[27] When the allotted period of a person's life is at its close, the five primal elements of his body attain to the seventh and the ninth stages and then cease to be. The person, however, undergoes no change.†[28] Without doubt, when persons are afflicted by diseases as little animals assailed by hunters,

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imply the dying or dead Jiva' 'Paradeham chalāchalam āhitām *bhavati*' means 'another body, as much subject to destruction, is kept ready".—T.

* I expand this Verse a little for bringing out its meaning. What is said here is that some come out of the womb alive; some die there before being quickened with life: and some die there after being quickened with life, the reason being that their acts of past lives bring for them other bodies even at that stage.—T.

† This Verse is certainly a *crux*. The Commentator, I think, displays considerable ingenuity in explaining it. The order of the words is 'Gatāyushah tasya sahajātasya pancha saptamim navamim daçām prāpnuvanti; tatah na bhavanti; sa na.' The ten stages of a person's life are (1) residence within the womb, (2) birth, (3) infancy, up to 5 years, (4) childhood, up to 12 years, (5) *Pauganda*, up to 16 years, (6) youth, up to 48 years, (7) old age, (8) decrepitude, (9) suspension of breath, (10) destruction of body.—T.

they then lose the power of rising up and moving about.[29] If when men are afflicted by diseases, they wish to spend even vast wealth, physicians with their best efforts fail to alleviate their pain.[30] Even physicians, that are well-skilled and well-up in their scriptures and well-equipt with excellent medicines, are themselves afflicted by disease like animals assailed by hunters.[31] Even if men drink many astringents and diverse kinds of medicated *ghee*, they are seen to be broken by decrepitude like trees by strong elephants.[32] When animals and birds and beasts of prey and poor men are afflicted by ailments, who treats them with medicines? Indeed, these are not seen to be ill.[33] Like larger animals assailing smaller ones, ailments are seen to afflict even terrible kings of fierce energy and invincible prowess.[34] All men, reft of the power of even uttering cries indicative of pain, and overwhelmed by error and grief, are seen to be borne away along the fierce current into which they have been thrown.[35] Embodied creatures, even when seeking to conquer nature, are unable to conquer it with the aid of wealth, of sovereign power, or of the austerest penances.*[36] If all attempts men make were crowned with success, then men would never die, would never be subject to decrepitude, would never come upon anything disagreeable, and lastly would be crowned with fruition in respect of all their wishes.[37] All men wish to attain to gradual superiority of position. To gratify this wish they strive to the best of their power. The result, however, does not agree with their wish.†[38] Even men that are perfectly heedful, that are honest, and brave and endued

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* 'Niyuktāh' means employed. I take it to imply 'employed in the task of conquering Nature'. It may also mean, 'set to their usual, tasks by the influence of past acts'. Nature here means, of course the grand laws to which human existence is subject, *viz.*, the law of birth, of death, of disease and decrepitude, &c.—T.

† 'Uparyupari' implies gradual superiority. If one becomes wealthy, one desires to be a councillor; if a councillor, one wishes to the prime minister; and so on. The sense of the Verse is that man's desire to rise is unsatiable.—T.

with prowess, are seen to pay their adorations to men intoxicated with the pride of affluence and with even alcoholic stimulants.*[39] Some men are seen whose calamities disappear before even these are marked or noticed by them. Others there are who are seen to possess no wealth but who are free from misery of every kind.[40] A great disparity is observable in respect of the fruits that wait upon conjunctions of acts. Some are seen to bear vehicles on their shoulders, while some are seen to ride on those vehicles.[41] All men are desirous of affluence and prosperity. A few only have cars (and elephants and steeds) dragged (or walking) in their processions. Some there are that fail to have a single spouse when their first-wedded ones are dead; while others have hundreds of spouses to call their own.[42] Misery and happiness are the two things that exist side by side. Men have either misery or habpiness. Behold, this is a subject of wonder! Do not, however, suffer thyself to be stupefied by error at such a sight![43] Cast off both Righteousness and sin! Cast off also truth and falsehood! Having cast off both truth and falsehood, do thou then cast off that with whose aid thou shalt cast off the former![44] O best of Rishis, I have now told thee that which is a great mystery! With the aid of such instructions, the deities (who were all human beings) succeeded in leaving the Earth for becoming the denizens of heaven![45]—'

"'Hearing these words of Nārada, Cuka, endued with great intelligence and possessed of tranquillity of mind, reflected upon the drift of the instructions be received, but could not arrive at any certainty of conclusion.[46] He understood that one suffers great misery in consequence of the accession of children and spouses; that one has to undergo great labour for the acquisition of science and Vedic lore. He, therefore, asked himself, saying,—What is that situation which is eternal and which is free from misery of every kind but in which there is great prosperity?[47]—

* The reading I prefer is 'açathāh' and not 'çathāh'. If the latter reading be kept, it would mean, men of both descriptions are seen to pay court to the wicked.—T.

Reflecting for a moment upon the course ordained for him to run through, Cuka, who was well acquainted with the beginning and the end of all duties, resolved to attain to the highest end that is fraught with the greatest felicity.[48] He questioned himself, saying,—How shall I, tearing all attachments and becoming perfectly free, attain to that excellent end? How, indeed, shall I attain to that excellent situation whence there is no return into the ocean of diverse kinds of birth![49] I desire to obtain that condition of existence whence there is no return! Casting off all kinds of attachments, arrived at certainty by reflection with the aid of the mind, I shall attain to that end![50] I shall attain to that situation in which thy Soul will have tranquillity, and when I shall be able to dwell for eternity without being subject to decrepitude or change.[51] It is, however, certain that that high end cannot be attained without the aid of Yoga. One that has attained to the state of perfect knowledge and enlightenment never receives an accession of low attachments through acts.*[52] I shall, therefore, have recourse to Yoga, and casting off this body which is my present residence, I shall transform myself into a wind and enter that mass of effulgence which is represented by the sin.†[53] When Jiva enters that mass of effulgence, he no longer suffers like Shoma who, with the gods, upon the exhaustion of merit, falls down on the Earth and having once more acquired sufficient merit returns to heaven.‡[54] The

* 'Avavandhah' is low attachments, implying those that appertain to the body. In fact, the acquisition of the body itself is such an attachment. What is said here is that that Jiva who has become enlightened becomes freed from the obligation of rebirth or contact with body once more.—T.

† The mass of effulgence constituting the Sun is nothing else than Brahma. Brahma is pure effulgence. 'Savitri-mandala-madhyavartir-Nārāyanah' does not mean a deity with a physical form in the midst of the solar effulgence but incorporeal and universal Brahma. That effulgence is adored in the Gāyatri.—T.

‡ The Commentator takes 'Shomah' to mean 'Shomagath Jivah'. He does not explain the rest of the Verse. The grammatical construction presents no difficulty. If, 'Shomah' be taken in the sense in

Moon is always seen to wane and once more wax. Seeing this waninig and waxing that go on repeatedly, I do not wish to have a form of existence in which there are such changes.[55] The Sun warms all the worlds by means of his fierce rays. His disc never undergoes any diminution. Remaining unchanged, he drinks energy from all things. Hence, I desire to go into the Sun of blazing effulgence.*[56] There I shall live, invincible by all, and in my inner soul freed from all fear, having cast off this body of mine in the solar region.[57] With the great Rishis I shall enter the unbearable energy of the Sun. I declare unto all creatures, unto these trees, these elephants, these mountains, the Earth herself, the several points of the compass, the welkin,[58] the deities, the Dānavas, the Gandharvas, the Piçāchas, the Uragas, and the Rākshasas, that I shall, verily, enter all creatures in the world.†[59] Let all the gods with the Rishis behold the prowess of my Yoga today!—Having said these words, Cuka, informed Nārada of world-wide celebrity of his intention.[60] Obtaining Nārada's permission, Cuka then proceeded to where his sire was. Arrived at his presence, the great Muni, *viz.*, the high-souled and Island-born Krishna, Cuka walked round him and addressed him the usual enquiries.[61] Hearing of Cuka's intention, the high-souled Rishi became highly pleased. Addressing him, the great Rishi said,—O son, O dear son, do thou stay here today so that I may behold thee for some time for gratifying

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which the Commentator explains it, the meaning would be this. He who enters the solar effulgence has not to undergo any change, unlike 'Shomah' and the deities who have to undergo changes, for they fall down upon the exhaustion of their merits and re-ascend when they once more acquire merit. Both the vernacular translators have made a mess of the Verse. The fact is, there are two paths, 'archirādi-mārgah' and 'dhumādi-mārgah'. They who go by the former reach Brahma and have never to return. While they who go by the latter way, enjoy felicity for some time and then come back.—T.

* Here, the words Sun and Moon are indicative of the two different paths mentioned in the note immediately before.—T.

† What Cuka says here is that he would attain to universal Brahma and thus identify himself with all things.—T.

my eyes![62]—Cuka, however, was indifferent to that request Freed from affection and all doubt, he began to think only of Emancipation, and set his heart on the journey.[63] Leaving his sire, that foremost of Rishis then proceeded to the spacious breast of Kailāsa which was inhabited by crowds of ascetics crowned with success.' "[64]

SECTION CCCXXXIII.

"Bhishma said,—'Having ascended the summit of the mountain, O Bhārata, the son of Vyāsa sat down upon a level spot free from blades of grass and retired from the haunts of other creatures.[1] Agreeably to the direction of the scriptures and to the ordinances laid down, that ascetic, conversant with the gradual order of the successive processes of Yoga, held his soul first in one place and then in another, commencing from his feet and proceeding through all the limbs.[2] Then when the Sun had not risen long, Cuka sat, with his face turned Eastwards, and hands and feet drawn in, in an humble attitude.[3] In that spot where the intelligent son of Vyāsa sat prepared to address himself to Yoga, there were no flocks of birds, no sound, and no sight that was repulsive or terror-inspiring.[4] He then beheld his own Soul freed from all attachments. Beholding that highest of all things, he laughed in joy.*[5] He once more set himself to Yoga for attaining to the path of Emancipation. Becoming the great master of Yoga, he transcended the element of space.[6] He then circumambulated the celestial Rishi Nārada, and represented unto that foremost of Rishis the fact of his having addressed himself to the highest Yoga.[7]

" 'Cuka said,—I have succeeded in beholding the path (of Emancipation). I have addrest myself to it. Blessed be thou, O thou of wealth of penances! I shall, through thy grace, O thou of great splendour, attain to an end that is highly desirable!'—[8]

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* 'Jahāsa hāsam' is an instance in Sanskirt of the cognate government of neuter verbs.—T.

"Bhishma said,—'Having received the permission of Nārada, Cuka the son of the Island-born Vyāsa saluted the celestial Rishi and once more set himself to Yoga and entered the element of space.[9] Ascending then from the breast of the Kailāsa mountain, he soared into the sky. Capable of traversing through the welkin, the blessed Cuka of fixed conclusion, then identified himself with the element of Wind.[10] As that foremost of regenerate ones, possessed of effulgence like that of Garuda, was traversing through the skies with the speed of the wind or thought, all creatures cast their eyes upon him.[11] Endued with the splendour of fire or the Sun, Cuka then regarded the three worlds in their entirety as one homogeneous Brahma, and proceeded along that path of great length.[12] Indeed, all creatures, mobile and immobile, cast their eyes upon him as he proceeded with concentrated attention, and a tranquil and fearless soul.[13] All creatures, agreeably to the ordinance and according to their power, worshipped him with reverence. The denizens of heaven rained showers of celestial flowers upon him.[14] Beholding him, all the tribes of Apsaras and Gandharvas became filled with wonder. The Rishis also, that were crowned with success, became equally amazed.[15] And they asked themselves,—Who is this one that has attained to success by his penances? With gaze withdrawn from his own body but turned upwards, he is filling us all with pleasure by his glances![16]—Of highly righteous soul and celebrated throughout the three worlds, Cuka proceeded in silence, his face turned towards the East and gaze directed towards the Sun. As he proceeded, he seemed to fill the entire welkin with an all-pervading noise.[17] Beholding him coming in that way, all the tribes of the Apsaras, struck with awe, O king, became filled with amazement.[18] Headed by Panchachudā and others, they looked at Cuka with eyes expanded by wonder. And they asked one another, saying,—What deity is this one that has attained to such a high end? Without doubt, he comes hither, freed from all attachments and emancipated from all desire![19] —Cuka then proceeded to the Malaya mountains where

Urvaçi and Purvachitti used to always dwell.[20] Both of them, beholding the energy of the son of the great regenerate Rishi, became filled with wonder. And they said,—Wonderful is this concentration of attention (to Yoga) of a regenerate youth who was accustomed to the recitation and study of the Vedas! Soon will he traverse the entire welkin like the Moon. It was by dutiful service and humble mininstrations towards his sire that he acquired this excellent understanding.[21-22] He is firmly attached to his sire, possessed of austere penances, and is very much loved by his sire. Alas, why has he been dismissed by his inattentive father to proceed (thus) along a way whence there is no return?[23]—Hearing these words of Urvaçi, and attending to their import, Cuka, that foremost of all persons conversant with duties, cast his eyes on all sides,[24] and once more beheld the entire welkin, the whole Earth with her mountains and waters and forests, and also all the lakes and rivers.[25] All the deities also, of both sexes, joining their hands, paid reverence to the son of the Island-born Rishi and gazed at him with wonder and respect.[26] That foremost of all righteous men, Cuka, addressing all of them, said these words,—If my sire follow me and repeatedly call after me by my name,[27] do all of you together return him an answer for me. Moved by the affection all of you bear for me, do you accomplish this request of mine![28]—Hearing these words of Cuka, all the points of the compass, all the forests, all the seas, all the rivers, and all the mountains, answered him from every side, saying,[29]—We accept thy command, O regenerate one! It shall be as thou sayest! It is in this way that we answer the words spoken by the Rishi!—' "[30]

SECTION CCCXXXIV.

"Bhishma said,—'Having spoken in this way (unto all things), the regenerate Rishi of austere penances, *viz.*, Cuka, stayed on his success, casting off the four kinds of faults.[1] Casting off also the eight kinds of Tamas, he dis-

missed the five kinds of Rajas. Endued with great intelligence, he then cast off the attribute of Sattwa. All this seemed exceedingly wonderful.[2] He then dwelt in that eternal station that is destitute of attributes, freed from every indication, that is, in *Brahma*, blazing like a smokeless fire.[3] Meteors began to shoot. The points of the compass seemed to be ablaze. The Earth trembled. All these phenomena seemed exceedingly wonderful.[4] The trees began to cast off their branches and the mountains their summits. Loud-reports (as of thunder) were heard that seemed to rive the Himavat mountains.[5] The Sun seemed at that moment to be shorn of splendour. Fire refused to blaze forth. The lakes and rivers and seas were all agitated.[6] Vāsava poured showers of rain of excellent taste and fragrance. A pure breeze began to blow, bearing excellent perfumes.[7] Cuka, as he proceeded through the welkin, beheld two beautiful summits, one belonging to Himavat and another to Meru. These were in close contact with each other. One of them was made of gold and was, therefore, yellow; the other was white, being made of silver.[8] Each of them, O Bhārata, was a hundred Yojanas in height and of the same measure in breadth. Indeed, as Cuka journeyed towards the north, he saw those two beautiful summits.[9] With a fearless heart he dashed against those two summits that were united with each other. Unable to bear the force, the summits were suddenly rent in twain.[10] The sight they thereupon presented, O monarch, was exceedingly wonderful to behold. Cuka pierced through those summits,[11] for they were unable to stop his onward course. At this a loud noise arose in heaven, made by the denizens thereof.[12] The Gandharvas and the Rishis also and others that dwelt in that mountain uttered loud cheers at the sight of the mountain being rent in twain and Cuka passing through it. Indeed, O Bhārata, a loud noise was heard everywhere at that moment, consisting of the words—Excellent, Excellent![13]—He was adored by the Gandharvas and the Rishis, by crowds of Yakhas and Rākshasas, and by all tribes of the Vidyādharas.[14] The entire firmament be-

came strewn with celestial flowers showered from heaven at that moment when Cuka thus pierced through that impenetrable barrier, O monarch![15] The righteous-souled Cuka then beheld from a high region the celestial stream Mandākini of great beauty, running below through a region adorned by many flowering groves and woods.[16] In these waters many beautiful Apsarās were sporting. Beholding Cuka who was bodiless, those unclad aerial beings felt no shame.[17] Learning that Cuka had undertaken his great journey, his sire Vyāsa, filled with affection, followed him behind along the same aerial path.[18] Meanwhile Cuka, proceeding through that region of the firmament that is above the region of the wind, displayed his Yoga-prowess and identified himself with Brahma.*[19] Adopting the subtile path of high Yoga, Vyāsa of austere penances, reached within the twinkling of the eye that spot whence Cuka first undertook his journey.[20] Proceeding along the same way, Vyāsa beheld the mountain summit rent in twain and through which Cuka has passed. Encountering the Island-born ascetic, the Rishis began to represent to him the achievements of his son.[21] Vyāsa, however, began to indulge in lamentations, loudly calling upon his son by name and causing the three worlds to resound with the noise he made.[22] Meanwhile, the righteous-souled Cuka, who had entered all things, had become the soul of all things, and had acquired omnipresence, answered his sire by uttering the monosyllable *Bho* in the form of an echo.[23] At this, the entire universe of mobile and immobile creatures, uttering the monosyllable *Bho,* echoed the answer of Cuka.[24] From that time to this, when sounds are uttered in mountain-caves or on mountain-breasts, the latter, as if in answer to Cuka, still echo them (with the monosyllable *Bho).*[25] Having cast off all the attributes of sound, &c., and showing his Yoga-prowess in the manner of his disappearance, Cuka in this way attained to the highest station.[26] Beholding that glory and puissance of his son

* The Rishis knew that the height of the atmosphere is not interminable.—T.

of immeasurable energy, Vyāsa sat down on the breast of the mountain and began to think of his son with grief.[27] The Apsarās who were sporting on the banks of the celestial stream Mandākini, seeing the Rishi seated there, became all agitated with shame and lost heart.[28] Some of them, to hide their nudity, plunged into the stream, and some entered the groves hard by, and some quickly took up their clothes, at beholding the Rishi.[29] (None of them had betrayed any signs of agitation at sight of his son). The Rishi, beholding these movements, understood that his son had been emancipated from all attachments, but that he himself was not freed therefrom. At this he became filled with both joy and shame.[30] As Vyāsa was seated there, the auspicious god Civa, armed with Pināka, surrounded on all sides by many deities and Gandharvas and adored by all the great Rishis, came thither.[31] Consoling the Island-born Rishi who was burning with grief on accout of his son, Mahādeva said these words unto him,[32]—Thou hadst formerly solicited from me a son possessed of the energy of Fire, Earth, of Water, of Wind, and of Space![33] Procreated by thy penances, the son that was born unto thee was of that very kind. Proceeding from my grace, he was pure and full of Brahma-energy.[34] He has attained to the highest end,—an end that is, which none can win that has not completely subjugated his senses, nor by even any of the deities. Why then, O regenerate Rishi, dost thou grieve for that son?[35] As long as the hills will last, as long as the ocean will last, so long will the fame of thy son endure undiminished![36] Through my grace, O great Rishi, thou shalt behold in this world a shadowy form resembling thy son, moving by the side and never deserting thee for a single moment![37]—Thus favoured by the illustrious Rudra himself, O Bhārata, the Rishi beheld a shadow of his son by his side. He returned from that place, filled with joy at this.[38] I have now told thee, O chief of Bhārata's race, everything regarding the birth and life of Cuka about which thou hadst asked me.[39] The celestial Rishi Nārada and the great Yogin Vyāsa had repeatedly told all this to me in days of yore when the subject was suggested in course of conversation.[40] That

person devoted to tranquillity who hears this sacred history directly connected with the topic of Emancipation is certain to attain to the highest end.' "*[41]

SECTION CCCXXXV.

"Yudhishthira said,—'If a man be a house-holder or Brahmachārin, a forest-recluse or a mendicant, and if he desire to achieve success, what deity should he adore?[1] Whence can he certainly acquire heaven and whence that which is of the highest benefit (*viz.*, Emancipation)? According to what ordinances should he perform the *homa* in honor of the gods and the *Pitris*?[2] What is the end to which one goes when one becomes emancipated? What is the essence of Emancipation? What should one do so that one, having attained to heaven, would not have to fall down thence?[3] Who is the deity of the deities? And who is the *Pitri* of the *Pitris*? Who is he that is superior to him who is the deity of the deities and the *Pitri* of the *Pitris*? Tell me all this, O Grandsire!'[4]

"Bhishma said,—O thou that art well acquainted with the art of questioning, this question that thou hast asked me, O sinless one, is one that touches a deep mystery. One cannot answer it with the aid of the science of argumentation even if one were to strive for a hundred years.[5] Without the grace of Nārāyana, O king, or an accession of high knowledge, this question of thine is incapable of being answered. Connected though this topic be with a deep mystery, I shall yet, O slayer of foes, expound it to thee!†[6]

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* In this Section, Bhishma recites to Yudhishthira the fact of Cuka's departure from this world, and Vyāsa's grief at the occurrence. He speaks of the fact as one that had been related to him in bygone times by both Nārada and Vyāsa himself. It is evident from this that the Cuka who recited the Crimad-Bhāgavat to Parikshit the grandson of Yudhishthira, could not possibly be the Cuka who was Vyāsa's son. Orthoxy would be staggered at this, for the prevailing impression is that it was Vyāsa's son Cuka who recited the Bhāgavata to Parikshit.—T.

† What Bhishma says here is that without faith this subject is incapable of being understood.—T.

In this connection is cited the old history of the discourse between Nārada and the Rishi Nārāyana.[7] I heard it from my sire that in the Krita age, O monarch, during the epoch of the Self-born Manu, the eternal Nārāyana, the Soul of the universe, took birth as the son of Dharma in a quadruple form, *viz.*, as Nara, Nārāyana, Hari, and the Self-create Krishna.*[8-9] Amongst them all, Nārāyana and Nara underwent the severest austerities by repairing to the Himālyan retreat known by the name of Vadari, and riding on their golden cars.[10] Each of those cars was furnished with eight wheels, and made up of the five primal elements, and exceedingly beautiful.† Those original regents of the world who had taken birth as the sons of Dharma, became exceedingly emaciated in person in consequence of the austerities they underwent. Indeed, for those austerities and for their energy, the very deities were unable to look at them.[11] Only that deity unto whom they were kind could behold them.[12] Without doubt, with his heart devoted to them, and impelled by a longing desire to behold them, Nārada dropped down on Gandhamādana from a summit of the high mountains of Meru and wandered over all the world.[13] Possessed of great speed, he at last repaired to that spot whereon was situate the retreat of Vadari. Impelled by curiosity he entered that retreat at the hour of Nara's and Nārāyana's performing their daily rites.[14] He said unto himself,—This is truly the retreat of that Being in whom are established all the worlds including the deities, the Asuras, the Gandharvas, the Kinnaras, and the great snakes![15] There was only one form of this great Being before. That form took birth in four shapes for the expansion of the race

* This is a triplet. The last word of the third line, *viz.*, 'Swayambhuvah' refers to 'Krishnah,' but it has no especial meaning. It s an adjective used more for the sake of measure than for anything else.—T.

† The golden cars referred to here are the fleshy bodies of the two deities. The body is called the car because like the car, it is propelled by some force other than the Soul which owns it for a time, the Soul being inactive. It is regarded as golden because every one becomes attached to it as something very valuable. The eight wheels are Avidyā and the rest.—T.

of Dharma which have been reared by that deity.[16] How wonderful it is that Dharma has thus been honored by these four great deities, *viz.*, Nara, Nārāyana, Krishna, and Hari![17] In this spot Krishna and Hari dwelt formerly. The other two, however, *viz.*, Nara and Nārāyana, are now dwelling here engaged in penances for the object of enhancing their merit.[18] These two are the highest refuge of the universe. What can be the nature of the daily rites these two perform? They are the sires of all creatures, and the illustrious deities of all beings. Endued with high intelligence, what is that deity whom these two worship? Who are those Pitris whom these two Pitris of all beings adore?[19]—Thinking of this in his mind, and filled with devotion towards Nārāyana, Nārada suddenly appeared before those two gods.[20] After those two deities had finished their adorations to *their* deities and the *Rishis*, they looked at the celestial Rishi arrived at their retreat. The latter was honored with those eternal rites that are ordained in the scriptures.[21] Beholding that extraordinary conduct of the two original deities in themselves worshipping other deities and Pitris, the illustrious Rishi Nārada took his seat there, well pleased with the honors he had received.[22] With a cheerful soul he cast his eyes then on Nārāyana, and bowing unto Mahādeva he said these words.[23]

"'Nārada said,—In the Vedas and the Purānas, in the Angas and the subsidiary Angas, thou art sung with reverence! Thou art unborn and eternal! Thou art the Creator! Thou art the mother of the universe! Thou art the embodiment of Immortality and thou art the foremost of all things. The Past and the Future, indeed, the entire universe has been established on thee![24] The four modes of life, O lord, having the domestic for their first, ceaselessly sacrifice to thee that art of diverse forms.[25] Thou art the father and the mother and the eternal preceptor of the universe. We know not who is that deity or that Pitri unto whom thou art sacrificing today![26]—

"'The holy one said,—This topic is one about which nothing should be said. It is an ancient mystery. Thy devotion to me is very great. Hence, O regenerate one,

I shall discourse to thee on it agreeably to the truth.[27] That which is minute, which is inconceivable, unmanifest, immobile, durable, destitute of all connection with the senses and the objects of the senses, that which is dissociated from the (five) elements,[28]—that is called the in-dwelling Soul of all existent creatures. That is known by the name of Kshetrajna. Transcending the three attributes of Sattwa, Rajas, and Tamas, that is regarded as Purusha in the scriptures.[29] From Him hath followed the unmanifest, O foremost of regenerate ones, possessed of the three attributes of Sattwa, Rajas, and Tamas. Though really unmanifest, she is called indestructible Prakriti and dwell in all manifest forms.[30] Know that She is the source whence we two have sprung. That all-pervading Soul, which is made up of all existent and non-existent things, is adored by us. Even He is what we worship in all those rites that we perform in honor of the deities and the Pitris.[31] There is no higher deity or Pitri than He, O regenerate one! He should be known as our Soul. It is Him that we worship.[32] This course of duties followed by men has, O regenerate one, been promulgated by Him. It is His ordinance that we should duly perform all the rites laid down in respect of the deities and the Pitris.[33] Brahman, Sthānu, Manu, Daksha, Bhrigu, Dharma, Yama, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu,[34] Vaçishtha, Parameshthi, Vivaswat, Shoma, he that has been called Karddama, Krodha, Avāk, and Krita,[35]—these one and twenty persons, called Prajāpatis, were first born. All of them obeyed the eternal law of the Supreme God.[36] Observing all the rites, in detail, that were ordained in honor of the deities and the Pitris, all those foremost of regenerate persons acquired all those objects which they sought.[37] The incorporeal denizens of Heaven itself bow to that Supreme deity and through His grace they attain to those fruits and that end which He ordains for them.[38] This is the settled conclusion of the scriptures that those persons that are freed from these seven and ten attributes, (*viz.*, the five senses of knowledge, the five senses of action, the five vital breaths, and mind and

understanding), that have cast off all acts, and that are divested of the five and ten elements which constitute the gross body, are said to be Emancipate.[39] That which the Emancipate attain to as their ultimate end is called by the name of Kshetrajna. He is regarded (in the scriptures) as both possessed of and freed from all the attributes.[40] He can be apprehended by Knowledge alone. We two have sprung from Him. Knowing him in that way, we adore that eternal Soul of all things.[41] The Vedas and all the modes of life, though characterised by divergences of opinion, all worship Him with devotion. It is He who, speedily moved to grace, confers on them high ends fraught with felicity.[42] Those persons in this world who, filled with His spirit, become fully and conclusively devoted to Him, attain to ends that are much higher, for they succeed in entering Him and becoming merged in his Self.[43] I have now, O Nārada, discoursed to thee on what is a high mystery, moved by the love I bear to thee for thy devotion to me. Indeed, in consequence of that devotion which thou professest towards me, thou hast succeeded in listening to this my discourse !—' "[44]

SECTION CCCXXXVI.

"Bhishma said,—'Addressed by Nārāyana, that foremost of beings, in these words, Nārada, the foremost of men, then said these words unto Nārāyana for the good of the world.[1]

"'Nārada said,—Let that object be accomplished for which thou, O Self-born Being, hast taken birth in four forms in the house of Dharma ! I shall now repair (to the White Island) for beholding thy original nature.[2] I always worship my seniors. I have never divulged the secrets of others. O lord of the universe, I have studied the Vedas with care. I have undergone astere penances. I have never spoken an untruth.[3] As ordained in the scriptures, I have always protected the four that should be protected.*

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* *I. e.* the hands, the feet, the stomach, and the organ of pleasure. The hands are said to be protected when they are restrained from the

I always behave equally towards friends and foes. Wholly and conclusively devoted to Him, that first of deities, *viz.*, the Supreme Soul, I incessantly adore Him.[4] Having cleansed my soul by these acts of special merit, why shall I not succeed in obtaining a sight of that Infinite Lord of the universe?—Hearing these words of Parameshthi's son, Nārāyana, that protector of the scriptures, said unto him, saying,[5]—Go, O Nārada!—Before dismissing him, however, the great deity worshipped the celestial Rishi with those rites and ceremonies which have been laid down in the scriptures by himself. Nārada also gave due honors to the ancient Rishi Nārāyana. After such honors had been mutually given and received, the son of Parameshthi departed from that spot.[6] Endued with high Yoga-puissance, Nārada suddenly soared into the firmament and reached the summit of the mountains of Meru. Proceeding to a retired spot on that summit, the great ascetic took rest for a short while.[7] He then cast his eyes towards the north western direction and behold an exceedingly wonderful sight. Towards the north, in the ocean of Milk, there is a large island named the White Island.[8] The learned say that its distance from the mountains of Meru is greater than two and thirty thousand Yojanas. The denizens of that realm have no senses. They live without taking food of any kind. Their eyes are winkless. They always emit excellent perfumes.[9] Their complexions are white. They are cleansed from every sin. They blast the eyes of those sinners that look at them. Their bones and bodies are as hard as thunder. They regard honor and dishonor in the same light. They all look as if they are of celestial origin. All of them are endued, besides, with auspicious marks and great strength.[10] Their heads seem to be like umbrellas. Their voices are

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commission of all improper acts; the feet are said to be duly protected when they are restrained from touching all improper places. The stomach is said to be protected when one never takes any kind of improper food, and when one abstains from all evil acts for appeasing one's hunger. And lastly, one is said to restrain the organ of pleasure when one abstains from all acts of improper congress.—T.

deep like that of the clouds. Each of them have four Mushkas.* The soles of their feet were marked by hundreds of lines. They had sixty teeth all of which were white (and large), and eight smaller ones. They had many tongues. With those tongues they seemed to lick the very Sun whose face is turned towards every direction.[11] Indeed, they seemed to be capable of devouring that great deity from whom hath sprung the entire universe, the Vedas, the duties, and the Munis wedded to the attribute of tranquillity.'[12]

"Yudhishthira said,—'O grandsire, thou hast said that those beings have no senses, that they do not eat anything for supporting their lives; that their eyes are winkless; and that they always emit excellent perfumes. I ask, how were they born? What also is the superior end to which they attain?[13] O chief of Bharata's race, are the indications of those men that become emancipate the same as those by which the denizens of the White Island are distinguished?[14] Do thou dispel my doubts! The curiosity I feel is very great. Thou art the repositary of all histories and discourses. As regards ourselves, we entirely depend on thee for knowledge and instruction!'[15]

"Bhishma continued,—'This narrative, O monarch, which I have heard from my sire, is extensive. I shall now recite it to thee. Indeed, it is regarded as the essence of all narratives.[16] There was, in times past, a king on Earth of the name of Uparichara. He was known to be the friend of Indra the chief of the celestials. He was devoted to Nārāyana called also by the name of Hari.[17] He was observant of all the duties laid down in the scriptures. Ever devoted to his sire, he was always heedful and ready for action. He won the sovereignty of the world in consequence of a boon he had obtained from Nārāyana.[18] Following the *Sattwata* ritual that had been declared in days of yore by Surya himself, king Uparichara used to worship the God of

* The word 'Mushka' as ordinarily understood, implies the scrotum or testes. The Commentator Nilakantha supposes that it may stand for the shoulder-knot. He believes that the phrase implies that the people of this Island had each four arms.—T.

gods (Nārāyana), and after his worship was over, to adore (with what remained) the Grandsires of the universe.*[19] After worshipping the Grandsires (Pitris), he worshipped the Brāhmanas. He then divided the offerings among those that were dependent on him. With what remained after serving those, the king satisfied his own hunger. Devoted to truth, the monarch abstained from doing any injury to any creature.[20] With his whole soul, the king was devoted to that God of gods, *viz.*, Janārddana, who is without beginning and middle and end, who is the Creator of the universe, and who is without deterioration of any kind.[21] Beholding the devotion to Nārāyana of that slayer of foes, the divine chief of the celestials himself shared with him his own seat and bed.[22] His kingdom and wealth and spouses and animals were all regarded by him as obtained from Nārāyana. He, therefore, offered all his possessions to that great deity.†[23] Adopting the *Sattwata* ritual, king Uparichara, with concentrated soul, used to discharge all his sacrificial acts and observances, both optional and obligatory.[24] In the palace of that illustrious king, many foremost Brāhmanas, well conversant with the *Pancharātra* ritual, used to eat before all others the food offered to the god Nārāyana.[25] As long as that slayer of foes continued to rule his kingdom righteously, no untruth ever escaped his lips and no evil thought ever entered his mind.[26] With his limbs he never committed even the slightest sin. The seven celebrated Rishis, *viz.*, Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vaçishtha of great energy, who came to be known by the name of Chitra-çikhandins, uniting together on the breast of that foremost of mountains, *viz.*, Meru, promulgated an excellent treatise on duties and observances that was con-

* The 'Sāttwata' ritual is explained by the Commentator to mean the 'Pancha-rātra' ritual. 'Tachcheshena' implies 'with what remained after Vishnu's worship was over.'—T.

† *I. e.*, dedicated his possessions to the service of Nārāyana, and held them as the great God's custodian. In other words, he never regarded his wealth as his own, but was always ready to devote it to all good and pious purposes.—T.

sistent with the four Vedas. The contents of that treatise were uttered by seven mouths, and constituted the best compendium of human duties and observances. Known, as already stated, by the name of Chitra-çikhandins, those seven Rishis constitute the seven (Prakriti-) elements (of Mahat, Ahankāra, &c.), and the Self-born Manu, who is the eighth in the enumeration, constituted original Prakriti. These eight uphold the universe, and it was these eight that promulgated the treatise adverted to.[27-30] With their senses and minds under complete control, and ever devoted to Yoga, these eight ascetics, with concentrated souls, are fully conversant with the Past, the Present, and the Future, and are devoted to the religion of Truth.[31]—This is good,—This is Brahma,—This is highly beneficial,—reflecting in their minds in this way, those Rishis created the worlds, and the science of morality and duty that governs those worlds.[32] In that treatise the authors discoursed on Religion and Wealth and Pleasure, and subsequently on Emancipation also. They also laid down in it the various restrictions and limitations intended for the Earth as also for Heaven.[33] They composed that treatise after having worshipped with penances the puissant and illustrious Nārāyana called also Hari, for a thousand celestial years, in company with many other Rishis.[34] Gratified with their penances and worship, Nārāyana commanded the goddess of speech, viz., Saraswati, to enter into the persons of those Rishis. The goddess, for the good of the worlds, did what she was ordered.[35] In consequence of the entrance of the goddess of speech into their persons, those Rishis, well conversant with penances, succeeded in composing that foremost of treatises in respect of vocables, import, and reason.*[36] Having composed that treatise sanctified with the syllable *Om*, the Rishis first of all read it to Nārāyana who heard them from kindness.[37] The illustrious and incorporeal Nārāyana became highly pleased with what he heard. That foremost

* *I. e.*, the treatise those Rishis composed was the foremost of its kind in respect of choice and harmony of vocables, of import or sense, and of reasons with which every assertion was fortified.—T.

of all Beings then addressed those Rishis in an incorporeal voice and said,[38]—Excellent is this treatise that ye have composed consisting of a hundred thousand verses. The duties and observances of all the worlds will flow from this your work![39] In complete accordance with the four Vedas, viz., the Yajushes, the Richs, the Sāmans, and the Atharvans of Angiras, this treatise of yours will be an authority in all the worlds in respect of both Pravritti and Nivritti.*[40] Agreeably to the authority of the scriptures I have created Brahman from the attribute of Grace, Rudra from my Wrath, and yourselves, ye Brāhmanas, as representing the Prakriti-elements (of Mahat, Ahankāra, &c.).[41] Surya, and Chandramas, Wind, and Earth, and Water and Fire, all the stars and planets and constellations, all else that is called by the name of creatures,[42] and utterers of Brahma (or the Vedas), all live and act in their respective spheres and are all respected as authorities. Even this treatise that ye have composed shall be regarded by all persons in the same light, viz., as a work of the highest authority. This is my command. Guided by this treatise, the Self-born Manu himself will declare to the world its course of duties and observances.[43-44] When Uçanas and Vrihaspati will arise, they also will promulgate their respective treatises on morality and religion, guided by and quoting from this your treatise![†][45] After the publication of his treatise by the Self-born Manu and of that by Uçanas, and after the publication of the treatise also by Vrihaspati,[46] this science composed by you will be acquired by king Vasu (otherwise

* There are two religious, *viz.*, that of Pravritti, implying acts and observances, and that of Nivritti, implying a complete abstention from all acts and observances. The last is also called the religion of Emancipation.—T.

† Whether any work on morality and religion was ever actually composed by the seven Rishis or not, no such work, it is certain, is in existence now. Besides this mention of the work in the Mahābhārata, no reference to it has been made anywhere else. As to 'Cukra-niti', it is extant. Vrihaspati's 'niti-çāstram' is defunct. It is probable, however, that before 'Cukra-niti', there was an anterior work, brief if not exhaustive, on the same subjects.—T.

known by the name of Uparichara). Indeed, ye foremost of regenerate ones, that king will acquire this knowledge of this work from Vrihaspati.[47] That King, filled with all good thoughts, will become deeply devoted to me. Guided by this treatise, he will accomplish all his religious acts and observances.[48] Verily, this treatise composed by you will be the foremost of all treatises on morality and religion. Possessed of excellence, this treatise is fraught with instructions for acquiring both Wealth and Religious merit, and is full of mysteries.[49] In consequence of the promulgation of this treatise of yours, ye will be progenitors of an extensive race! King Uparichara also will become endued with greatness and prosperity.[50] Upon the death, however, of that king, this eternal treatise will disappear from the world. I tell you all this![51]—Having said these words unto all those Rishis, the invisible Nārāyana left them and proceeded to some place that was not known to them.[52] Then those sires of the world, those Rishis that bestowed their thoughts on the ends pursued by the world, duly promulgated that treatise which is the eternal origin of all duties and observances.[53] Subsequently, when Vrihaspati was born in Angiras's race in the first or the Krita age, those seven Rishis charged him with the task of promulgating their treatise which was consistent with the Upanishads and the several branches of the Vedas.[54] They themselves who were upholders of the universe and the first promulgators of duties and religious observances, then proceeded to the place they chose, resolved to devote themselves to penances.' "[55]

SECTION CCCXXXVII.

"Bhishma said,—'Then, upon the expiration of the great Kalpa, when the celestial Purohita Vrihaspati was born in the race of Angiras, all the deities became very happy.[1] The words *Vrihat*, *Brahma*, and *Mahat* all bear the same sense.* The celestial Purohita, O king, came to be called

* 'Paryyāyā' literally means a list. The fact is, in all Sanskrit

Vrihaspati because he was endued with all these attributes.[2] King Uparichara, otherwise called Vasu, became a disciple of Vrihaspati and soon became the foremost of his disciples. Admitted as such, he began to study at the feet of his preceptor that science which was composed by the seven Rishis who were (otherwise) known by the name of Chitraçikhandins.[3] With soul cleansed from all evil by sacrifices and other religious rites, he ruled the Earth like Indra ruling the Heaven.[4] The illustrious king performed a great Horse-sacrifice in which his preceptor Vrihaspati became the *Hotri*.[5] The sons of Prajāpati (Brahman) themselves, viz., Ekata, Dwita, and Trita, became the *Sadasyas* in that sacrifice,*[6] There were others also who became Sadasyas in that sacrifice, viz., Dhanusha, Raivya, Arvāvasu, Parāvasu, the Rishi Medhātithi, the great Rishi Tāndya,[7] the blessed Rishi Cānti, he called Vedaçiras, the foremost of Rishis, *viz.*, Kapila, who was the father of Cālihotra,[8] the first Kalpa, Tittiri the elder brother of Vaiçampāyana, Kanwa, and Devahotra, forming in all sixteen.[9] In that great sacrifice, O monarch, all the requisite articles were collected. No animals were slain in it. The king had ordained it so.[10] He was full of compassion. Of pure and liberal mind, he had cast off all desire, and was well-conversant with all rites. The requisites of that sacrifice all consisted of the productions of the wilderness.[11] The ancient God of gods (*viz.*, Hari), became highly gratified with the king on account of that sacrifice. Incapable of being seen by any one else, the great God showed himself to his worshipper.[12] Accepting by taking its scent, the share offered to him he himself took up

lexicons, words expressive of the same meanings occur together. These lists are known by the name of 'Paryyāya'. A more definite idea of the meaning of this word may be had by the English reader when he remembers that in a lexicon like Rogett's *Thesaurus*, groups are given of words expresive of the same signification. Such groups are called 'Paryyāyas'.—T.

* The *Hotri* has to pour libations on the sacrificial fire, reciting *mantras* the while. 'Sadasyas' are persons that watch the sacrifice, *i. e.*, take care that the ordinances of the scriptures are duly complied with. They are, what is called, 'Vidhi-darçinas'.—T.

the *Purodāśa.** The great God took up the offerings without being seen by any one.[13] At this, Vrihaspati became angry. Taking up the ladle he hurled it with violence at the sky, and began to shed tears in wrath.[14] Addressing king Uparichara he said,—Here, I place this as Nārāyana's share of the sacrificial offerings! Without doubt, he shall take it before my eyes![15]—'

"Yudhishthira said,—'In the great sacrifice of Uparichara, all the deities appeared in their respective forms for taking their shares of the sacrificial offerings and were seen by all. Why is it that the puissant Hari only acted otherwise by invisibly taking his share?[16]'

"Bhishma continued,—'When Vrihaspati gave way to wrath, the great king Vasu and all his Sadasyas sought to pacifiy the great Rishi.[17] With cool heads, all of them addressed Vrihaspati, saying,—It behooveth thee not to give way to anger! In this Krita age, this anger to which thou hast given way should not be the characteristic of any one![18] The great deity for whom the share of the sacrificial offerings was designed by thee, is himself free from anger! He is incapable of being seen either by ourselves or by thee, O Vrihaspati![19] Only he can see Him to whom He becomes gracious!—Then the Rishis Ekata, Dwita, and Trita, who were well conversant with the science of morality and duties compiled by the seven Rishis, addressed that conclave and began the following narration.[20]—We are the sons of Brhman, begotten by a fiat of his will (and not in the ordinary way). Once on a time we repaired to the north for obtaining what is for our highest good.[21] Having undergone penances for thousands of years and acquired great ascetic merit, we again stood on only one foot like fixed stakes of wood.[22] The country where we underwent these austerest of penances, lies to the north of the mountains of Meru and on the shores of the ocean of milk.[23] The object we had in mind was how to behold the divine Nārāyana in his own form. Upon the

* Clarified butter offered in sacrifices, with cakes of powdered barley steeped in it.—T.

completion of our penances and after we had performed the final ablutions, an incorporeal voice was heard by us, O puissant Vrihaspati, at once deep as that of the clouds and exceedingly sweet and filling the heart with joy.[24] The voice said,—Ye Brāhmanas, well have ye performed these penances with cheerful souls! Devoted unto Nārāyana, ye seek to know how ye may succeed in beholding that god of great puissance![25] On the northern shores of the ocean of milk there is an island of great splendour called by the name of White Island. The men that inhabit that island have complexions as white as the rays of the Moon and that are devoted to Nārayana.[26] Worshippers of that foremost of all Beings, they are devoted to Him with their whole souls. They all enter that eternal and illustrious deity of a thousand rays.*[27] They are divested of senses. They do not subsist on any kind of food. Their eyes are winkless. Their bodies always emit a fragrance. Indeed, the denizens of White Island believe and worship only One God. Go thither, ye ascetics, for there I have revealed myself![28]—All of us, hearing these incorporeal words, proceeded by the way indicated to the country described.[29] Eagerly desirous of beholding Him and our hearts full of Him, we arrived at last at that large island called White Island. Arrived there, we could see nothing. Indeed, our vision was blinded by the energy of the great deity and accordingly we could not see Him.†[30] At this, the idea, due to the grace of the great

* Professor Weber supposes that in this narrative of the three Rishis Ekata, Dwita, and Trita, the poet is giving a description of either Italy or some island in the Mediterranean, and of a Christian worship that certain Hindu pilgrims might have witnessed. Indeed, a writer in the *Calcutta Review* has gone so far as to say that from what follows, the conjecture would not be a bold one that the whole passage refers to the impression made on certain Hindu pilgrims upon witnessing the celebration of the Eucharist according to the ordinances of the Roman Catholic Church. The Hon'ble K. T. Telang supposes that the whole passage is based on the poet's imagination. 'Ekāntabhāvopagatāh' is taken by some to mean "worshippers of the divine Unity". I do not think that such a rendering would be correct.—T.

† The Bombay reading is 'tadāpratihato-abhavat'. This seems to

God Himself, arose in our minds that one that had not undergone sufficient penances could not speedily behold Nārāyana.[31] Under the influence of this idea we once more set ourselves to the practice of some severe austerities, suited to the time and place, for a hundred years. Upon the completion of our vows, we beheld a number of men of auspicious features.[32] All of them were white and looked like the Moon (in color) and possessed every mark of blessedness. Their hands were always joined in prayer. The faces of some were turned towards the North and of some to the East. They were engaged in silently thinking on Brahma.*[33] The Yapa performed by those high-souled persons was a *mental* yapa (and did not consist of the actual recitation of any *mantras* in words). In consequence of their hearts having been entirely set upon Him, Hari became highly pleased with them.[34] The effulgence that was emitted by each of those men resembled, O foremost of ascetics, the splendours which Surya assumes when the time comes for the dissolution of the universe.[35] Indeed, we thought that that Island was the home of all Energy. All the inhabitants were perfectly equal in energy. There was no superiority or inferiority there among them.†[36] We then suddenly beheld once more a light arise that seemed to be the concentrated effulgence of a thousand Suns, O Vrihaspati.[37] The inhabitants, assembling together, ran towards that light, with hands joined in reverential attitude, full of joy, and uttering the one word *Namas* (we bow thee!).[38] We then heard a very loud noise uttered by all of them to-

be better than the Bengal reading 'tato-apratihata &c.'. If the Bengal reading be adhered to, 'apratihatāh' should be taken in the sense of 'nāsti pratihato-yasmāt'. The meaning, of course, would remain the same.—T.

* 'Yapa' means the silent recitation of certain sacred *mantras* or of the name of some deity. In the case of the inhabitants of White Island, the silent recitation was no recitation of *mantras* or words, but was a meditation on incorporeal Brahma. The next Verse makes this clear.—T.

† This would seem to show that it was the Roman Republic which the pilgrims saw.—T.

gether. It seemed that those men were employed in offering a sacrifice to the great God.[39] As regards ourselves, we were suddenly deprived of our senses by his Energy. Deprived of vision and strength and all the senses, we could not see or feel anything.*[40] We only heard a loud volume of sound uttered by the assembled inhabitants. It said,—Victory to thee, O thou of eyes like lotus-petals! Salutations to thee, O Creator of the universe![41] Salutations to thee, O Hrishikeça, O foremost of Beings, O thou that art the First-born! —Even this was the sound we heard, uttered distinctly and agreeably to the rules of orthoepy.†[42] Meanwhile, a breeze, fragrant and pure, blew, bearing perfumes of celestial flowers, and of certain herbs and plants that were of use on the occasion.[43] Those men, endued with great devotion, possessed of hearts full of reverence, conversant with the ordinances laid down in the *Pancharātra*, were then worshipping the great deity with mind, word, and deed.‡[44] Without doubt, Hari appeared in that place whence the sound we heard arose. As regards ourselves, stupefied by His illusion, we could not see Him.[45] After the breeze had ceased and the sacrifice had been over, our hearts became agitated with anxiety, O foremost one of Angiras's race![46] As we stood among those thousands of men all of whom were of pure descent, no one honored us with a glance or nod.[47] Those

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* Professor Weber thinks that this has reference to the absence of idols or images. The pilgrims saw no deities there such as they had in their own temples.—T.

† Professor Weber wrongly renders the words 'Purvaja' and 'çikshākshara-samanwitah'. The first word does not, as he renders it, imply, 'eldest son of God', but simply 'first-born'. It is seen in almost every hymn in the Mahābhārata to the Supreme Deity. It is synonymous with 'Adipurusha'. Then 'çikshā &c.' does not, as he thinks, mean 'accompanied by *teaching*', but it is the science of Orthoepy and is one of the Angas (limbs) of the Vedas. The Vedas were always chaunted melodiously; the science of Orthoepy was cultivated by the Rishis with great care.—T.

‡ The 'Pancha-kāla', or 'Pancha-rātra', or 'Sāttwata vidhi', means certain ordinances laid down by Nārada and other Rishis in respect of the worship of Nārāyana.—T.

ascetics, all of whom were cheerful and filled with devotion and who were all practising the Brahma-frame of mind, showed no kind of feeling for us.*[48] We had been exceedingly tired. Our penances had emaciated us. At that time, an incorporeal Being addressed us from the sky and said unto us these words.[49]—These white men, who are divested of all outer senses, are competent to behold (Nārāyana). Only those foremost of regenerate persons whom these white men honored with their glances, become competent to behold the great God.†[50-51] Go hence, ye Munis, to the place whence ye have come! That great Deity is incapable of being ever seen by one that is destitute of devotion![52] Incapable of being seen in consequence of his dazzling effulgence, that illustrious Deity can be beheld by only those persons that in course of long ages succeed in devoting themselves wholly and solely to Him. Ye foremost of regenerate ones, ye have a great duty to perform![53] After the expiration of this the Krita age, when the Tretā age comes in course of the Vivaswat cycle, a great calamity will overtake the worlds. Ye Munis, ye shall then have to become the allies of the deities (for dispelling that calamity)![54]—Having heard these wonderful words that were sweet as nectar, we soon got back to the place we desired, through the grace of that great Deity.[55] When with the aid of even such austere penances and of offerings devoutly given in sacrifices, we failed to have a sight of the great Deity, how, indeed, can you expect to behold Him so easily?[56] Nārāyana is a Great Being. He is the Creator of the universe. He is adored in sacrifices with offerings of clarified butter and other food dedicated with the aid of Vedic *mantras*. He has no beginning and no end. He is Unmanifest. Both the deities and the Dānavas worship Him![57]—Induced by these words spoken by Ekata and approved by his companions, *viz.*, Dwita and Trita,

* The sense is this: as all of them were practising that frame of mind which resembles Brahma, they regarded us not, *i. e.*, neither honored nor dishonored us.—T.

† Both the vernacular translators have erred in rendering this simple Verse.—T.

and solicited also by the other Sadasyas, the high-minded Vrihaspati brought that sacrifice to a completion after duly offering the accustomed adorations to the deities.[58] King Uparichara also, having completed his great sacrifice, began to rule his subjects righteously. At last, casting off his body, he ascended to heaven. After sometime, through the curse of the Brāhmanas, he fell down from those regions of felicity and sank deep into the bowels of the Earth.[59] King Vasu, O tiger among monarchs, was always devoted to the true religion. Although sunk deep into the bowels of the Earth, his devotion to virtue did not abate.[60] Ever devoted to Nārāyana, and ever reciting sacred *mantras* having Nārāyana for their deity, he once more ascended to heaven through Nārāyana's grace.[61] Ascending from the bowels of the Earth, king Vasu, in consequence of the very highest end that he attained, proceeded to a spot that is even higher than the region of Brahman himself.*' "[62]

SECTION CCCXXXVIII.

"Yudhishthira said,—'When the great king Vasu was so wholly devoted to Nārāyana, for what reason then did he fall down from heaven and why again had he to sink beneath the surface of the Earth ?'[1]

"Bhishma said,—'In this connection is cited an old narrative, O Bhārata, of a discourse between the Rishis and the gods.[2] The gods, once on a time, addressing many foremost of Brāhmanas, said unto them that sacrifices should be performed by offering up *Ajas* as victims. By the word *Aja* should be understood the goat and no other animal.[3]

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* The construction seems to be this: 'Parāngatimanuprāpta iti Bahmanah samanantaram naishthikam sthānam &c.,' It does not mean, as K. P. Singha puts it, that he proceeded to Brahman's region, nor, as the Burdwan translator puts it, that having gone to Brahman's region he attained to the highest end. The sense, on the other hand, is that as his was the very highest end, he, therefore, ascended to a spot that is higher than Brahman's region. The simple meaning is that king Uparichara attained to identification with Brahma.—T.

"'The *Rishis* said,—The Vedic *Çruti* declares that in sacrifices the offerings should consist of (vegetable) seeds. Seeds are called *Ajas*. It behooveth you not to slay goats.[4] Ye deities, that cannot be the religion of good and righteous people in which the slaughter of animals is laid down. This, again, is the Krita age. How can animals be slaughtered in this epoch of righteousness ?[5]—'

"Bhishma continued,—'While this discourse was going on between the Rishis and the deities, that foremost of kings, *viz.*, Vasu, was seen to come that way. Endued with great prosperity, the king was coming through the welkin, accompanied by his troops and vehicles and animals.[6] Beholding king Vasu coming to that spot through the skies, the Brāhmanas addressing the deities, said,—This one will remove our doubts ![7] He performs sacrifices. He is liberal in making gifts. He always seeks the good of all creatures. How, indeed, will the great Vasu speak otherwise ![8]—Having thus spoken unto each other, the deities and the Rishis quickly approached king Vasu and questioned him, saying,—O king, with what should one perform sacrifices ?[9] Should one sacrifice with the goat or with herbs and plants ? Do thou dispel this doubt of ours ! We constitute thee our judge in this matter.[10]—Thus addressed by them, Vasu joined his hands in humility and said unto them,—Tell me truly, ye foremost of Brāhmanas, what opinion is entertained by which of you in this matter ?[11]—

"'The *Rishis* said,—The opinion entertained by us, O king, is that sacrifices should be performed with grain ! The deities, however, maintain that sacrifices should be performed with animals. Do thou judge between us and tell us which of these opinions is correct ![12]—'

"Bhishma continued,—'Learning what the opinion was that was entertained by the deities, Vasu, moved by partiality for them, said that sacrifices should be performed with animals.[13] At this answer, all the Rishis, endued with the splendour of the Sun, became very angry. Addressing Vasu who was seated on his car and who had (wrongly) taken up the side of the deities, they said unto him,[14]—Since thou

hast (wrongly) taken up the side of the deities, do thou fall down from heaven! From this day, O monarch, thou shalt lose the power of journeying through the sky! Through our curse, thou shalt sink deep below the surface of the Earth![15] —After the Rishis had said these words, king Uparichara immediately fell down, O monarch, and went down a hole in the Earth. At the command, however, of Nārāyana, Vasu's memory did not leave him.[16] To the good fortune of Vasu, the deities, pained at the curse denounced on him by the Brāhmanas, began to think anxiously as to how that curse might be neutralised.[17] They said,—This high-souled king hath been cursed for our sake. We, denizens of heaven, should unite together for doing what is good to him in return for that which he has done to us![18]—Having quickly settled this in their minds with the aid of reflection, the deities proceeded to the spot where king Uparichara was. Arrived at his presence, they addressed him, saying,[19]—Thou art devoted to the great God of the Brāhmanas (*viz.*, Nārāyana)! That great Lord of both the deities and the Asuras, gratified with thee, will rescue thee from the curse that has been denounced upon thee![20] It is proper, however, that the high-souled Brāhmanas should be honored. Verily, O best of kings, their penances should fructify.*[21] Indeed, thou hast already fallen down from the sky on the Earth! We desire, however, O best of kings, to show thee a favor in one respect![22] As long as thou, O sinless one, shalt dwell in this hole, so long shalt thou receive (due sustenance, through our boon)![23] Those streaks of clarified butter which Brāhmanas with concentrated minds pour in sacrifices in accompaniment with sacred *mantras*, and which are called by the name of *Vasudhārā*, shall be thine, through our care for thee! Indeed, weakness or distress shall not touch thee![†][24] While dwelling, O king

* *I. e.*, when they have cursed thee, their curse should fructify. Thou shouldst not do anything that may have the effect of nullifying that curse.—T.

† To this day, in many religious rites, these streaks of *ghee* are poured with *mantras* recited the while. They are called *Vasudhārā* and are poured along the surface of a wall. First, a waving line of red

of kings, in the hole of the Earth, neither hunger nor thirst shall afflict thee for thou shalt drink those streaks of clarified butter called *Vasudhārā.* Thy energy also shall continue unabated. In consequence also of this our boon that we grant thee, the God of gods, *viz.*, Nārāyana, will be gratified with thee, and He will bear thee hence to the region of Brahman![25]—Having granted these boons unto the king, the denizens of heaven, as also all those Rishis possessed of wealth of penances, returned each to his respective place.[26] Then Vasu, O Bhārata, began to adore the Creator of the universe and to recite in silence those sacred *mantras* that had come out of Nārāyana's mouth in days of yore.*[27] Although dwelling in a pit of the Earth, the king still worshipped Hari, the Lord of all the deities, in the well-known five sacrifices that are performed five times every day, O slayer of foes![28] In consequence of these adorations of his, Nārāyana, otherwise called Hari, became highly pleased with him who thus showed himself to be entirely devoted to Him, who wholly relied upon Him as his sole refuge, and who had completely subjugated his senses.[29] The illustrious Vishnu, that giver of boons, then addressed Garuda of great speed, that foremost of birds, who waited upon Him as his servant, and said these desirable words:[30]—O foremost of birds, O thou that art highly blessed, listen to what I say! There is a great king of the name of Vasu who is of righteous soul and rigid vows! Through the wrath of the Brāhmanas, he has fallen into a pit of the Earth.[31] The Brāhmanas have been sufficiently honored (for their curse has fructified). Do thou go to that king now![32] At my command, O Garuda, go to that foremost of kings, *viz.*, Uparichara, who is now dwelling in a hole of the Earth and incapable of any longer sailing through the sky, and bring him up

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is drawn horizantally on the wall. Then seven spots are made under that line. Then with the sacrificial ladle, Ghee is poured from each of the spots in such a way that a thick streak is poured along the wall. The length of those streaks is generally 3 to 4 feet and their breadth about half an inch.—T.

* The *mantras* recited by Vasu were Vedic mantras.—T.

without delay into the welkin!"[33] Hearing these words of Vishnu, Garuda, spreading his wings and rushing with the speed of the wind, entered that hole in the Earth in which king Vasu was living.[34] Suddenly taking the king up, the son of Vinatā soared into the sky and there released the king from his beaks.[35] At that moment, king Uparichara once more acquired his celestial form and re-entered the region of Brahman.[36] It was in this way, O son of Kunti, that that great king first fell down through the curse of the Brāhmanas for a fault of speech, and once more ascended to heaven at the command of the great God (Vishnu).[37] Only the puissant Lord Hari, that foremost of all Beings, was devoutly worshipped by him. It was for this devout worship that the king succeeded very soon in escaping from the curse denounced upon him by the Brāhmanas and in regaining the felicitous regions of Brahman.'[38]

"Bhishma continued,—'I have thus told thee everything respecting the origin of the spiritual sons of Brahman. Listen to me with undivided attention, for I shall now narrate to thee how the celestial Rishi Nārada had proceeded in days of yore to White Island.' "[39]

SECTION CCCXXXIX.

"Bhishma said,—'Arrived at the spacious realm called White Island, the illustrious Rishi beheld those same white men possessed of lunar splendour (of whom I have already spoken to thee).[1] Worshipped by them, the Rishi worshipped them in return by bending his head and reverencing them in his mind.* Desirous of beholding Nārāyana, he began to reside there, attentively engaged in the silent recitation of *mantras* sacred to him, and observant the while of vows of the most difficult kind.[2] With concentrated mind, the regenerate Rishi, with arms upraised, stood in Yoga, and then

* The Burdwan translator, as also K. P. Singha, both err in translating the first line of this Verse. It does *not* mean that Nārada worshipped them with a bend of his head and that they in return worshipped him mentally.—T.

sang the following hymn unto the Lord of the universe, Him, *viz.*, who is at once the soul of attributes and divested of all attributes.[3]

"'Nārada said,—Salutations to thee, O God of gods, O thou that art freed from all acts! Thou art he who is divested of all attributes, who is the Witness of all the worlds, who is called Kshetrajna, who is the foremost of all Beings, who is Infinite, who is called Purusha, who is the great Purusha, who is the foremost of all Purushas, who is the soul of the three attributes, who is called the Foremost, who is Amrita (nectar), who is called Immortal, who is called Ananta (Cesha), who is Space,* who is without beginning, who is both Manifest and Unmanifest as existent and not-existent things, who is said to have his home in Truth,† who is the first of gods (Nārāyana), who is the giver of wealth (or of the fruits of acts), who is identified with Daksha and other Lords of the Creation, who is the Açwattha and other big trees, who is the four-headed Brahman, who is the Lord of all created Beings, who is the Lord of Speech,‡ who is the Lord of the universe (or Indra), who is the all-pervading Soul, who is the Sun, who is the breath called Prāna, who is the Lord of the waters (*viz.*, Varuna), who is identifiable with the Emperor or the King, who is identifiable with the Regents of the several points of the compass, who is the refuge of the universe when it is dissolved in the final destruction,$ who is Undisplayed (unrevealed), who is the giver of the Vedas unto Brahman, who is identifiable with the sacrifices and Vedic studies achieved by Brāhmanas with the aid of their bodies, who is identifiable with the four principal orders of the deities, who is every one of those four

* In the sense of His being unmodified, even as space is an entity that cannot be modified in any way.—T.

† *I. e.*, as the Commentator expands, who is displayed without any modification, all else being modifications of Thyself.—T.

‡ *I. e.*, from whom speech has flowed, or who is Vrihaspati the celestial priest, so famous for his learning and intelligence.—T.

$ *I. e.* the original home of the universe. The idea is that when the universal dissolution comes, all things take refuge in thee. I follow the Commentator in all the interpretations he gives.—T.

orders, who is possessed of effulgence, who is possessed of great effulgence, who is he unto whom the seven largest offerings in sacrifices are presented with the Gāyatri and other sacred *mantras*, who is Yama, who is Chitragupta and the other attendants of Yama, who is called the wife of Yama, who is that order of the deities called Tushita, who is that other order called Mahā-Tushita, who is the universal grinder (Death), who is desire and all diseases that have been created for aiding the advent of Death, who is health and freedom from disease, who is subject to desire and passions, who is free from the influence of desire and passions, who is Infinite as exhibited in species and forms, who is he that is chastised, who is he that is the chastiser, who is all the lesser sacrifices (like Agnihotra and others), who is all the larger sacrifices (like those called Brahma, &c.), who is all the Ritwijas, who is the origin of all sacrifices (*viz*, the Vedas), who is fire, who is the very heart of all sacrifices (*viz.*, the *mantras* and hymns uttered in them), who is he that is hymned in sacrifices, who takes those shares of the sacrificial offerings that are presented to him, who is the embodiment of the five sacrifices, who is the maker of the five sections or divisions of time (*viz.*, day, night, month, seasons, and year), who is incapable of being understood except by those scriptures that are called *Pancharātra*, who never shrinks from anything, who is unvanquished, who is only Mind (without a physical frame), who is known only by name, who is the Lord of Brahman himself, who has completed all the vows and observances mentioned in the Vedas,* who is the swan (bearer of the triple stick), who is the great swan (bearer of the single stick), who is the foremost of swans (divested of stick), who is the foremost of all sacrifices, who is Sānkhya-yoga, who is the embodiment of the Sānkhya philosophy, who dwells in all Jivas, who lives in every heart, who resides in every sense, who floats on the ocean-water, who lives in the Vedas, who lies on the lotus (the image of the egg whence the universe has sprung), who is the Lord of the universe,

* *I. e.*, who has performed the 'avabhrita' or final bath upon the completion of all vows and observances and sacrifices.—T.

and whose troops go everywhere for protecting his worshippers! Thou takest birth as all creatures! Thou art the origin of the universe (of all creatures)! Thy mouth is fire! Thou art that fire which courses through the waters of the ocean, issuing out all the while from an Equine head! Thou art the sanctified butter that is poured into the sacrificial fire! Thou art the car-driver (fire or heat that impels the body and causes it to live and grow)! Thou art *Vashat!* Thou art the syllable Om! Thou art Penances! Thou art Mind! Thou art Chandramas! Thou sanctifiest the sacrificial butter! Thou art the Sun! Thou art the Elephants that are stationed in the four cardinal points of the compass! Thou illuminest the cardinal points of the compass. Thou illuminest the subsidiary points also! Thou art the Equine head! Thou art the first three mantras of the Rig Veda! Thou art the protector of the several orders of men (*viz.*, Brāhmanas, Kshatriyas, Vaiçyas, and Cudras)! Thou art the five fires (beginning with Gārhapatya)! Thou art He who has thrice ignited the sacrificial fire called *Nāchi!** Thou art the refuge of the six limbs (*viz.*, the Vedas).† Thou art the foremost of those Brāhmanas that are employed in singing the Sāmans in sacrifices and other religious rites. Thou art Prāgjyotish, and thou art he who sings the first Sāman!‡ Thou art the observer of those vows that depend upon the Vedas and that are observed by singers of Sāmans. Thou art the embodiment of the Upanishad called by the name of Atharvaçiras. Thou art he who is the topic of the five foremost of scriptures (*viz.*, those that appertain to the worship of Surya, of Cakti, of Ganeça, of Civa, and of Vishnu)! Thou art called the preceptor that subsists only on the froth of water. Thou art a Vālikhilya.$

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* *I. e.*, thou hast performed sacrifices.—T.

† The Vedas have six limbs or divisions.—T.

‡ Prāgjyotish is the name of a particular Sāman. The Rich beginning with 'Murddhānam &c.', when sung, comes to be called by the name of 'jeshtha Sāman'. What is said here, therefore, is that thou art both the foremost of Sāmans and he that sings that Sāman.—T.

$ In the Bombay text, the reading for 'Vaināgarbha' is 'Vaikhānasa' which means a class or sect of ascetics.—T.

Thou art the embodiment of him who has not fallen away from Yoga. Thou art the embodiment of correctness of judgment or reasoning. Thou art the beginning of the Yugas, thou art the middle of the Yugas and thou art their end! Thou art Ākhandala (Indra). Thou art the two Rishis Prāchina-garbha and Kauçika! Thou art Purusthuta, thou art Puruhuta, thou art the artificer of the universe. Thou hast the universe for thy form. Thy motions are infinite. Thy bodies are infinite! Thou art without end and without beginning, and without middle. Thy middle is unmanifest. Thy end is unmanifest. Thou hast vows for thy abode. Thou residest in the ocean. Thy hast thy home in Fame, in Penances, in Self-restraint, in Prosperity, in Knowledge, in grand Achievements, and in Everything belonging to the universe! Thou art Vāsudeva. Thou art the grantor of every wish. Thou art the Ape that bore Rāma on his shoulders. Thou art the great Horse-sacrifice. Thou takest thy share of offerings made in great sacrifices!* Thou art the grantor of boons, of happiness, of wealth. Thou art devoted to Hari! Thou art Restraint of the senses. Thou art vows and observances. Thou art mortifications, thou art severe mortifications, thou art very severe mortifications.† Thou art he who observes vows and religious and other pious rites. Thou art freed from all errors. Thou art a Brahmachārin. Thou tookest birth in the womb of Priçni. Thou art hefrom whom have flowed all Vedic rites and acts. Thou art unborn. Thou pervadest all things. Thy eyes are on all things. Thou must not be apprehended by the senses. Thou art not subject to deterioration. Thou art possessed of great puissance. Thy body is inconceivably vast. Thou art holy, thou art very holy. Thou art golden. Thou art vast. Thou art beyond the ken of logic or argument. Thou art unknow-

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* The Commentator explains that by 'Mahāyajna'—great sacrifice—is meant 'Yoga'. The Jiva-Soul is like the libation poured in that sacrifice, for by Yoga the Jiva-Soul is annihilated and merged into the Supreme Soul.—T.

† In treatises on the *Smriti*, the indications of these three kinds or degrees of mortifications are given.—T.

able. Thou art the foremost of Causes. Thou art the Creator of all creatures and thou art their destroyer. Thou art the possessor of vast powers of illusion. Thou art called Chittraçikhandin. Thou art the giver of boons. Thou art the taker of thy share of the sacrificial offerings. Thou hast obtained the merit of all sacrifices. Thou art he who has been freed from all doubts. Thou art omnipresent. Thou art of the form of a Brāhmana. Thou art fond of Brāhmanas. Thou hast the universe for thy form. Thy form is very vast. Thou art the greatest friend. Thou art kind to all thy worshippers. Thou art the great deity of the Brāhmanas. I am thy devoted disciple. I am desirous of beholding thee. Salutations to thee that art of the form of Emancipation !—' "[4]

SECTION CCCXL.

"Bhishma said,—'Thus hymned with names that were not known to others, the Divine Nārāyana having the universe for his form showed himself to the ascetic Nārada.[1] His form was somewhat purer than the moon and differed from the moon in some respects. He somewhat resembled a blazing fire in complexion. The puissant Lord was somewhat of the form of Vishti.*[2] He resembled in some respects the feathers of the parrot, and in some a mass of pure crystal. He resembled in some respects a hill of antimony and in some a mass of pure gold.[3] His complexion somewhat resembled the coral when first formed, and was somewhat white. In some respects that complexion resembled the hue of gold and in some that of the *lapis lazulus*.[4] In some respects it resembled the hue of the blue *lapis lazulus* and in some that of sapphire. In some respects it resembled the hue of the peacock's neck, and in some that of a string of pearls.[5] Bearing these diverse kinds of hues on his person, the eternal Deity appeared before Nārada. He had a thousand

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* By this word is meant a particular conjunction of heavenly bodies. This conjunction is represented as having a peculiar form.—T.

eyes and was possessed of great beauty. He had a hundred heads and a hundred feet.[6] He had a thousand stomachs and a thousand arms. He seemed to be still inconceivable to the mind. With one of his mouths he uttered the syllable *Om* and then the *Gāyatri* following *Om*.[7] With mind under complete control, the great Deity, called by the names of Hari and Nārāyana, by his other mouths, multudinous in number, uttered many *mantras* from the four Vedas which are known by the name of *Aranyaka*.[8] The Lord of all the deities, the great God who is adored in sacrifices, held in his hands a sacrificial altar, a *Kamandalu*, a few white gems, a pair of shoes, a bundle of *Kuça* blades, a deer-skin, a tooth-stick, and a little blazing fire.*[9] With a cheerful soul, that foremost of regenerate persons, viz., Nārada, restraining speech, bowed unto the great God and adored Him.[10] Unto him whose head was still bent low in veneration, the first of all the deities, who is free from deterioration, said the following words.[11]

"'The Holy one said,—The great Rishis, Ekata, Dwita, and Trita, came to this realm from desire of obtaining a sight of me.[12] They, however, were unable to have the fruition of their wishes. Nor can any one have a sight of me save those persons that are devoted to me with their whole hearts. As regards thee, thou art verily the foremost of all persons devoted to me with all their souls.[13] These are my bodies, the best ones that I assume. These were born, O regenerate one, in the house of Dharma. Do thou worship them always, and do thou perform those rites that are laid down in the ordinances with respect to that worship.[14] O Brāhmana, do thou ask of me the boons thou desirest! I am gratified with thee today, and I appear unto thee now in my universal form as freed from decay and deterioration!—[15]

* The word 'Upānaha' used here in the dual number, has puzzled many persons. It is difficult to conceive why the great God should appear with a pair of shoes in one of his hands. Probably, the 'Upānaha', in ancient times, was a wooden sandal, and what the poet means to say is that Nārāyana appeared with all the requisites of a Brahmachārin on his person.—T.

"'Nārada said,—Since, O holy one, I have today succeeded in obtaining a sight of thee, I regard that I have won without any delay the fruits of my penances, O God, of my self-restraint, and of all the vows and observances that I have gone through![16] This, indeed, is the highest boon thou hast granted me for thou hast shown thyself to me today, O Eternal Lord! Thou, O holy one, hast the universe for thy eye! Thou art the Lion. Thy form is identifiable with everything! Possessed of puissance, thou, O Lord, art vast and infinite!—[17]'

"Bhishma continued,—'Having thus shown Himself unto Nārada the son of Parameshthi, the great God addressed that ascetic and said,—Go hence, O Nārada, and do not delay![18] These worshippers of mine, possessed of lunar complexions, are divested of all senses and do not subsist upon any kind of food. They are, again, all Emancipate! With minds wholly concentrated upon me, people should think of me. Such worshippers will never meet with any impediments.[19] These men are all crowned with ascetic success and are highly blessed. In ancient times they became entirely devoted to me. They have been freed from the attributes of Rajas and Tamas. Without doubt, they are competent to enter me and become merged into my Self.[20] He that cannot be seen with the eye, touched with the sense of touch, smelt with the sense of scent, and that is beyond the ken of the sense of taste,[21] He whom the three attributes of Swattwa, Rajas, and Tamas do not touch, who pervades all things and is the one Witness of the universe, and who is described as the Soul of the entire universe,[22] He who is not destroyed upon the destruction of the bodies of all created things, who is unborn and unchangeable and eternal, who is freed from all attributes, who is indivisible and entire,[23] He who transcends the twice twelve topics of enquiry and is regarded the Twentyfifth, who is called by the name of Purusha, who is inactive, and who is said to be apprehended by Knowledge alone,[24] He into whom the foremost of regenerate persons enter and become emancipate, He is the eternal Supreme Soul and is known by the name of Vāsudeva.[25] Behold, O Nārada, the greatness and

puissance of that God! He is never touched by acts good or bad.[26] Swattwa, Rajas, and Tamas, are said to be the three (original) attributes. These dwell and act in the bodies of all creatures.[27] The Jiva-soul, called Kshetrajna, enjoys and endures the action of these three attributes. He, however, transcends them and they cannot touch Him. Freed from these attributes, He is again their enjoyer and endurer. Having created them Himself, He is above them all.[28] O celestial Rishi, the Earth, which is the refuge of the universe, disappears* (when the hour for universal dissolution comes) into water. Water disappears into Light, and Light into Wind.[29]. Wind disappears into Space, and Space into Mind. Mind is a great creature, and it disappears into Unmanifest Prakriti.[30] Unmanifest Prakriti, O Brāhmana, disappears into inactive Purusha. There is nothing higher than Purusha which is Eternal.[31] There is nothing among mobile and immobile things in the universe that is Immutable, except Vāsudeva, the eternal Purusha.[32] Endued with great puissance, Vāsudeva is the Soul of all creatures. Earth, Wind, Space, Water, and Light forming the fifth,[33] are primal elements of great puissance. Mingling together they form what is called the body. Possessed of subtile prowess and invisible to all eyes, O Brāhmana, the puissant Vāsudeva then enters that combination of the five primal elements called body. Such entrance is called his birth, and taking birth He causes the body to move about and act.[34] Without a combination of the five primal elements, no body can ever be formed.[35] Without, again, the entrance of Jiva into the body, the mind dwelling within it cannot cause it to move and act. He that enters the body is possessed of great puissance and is called Jiva. He is known also by other names, *viz.*, Cesha and Sankarshana.[36] He that takes his rise, from that Sankasarshana, by his own acts, Sanatkumāra, and in whom all creatures merge when the universal dissolution comes, is the Mind of all creatures and is called by the name of Praddyumna.[37] From Him (*i. e.*, Pradyumna), arises He

* *i. e.*, merges into.—T.

who is the Creator, and who is both Cause and Effect. From this last, everything, *viz.*, the mobile and immobile universe, takes its rise. This one is called Aniruddha. He is otherwise called Içāna, and He is manifest in all acts.*[38] That illustrious one, *viz.*, Vāsudeva, who is called Kshetrajna, and who is freed from attributes, should, O king of kings, be known as the puissant Sankarshana, when He takes birth as Jiva.†[39] From Sankarshana arises Praddyumna who is called 'He that is born as Mind'. From Praddyumna is He who is Aniruddha. He is Consciousness, He is Içwara (Supreme Lord).[40] It is from me that the entire mobile and immobile universe springs. It is from me, O Nārada, that the indestructible and the destructible, the existent and the non-existent, flow.[41] They that are devoted to me enter into me and become emancipate. I am known as Purusha. Without acts, I am the Twenty-fifth.[42] Transcending attributes, I am entire and indivisible. I am above all pairs of attributes and freed from all attachments. This, O Nārada, thou wilt fail to understand. Thou beholdest me as endued with a form. In a moment, if the wish arises, I can dissolve this form. I am the Supreme Lord and the Preceptor of the universe.[43] That which thou beholdest of me, O Nārada, is only an illusion of mine. I now seem to be endued with the attributes of all created things. Thou art not competent to know me.[44] I have disclosed to thee duly my quadruple form. I am, O Nārada, the doer, I am Cause, and I am Effect.[45] I am the sum total of all living creatures. All living creatures have their refuge in me. Let not the thought be thine that thou hast seen the Jiva-soul.[46] I pervade all

* This cosmogony is agreeable to the Vaishnava scriptures. Above all, without beginning is Vāsudeva. From Vāsudeva is Sankarshana. From Sankarshana is Praddyumna. From Praddyumna is Aniruddha. Some persons find in this quadruple creation the distinct trace of the Christian Trinity. It is very difficult, however, to say which doctrine, the Hindu or the Christian, is the original and which is derived from which.—T.

† The reader is requested to mark the address 'king of kings'. This is evidently a slip of the pen. The whole speech is that of Nārāyana and Nārada is the listener.—T.

things, O Brāhmana, and am the inner Soul of all creatures. When the bodies of all creatures, however, are destroyed, I am not destroyed.[47] Those highly blessed men who, having won ascetic success, become wholly devoted to me, become freed from the attributes of both Rajas and Tamas and succeed, on that account, in entering me, O great ascetic.[48] He called Hiranyagarbha, who is the beginning of the world, who has four faces, who cannot be understood with the aid of the *Nirukta*, who is otherwise called Brahman, who is an eternal deity, is employed in attending to many of my concerns.[49] The deity Rudra, born of my wrath, sprang from my forehead. Behold, the eleven Rudras are swelling (with might) on the right side of my body.[50] The twelve Ādityas are on the left side of my body. Behold, the eight Vasus, those foremost of deities, are in my front,[51] and see, Nāsatya and Dasra, those two celestial physicians, are in my rear. Behold also in my body all the Prajāpatis and behold the seven Rishis also.[52] Behold also the Vedas, and all the Sacrifices numbering by hundreds, the Amrita (nectar), and all the (medicinal) herbs and plants, and Penances, and vows and observances of diverse kinds.[53] Behold also in me the eight attributes indicative of puissance, *viz.*, those particularly called the attributes of Lordship, dwelling all together in my body in their united and embodied form. Behold also Cree and Lakshmi, and Kirti, and the Earth with her hump.[54] Behold the goddess Saraswati, that mother of the Vedas, dwelling in me! Behold, O Nārada, Dhruva, that foremost of luminaries ranging the firmament.[55] Behold also all the Oceans, those receptacles of water, and lakes, and rivers. Behold also, O best of men, the four foremost ones amongst the Pitris in their embodied forms. Behold also, dwelling in me, the three attributes (of Sattwa, Rajas, and Tamas) which are formless.[56] The acts done in honor of the Pitris are superior (in point of merit) to those done in honor of the deities. I am the *Pitri* of both the deities and the Pitris, and am existing from the beginning (that is, from a time when they were not).[57] Becoming the Equine-head I rove through the Western and the Northern ocean and drink

sacrificial libations duly poured with *mantras* and solid sacrificial food offered with reverence and devotion.[58] In days of yore I created Brahman who himself adored me in sacrifices. Gratified with him on that account I granted him many excellent boons.[59] I said unto him that in the beginning of the Kalpa he would be born unto me as my son, and the sovereignty of all the worlds would vest on him, coupled with diverse names being bestowed on diverse objects in consequence of the starting of Ahankāra into existence.*[60] I also told him that the limits and boundaries he would assign (for the observance of creatures) none would ever violate and, further, that he would be the giver of boons unto persons that would (in sacrifices and by proper acts) solicit him for them.[61] I further assured him that he would be an object of adoration with all the deities and Asuras, all the Rishis and Pitris, and the diverse creatures forming the creation.[62] I also gave him to understand that I would always manifest myself for accomplishing the business of the deities and that for that matter I would suffer myself to be commanded by him even as a son by his sire.†[63] Granting these and other highly agreeable boons unto Brahman of immeasurable energy in consequence of my being gratified with him

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* The Commentator is silent. The sense seems to be that as Brahman is to be the son of Nārāyana in the beginning of a Kalpa when there is no other existent object mobile or immobile, the same Brahman is to be vested with dominion over all things which he would himself create through *Ahankāra*. Of course, as long as Brahman is without 'Ahankāra' so long there can be no Creation, *i. e.*, no objects mobile and immobile, to be known by different names.—T.

† 'Nityadā' is 'always.' Some persons believe that Nārāyana has to manifest himself always for achieving the business of the deities. This Earth is not the only world where such manifestations are needed. As to the object of the manifestations, considerable difference of opinion prevails. In the Gitā, the great deity himself explains that that object is to rescue the good and destroy the wicked. Others hold that this is only a secondary object, the primary one being to gladden the hearts of the devout by affording them opportunities of worshipping him and applauding his acts, and to indulge in new joys by serving his own worshippers.—T.

I (once more) adopted the course dictated by Nivritti.[64] The highest Nivritti is identical with the annihilation of all duties and acts. Hence, by adopting Nivritti one should conduct oneself in complete felicity.[65] Learned preceptors, with settled convictions deduced from the truths of the Sānkhya philosophy, have spoken of me as Kapila endued with the puissance of Knowledge, dwelling within the effulgence of Surya, and concentrated in Yoga.*[66] In the Chchandas (Vedas) I have been repeatedly hymned as the illustrious Hiranyagarbha. In the Yoga scriptures, O Brāhmana, I have been spoken of as one who takes a delight in Yoga.[67] I am eternal. Assuming a form that is manifest, I dwell, at present, in the heavens. At the end of a thousand Yugas I shall once more withdraw the universe into myself.[68] Having withdrawn all creatures, mobile and immobile, into myself, I shall exist all alone with Knowledge only for my companion.[69] After the lapse of ages I shall again create the universe, with the aid of that knowledge. That which is my fourth form creates the indestructible Cesha.[70] That Cesha is called by the name of Sankarshana. Sankarshana creates Praddyumna. From Praddyumna I take birth myself as Aniruddha. I create (myself) repeatedly.[71] From Aniruddha springs Brahman. The latter takes birth from Aniruddha's navel. From Brahman spring all creatures mobile and immobile.[72] Know that Creation springs in this way repeatedly at the beginning of every Kalpa. Creation and destruction succeed each other even as sunrise and sunset in this world.[73] Then, again, as Time, endued with immeasurable energy, forcibly brings back the Sun after his disappearance, after the same manner I shall, assuming the form of a boar and putting forth my strength, bring back the Earth with her belt of seas to her own position for the good of all creatures when she becomes submerged in water. I shall then slay the son of Diti, named Hiranyāksha, filled with pride of

* This is a reference to the well known description of Nārāyana as 'Savitri-mandala-madtyavartih &c.,' It is not the visible Sun whose disc is meant, but that pure fountain of effulgence which is inconceivable for its dazzling brightness that is implied.—T.

strength.*[74-75] Assuming the form then of a Man-lion, I shall, for benefiting the deities, slay Hiranyakaçipu, the son of Diti, who will be a great destroyer of sacrifices.[76] Unto Virochana (the son of Prahlāda) will be born a mighty son of the name of Vali. That great Asura will be unslayable of the whole universe consisting of deities, Asuras, and Rākshasas. He will hurl Cakra from the sovereignty of the universe.[77] When after routing the Lord of Cachi, that Asura will take unto himself the sovereignty of the three worlds, I shall take birth in Aditi's womb, by Kaçyapa, as the twelfth Āditya.[78] I shall (taking the sovereignty of the three worlds from Vali) restore it to Indra of immeasurable splendour, and replace the deities, O Nārada, in their respective stations.[79] As regards Vali, that foremost of Dānavas, who is to be unslayable by all the deities, I shall cause him to dwell in the nether regions.[80] In the Tretā age I shall take birth as Rāma in the race of Bhrigu, and exterminate the Kshatriyas who will become proud of their strength and possessions.[81] Towards the close of Tretā and the beginning of Dwāpara, I shall take birth as Rāma the son of Daçaratha in Ikshāku's royal line.[82] At that time, the two Rishis, *viz.*, the two sons of Prajāpati, called by the names of Ekata and Dwita, will in consequence of the injury done by them unto their brother Trita, have to take birth as apes, losing the beauty of the human form.[83] Those apes that shall take birth in the race of Ekata and Dwita, shall become endued with great strength and mighty energy and will equal Cakra himself in prowess. All those apes, O regenerate one, will become my allies for accomplishing the business of the deities.[84] I shall then slay the terrible lord of the Rākshasas, that wretch of Pulastya's race, *viz.*, the fierce Rāvana, that thorn of all the worlds, together with all his children and followers.[85] At the close of the period joining the Dwāpara and the Kali ages, I shall again appear in the world taking birth in the

* The tense used in the original is future. What is meant, however, is that the great deity does these acts at the beginning of every Kalpa when he recreates the Earth. All cycles or Kalpas are similar in respect of the incidents that occur in them.—T.

city of Mathurā for the purpose of slaying Kansa.[86] There, after slaying innumerable Dānavas that will be as thorns in the side of the deities, I shall take up my residence in Kuçasthali at the city of Dwārakā.[87] While residing in that city I shall slay the Asura Naraka the son of the Earth,—him, that is, who will do an injury to Aditi, as also some other Dānavas of the names of Muru and Pitha.[88] Slaying also another foremost of Dānavas, *viz.*, the lord of Prāgjyotisha, I shall transplant that delightful city furnished with diverse kinds of wealth into Dwārakā.[89] I shall then subjugate the two gods worshipped of all the deities, *viz.*, Maheçwara and Mahāsena, who will become fond of the Dānava Vāna and do him diverse good offices and who will exert themselves vigorously for that worshipper of theirs.*[90] Vanquishing next the son of the Dānava Vali, *viz.*, Vāna, who will be endued with a thousand arms, I shall next destroy all the inhabitants of the Dānava city called Saubha.†[91] I shall next, O foremost of Brāhmanas, compass the death of Kāla-yavana, a Dānava who will be endued with great might in consequence of his being equipt with the energy of Gargya.‡[92] A proud Asura will appear as a king at Girivraja, of the name of Jarāsandha,

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* Maheçwara is Mahādeva or Çiva. Mahāsena is Kārtikeya, the generalissimo of the celestial forces.—T.

† Vāna, the son of Vali, was a devout worshipper of Mahādeva. Vāna's daughter Ushā fell in love with Krishna's grandson Aniruddha. Aniruddha was imprisoned by Vāna. It was to rescue Aniruddha that Krishna fought with Vāna, after having vanquished both Mahādeva and Kārtikeya. The thousand and one arms of Vāna, less two, were lopped off by Krishna. The episode of the loves of Aniruddha and Ushā is a very beautiful one.—T.

‡ Saubha was the name of a flying city of the Dānavas. Krishna felled this city into the ocean, having killed all its Dānava inhabitants. As to Kāla-yavana, his death was brought about by Krishna under the following circumstances. Pursued by the Dānava, Krishna took refuge in a mountain-cave in which a king of the Satya Yuga was lying asleep. Entering the cave, Krishna stood at the head of the sleeping king. The Dānava, entering the cave after Krishna, found the sleeping king and awaked him. As soon as the king looked at the Dānava, the latter was consumed into ashes, for the gods had given a boon to the king that he who would awake him would be consumed by a glance of his.—T.

who will quarrel with all the other kings of the world. His death will be compassed by me through some one else guided by my intelligence.[93] I shall next slay Ciçupāla in the sacrifice of king Yudhishthira the son of Dharma,[94] into which sacrifice all the kings of the world will bring tribute. In some of these feats, only Arjuna, the son of Vāsava, will become my assistant.[95] I shall establish Yudhishthira with all his brothers in his ancestral kingdom. People will call me and Arjuna as Nārāyana and Nara,[96] when, endued with puissance, we two, exerting our strength, shall consume a large number of Kshatriyas, for doing good to the world. Having lightened the burthen of the Earth according to our pleasure, I shall merge all the principal Sāttwatas, as also Dwārakā, my favourite city, into my own self, recollecting my all-embracing Knowledge.[97-98] Endued with four forms, I shall, in this way, achieve many feats of great prowess, and attain at last to those regions of felicity created by me and honored by all the Brāhmanas.[99] Appearing in the forms of a swan, a tortoise, a fish, O foremost of regenerate ones, I shall then display myself as a boar, then as a man-lion, then as a dwarf, then as Rāma of Bhrigu's race, then as Rāma the son of Daçaratha, then as Krishna the scion of the Sāttwata race, and lastly as Kalki.[100] When the auditions in the Vedas disappeared from the world, I brought them back. The Vedas with the auditions in them, were re-created by me in the Krita age.[101] They have once more disappeared or may only be partially heard here and there in the Purānas. Many of my best appearances also in the world have become facts of the past.[102] Having achieved the good of the worlds in those forms in which I appeared, they have re-entered into my own Nature. Brahman (the Creator) himself never obtained a sight of me in this form of mine[103] which thou, O Nārada, hast seen today in consequence of thy entire devotion to me. I have now said unto thee everything, O Brāhmana,—unto thee that art devoted to me wholly. I have disclosed to thee my ancient appearances and future ones also, O best of men, together with all their mysteries![104]—'

"Bishma continued,—'The holy and illustrious deity, of

universal and immutable form, having said these words unto Nārada, disappeared there and then.[105] Nārada also, endued with great energy, having obtained the high favor that he had solicited, then proceeded with great speed to the retreat called Vadari, for beholding Nara and Nārāyana.[106] This great Upanishat, perfectly consistent with the four Vedas, in harmony with Sānkhya-yoga, and called by him by the name of the Pancharātra scriptures,[107] and recited by Nārāyana himself with his own mouth, was repeated by Nārada in the presence of many hearers in the abode of Brahman (his sire) in exactly the same way in which Nārāyana (while that great god had showed himself unto him) had recited it and in which he had heard it from his own lips![108]

"Yudhishthira said,—'Was not Brahman, the Creator of all things, acquainted with this wonderful narrative of the glory of Nārāyana endued with intelligence that he heard it from the lips of Nārada?'[109] Is the illustrious Grandsire of all the worlds any way different from or inferior to the great Nārāyana? How then is it that he was unacquainted with the puissance of Nārāyana of immeasurable energy?'[110]

"Bhishma continued,—'Hundreds and thousands of great-Kalpas, hundreds and thousands of Creations and Dissolutions, O king of kings, have been over and become incidents of the past.*[111] In the beginning of every Creation, Brahman, endued with great puissance and who creates all things, is remembered (by Nārāyana). Brahman knows well, O king, that Nārāyana, that foremost of all gods is very

* The idea of Eternity without any conceivable beginning and conceivable end was so thoroughly realised by the Hindu sages that the chiefdom of Heaven itself was to them the concern of a moment. Nothing less than unchangeable felicity for all time was the object they pursued. All other things and states being mutable, and only Brahma being immutable, what they sought was an identification with Brahma. Such identification with the Supreme Soul was the Emancipation they sought. No other religion has ever been able to preach such a high ideal. The Hindu's concern is with Eternity. He regards his existence here as having the duration of but the millionth part of a moment. How to present re-birth and attain to an identification with the Supreme Soul is the object of his pursuit.—T.

much superior to him.[112] He knows that Nārāyana is the Supreme Soul, that He is the Supreme Lord, that He is the Creator of Brahman himself. It was only unto that conclave of Rishis crowned with ascetic success that came to the abode of Brahman, that Nārada recited his narrative which is a very ancient one and which is perfectly consistent with the Vedas. The deity Surya, having heard that narrative from those Rishis crowned with ascetic success,* repeated it to the six and sixty thousands of Rishis, O king, of cleansed souls, that follow in his train.[113-115] And Surya, the deity that imparts heat unto all the worlds, repeated that narrative unto those Beings also, of cleansed souls, that have been created (by Brahman) for always journeying in the van of Surya.†[116] The high-souled Rishis that follow in Surya's train, O son, repeated that excellent narrative unto the deities assembled on the breast of Meru.[117] That best of ascetics, *viz.*, the regenerate Asita, then, having heard the narrative from the deities, repeated it unto the Pitris, O king of kings.[118] I heard it from my sire Cāntanu, O son, who recited it to me formerly. Myself having heard it from my sire, I have repeated it to thee, O Bhārata.[119] Deities and Munis, they who have heard this excellent old narrative which is a *Purāna*, all adore the Supreme Soul.[120] This narrative, belonging to the Rishis and thus handed down from one to another, should not, O king, be communicated by thee to any

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* K. P. Singha has completely misunderstood the senso of Verse 113. Bhishma does not certainly mean that Brahman was unacquainted with the narrative. What Bhishma says is that it was not to Brahman, but to the Siddhas assembled in Brahman's abode, that Nārada recited his narrative.—T.

† K. P. Singha misunderstands Verses 115 and 116 completely. The fact is, Surya recited the narrative unto those that precede and those that follow him in his journey through the firmament. K. P. Singha confounds the two classes of persons together. The Burdwan translator, as usual, makes nonsense of Verse 116. The correct reading (as given in the Bombay text) is 'lokān', the grammatical construction being 'lokān tapatah suryasya &c', The Burdwan translator makes Surya repeat the narrative "to the worlds created and placed before Surya".—T.

one that is not a worshipper of Vāsudeva.[121] This narrative, O king, is really the essence of the hundreds of other narratives that thou hast heard from me.[122] In days of yore, O monarch, the deities and the Asuras, uniting together, churned the Ocean and raised the Amrita. After the same manner, the Brāhmanas, uniting together in days of yore, churned all the scriptures and raised this narrative which resembles nectar.[123] He who frequently reads this narrative, and he who frequently listens to it, with concentrated attention, in a retired spot, and filled with devotion,[124] succeeds in becoming a denizen, possessed of lunar complexion, of the spacious island known by the name of White Island. Without doubt, such a man succeeds in entering into Nārāyana of a thousand rays.[125] A sick person, by listening to this narrative from the beginning, becomes freed from his illness. The man that simply desires to read or listen to this narrative obtains the fruition of all his wishes. The devoted worshipper, by reading or listening to it, attains to the high end that is reserved for devoted worshippers.[126] Thou also, O monarch, shouldst alwayst adore and worship that foremost of all Beings. He is the father and the mother of all creatures, and He is an object of reverence with the entire universe.[127] Let the illustrious and Eternal God of the Brāhmanas, *viz.*, Janārddana of high intelligence, be gratified with thee, O Yudhishthira of mighty arms!"[128]

Vaiçampāyana continued,—"Having listened to this best of narratives, O Janamejaya, king Yudhishthira the just and all his brothers became devoted to Nārāyana.[129] And all of them, O Bhārata, betaking themselves to the practice of silently meditating upon Nārāyana (from that day), uttered these words for His glorification, *viz.*, 'Victory to that holy and illustrious Being!'[130] He, again, who is our best of preceptors, *viz.*, the Island-born Krishna, devoted to penances, sung, uttering the word *Nārāyana*, that high *mantra* which is worthy of being recited in silence.[131] Sojourning through the welkin to the Ocean of milk, which is always the abode of nectar, and worshipping the great God there, he came back to his own hermitage.[132]

"Bhishma continued,—'I have now repeated to thee the narrative that was recited by Nārada (unto the conclave of Rishis assembled in the abode of Brahman). That narrative has descended from person to person from very ancient times. I heard it from my sire who formerly repeated it to me.' "[133]

Suta continued,—I have now told you all that Vaiçampāyana recited to Janamejaya. Having listened to Vaiçampāyana's narration, king Janamejaya properly discharged all his duties according to the ordinances laid down in the scriptures.[134] Ye have all undergone very severe penances and observed many high and excellent vows. Residing in this sacred forest that is known by the name of Naimisha, ye are foremost of all persons conversant with the Vedas.[135] Ye foremost of regenerate ones, ye all have come to this great sacrifice of Caunaka. Do ye all adore and worship that Eternal and Supreme Lord of the universe in excellent sacrifices, properly pouring libations of clarified butter into the fire with the aid of *mantras* and dedicating the same unto Nārāyana. As regards myself, I heard this excellent narrative that has descended from generation to generation, from my sire who recited it to me in former times.[136]

SECTION CCCXLI.

Caunaka said,—How is that illustrious god, *viz.*, the puissant Nārāyana, who is fully conversant with the Vedas and their branches, at once the doer and the enjoyer of sacrifices?[1] Endued with forgiveness, he has adopted, again, the religion of Nivritti (abstention). Indeed, it is that holy and puissant one who has himself ordained the duties of Nivritti.[2] Why then has he made many of the deities the takers of shares in sacrifices which, of course, are all due to the religion of Pravritti? Why has he again created some with a contrary disposition, for they follow the ordinances of the religion of abstention?[3] Do thou, O Suta, dispel this doubt of ours. This doubt seems to be eternal and is connected with a great mystery. Thou hast heard all discourses

on Nārāyana, discourses that are consistent with the (other) scriptures.*[4]

Sauti said,—O excellent Caunaka, I shall recite to thee what Vaiçampāyana, the disciple of the intelligent Vyāsa, said when questioned on these very topics by king Janamejaya.[5] Having heard the discourse on the glory of Nārāyana who is the Soul of all embodied creatures, Janamejaya, endued with great intelligence and wisdom, questioned Vaiçampāyana on these very subjects.[6]

Janamejaya said,—"The whole world of Being, with Brahman, the deities, the Asuras and human beings, are seen to be deeply attached to acts which have been said to be productive of prosperity.[7] Emancipation has, O regenerate one, been said by thee to be the highest felicity and to consist of the cessation of existence. They who, being divested of both merit and demerit, become emancipate, succeed, we hear, in entering the great God of a thousand rays.[8] It seems to be O Brāhmana, that the eternal religion of Emancipation is exceedingly difficult of observance. Turning away from it, all the deities have become enjoyers of the libations of clarified butter poured with *mantras* on sacrificial fires and other offerings presented to them by the same or similar means.[9] Then, again, Brahman, and Rudra, the puissant Cakra the slayer of Vala, Surya, the Lord of the stars (*viz.*, Chandramas), the Wind-god, the deity of fire, the deity of the Waters, Infinite Space (as a living Being), the Universe too (as a conscious agent), and the rest of the denizens of heaven,—these, it seems, are ignorant of the way of securing an annihilation of conscious existenee that is brought about by one's own efforts.†[10-11] Hence, perhaps, they have not betaken themselves

* The drift of Caunaka's queries seems to be this: the religion of Pravritti is opposed to that of Nivritti. How is it that both have been created by the same Nārāyana? How is it that he has made some with dispositions to follow the one, and others with dispositions to follow the other?—T.

† 'Atmanah parinirmitam pralayam' means that destruction or cessation of existence which is brought about by one's own exertion. What the king says here is,—If the religion of Nivritti be so superior in consequence of its superior end, why is it that the deities who are

to the path that is certain, indestructible, and immutable. Hence, perhaps, turning away from that path, they have adopted the religion of Pravritti which leads to conscious existence that is measured by time.[12] This, indeed, is one great fault that attaches to those that are wedded to acts, for all their rewards are terminable. This doubt, O regenerate one, is planted in my heart like a dagger! Tear it out by reciting to me some discourses of old on this topic. Great is my curiosity to listen to thee.[13] For what reason, O regenerate one, have the deities been said to be takers of their respective shares of sacrificial offerings presented to them with the aid of *mantras* in sacrifices of diverse kinds? Why again are the denizens of heaven adored in sacrifices?[14] And, O best of regenerate persons, to whom do they, that take their shares of offerings in sacrifices performed to their honor, themselves make offerings when they perform great sacrifices?"[15]

Vaiçampāyana said,—"The question thou hast asked me, O ruler of men, relates to a deep mystery. No man can speedily answer it that has not undergone penances, and that is not acquainted with the Purānas.[16] I shall, however, answer thee by reciting to thee what my preceptor the Island-born Krishna, otherwise called Vyāsa, the great Rishi who has distributed the Vedas, had said unto us on a former occasion when questioned by us.[17] Sumanta, and Jaimini, and Paila of firm vows, and myself numbering the fourth, and Cuka forming the fifth, were disciples of the illustrious Vyāsa.[18] We, numbering five in all, endued with self-restraint and purity of observances, had completely subjugated wrath and controlled our senses. Our preceptor used to teach us the Vedas having the Mahābhārata for their fifth.[19] Once on a time, on the breast of that foremost of mountains, *viz.*, the delightful Meru, inhabited by Siddhas and Chāranas while we

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all superior to us did not pursue it? Were they ignorant of the method by which Emancipation is attainable? Are they yet ignorant of the means by which to win cessation of existence? K. P. Singha renders the Verse correctly. The Burdwan translator misunderstands it although he repeats the exact words of the second foot of the second line.—T.

were engaged in studying the Vedas, this very doubt arose in our minds that has been expressed by thee today. We, therefore, questioned our preceptor about it. I heard the answer that our preceptor made. I shall now recite that answer to thee, O Bhārata![21] Hearing the words that were addressed to him by his disciples, that dispeller of all kinds of darkness represented by ignorance, *viz.*, the blessed Vyāsa the son of Parāçara, said these words:[22]—I have undergone very severe, in fact, the austerest of penances. Ye best of men, I am fully conversant with the Past, the Present, and the Future.[23] In consequence of those penances of mine and of the restraint under which I kept my senses, while I dwelt on the shores of the ocean of milk, Nārāyana became gratified with me. As the result of the great God's gratification, this omniscience with respect to the Past, the Present, and the Future, that was desired by me, arose in my mind.[24] Listen now to me as I discourse to you, in due order, on this great doubt that has disturbed your minds. I have, with the eye of knowledge, beheld all that occurred in the beginning of the Kalpa.[25] He whom both the Sānkhyas and those conversant with Yoga call by the name of the Supreme Soul, comes to be regarded as the foremost Purusha in consequence of his own acts. From Him springs forth Prakriti that is called the unmanifest or Pradhāna by the learned.[26] From the puissant Unmanifest sprang, for the creation of all the worlds, he that is called Aniruddha. That Aniruddha is known among all creatures by the name of the Great Soul.[27] It is that Aniruddha who, becoming manifest, created the Grandsire Brahman. Aniruddha is known by another name, *viz.*, consciousness, and is endued with every kind of energy.[28] Earth, Wind, Space, Water, and Light numbering the fifth,—these are the five Great Creatures that have sprung from Consciousness.[29] Having created the Great Creatures (five in number) he then created their attributes.* Combining the Great Creatures, he

*(That is, the attributes of vision to Light, taste to Water, sound to space, touch to Wind, and scent to Earth.—T.

then created diverse embodied Beings. Listen to me as I recount them to you.[30] Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, the high-souled Vaçishtha, and the Self-born Manu,—these should be known as the eight Prakriti elements. Upon these depend all the worlds.[31] Then the Grandsire of all the worlds, *viz.*, Brahman, created, for the success of all creatures, the Vedas with all their branches as also the Sacrifices with their limbs. From these eight Prakriti-elements have sprung this vast universe.[32] Then sprang Rudra from the principle of wrath. Starting into life, he created ten others that were like him. These eleven Rudras are called by name of Vikāra-Purushas.[33] The Rudras, the (eight) Prakritis, and the several celestial Rishis, having started into life, approached Brahman with the object of upholding the universe and its operations.[34] Addressing the Grandsire, they said,—We have been created, O holy one, by thee, O thou of great puissance. Tell us, O Grandsire, which of us should be vested with what jurisdiction![35] What jurisdictions have been created by thee for supervising what particular affairs? Which of us should, endued with what kind of consciousness, shall take charge of which of these?[36] Do thou ordain also unto each of us the measure of strength that we are to have for discharging the duties of our respective jurisdictions.'—Thus addressed by them, the great god replied unto them in the following way.[37]

"'Brahman said,—You have done well, ye deities, in speaking to me of this matter. Blessed be you all! I was thinking of this very subject that has engaged your attention.[38] How should the three worlds be upheld and kept agoing? How should your strength and mine to be utilized towards that end?[39] Let all of us, leaving this place, repair to that unmanifest and foremost of Beings who is the witness of the world, for seeking his protection. He will tell us what is for our good.[40]—After this, those deities and Rishis, with Brahman, proceeded to the northern shores of the ocean of milk, desirous of doing good to the three worlds.[41] Arrived there, they began to practise those austere penances that are declared by Brahman in the Vedas. Those

austerest of penances are known by the name of Mahāniyama (the foremost of vows and observances).[42] They stood there with mind fixed, immovable as posts of wood, and with eyes upturned and arms raised upwards.[43] For a thousand celestial years they were engaged in those severe penances. At the conclusion of that period they heard these sweet words in harmony with the Vedas and their branches.[44]

"'The blessed and holy one said,—Ye deities and Rishis possessed of wealth of asceticism, with Brahman in your company, honoring you all with welcome, I say unto you these words![45] I know what is in your hearts! Verily, the thoughts that engage you are for the good of the three worlds. I shall increase your energy and strength, investing the same with Pravritti (predilection for acts).[46] Ye gods, well have you undergone these penances from desire of adoring me! Ye foremost of Beings, enjoy now the excellent fruits of those austerities which ye have gone through![47] This Brahman is the Lord of all the worlds. Endued with puissance, he is the Grandsire of all creatures. Ye also are foremost of deities. Do ye all, with concentrated minds, perform sacrifices for my glory.[48] In those sacrifices which you will perform, do ye always give me a portion of the sacrificial offerings. I shall then, ye lords of creation, assign to each of you your respective jurisdictions and ordain what will be for your good![49]—'"

Vaiçampāyana continued,—"Hearing these words of that God of gods, all those deities and great Rishis and Brahman became filled with such delight that the hair on their bodies stood on its end.[50] They forthwith made arrangements for a sacrifice in honor of Vishnu according to the ordinances laid down in the Vedas. In that sacrifice, Brahman himself dedicated a portion of the offerings to Vishnu.[51] The deities and the celestial Rishis also, after the manner of Brahman, dedicated similar portions each unto the great God. The portions, thus offered with great reverence unto Vishnu, were, in respect of both the measure and the quality of the articles used, according to the ordinances laid down for the Krita age.[52] The deities and the Rishis and Brahman, in

that sacrifice, adored the great God as one endued with the complexion of the Sun, as the foremost of Beings, situate beyond the reach of Tamas, vast, pervading all things, the Supreme Lord of all, the giver of boons, and possessed of puissance.[53] Thus adored by them, the boon-giving and great God, invisible and bodiless, addressed those assembled celestials from heaven and said unto them:[54]—'The offerings dedicated by you in this sacrifice have all reached me. I am gratified with all of you. I shall bestow rewards on you that will, however, be fraught with ends whence there will be return.*[55] This shall be your distinctive feature, ye gods, from this day, in consequence of my grace and kindness for you. Performing sacrifices in every Yuga, with large presents, ye will become enjoyers of fruits born of Pravritti.[56] Ye gods, those men also that will perform sacrifices according to the ordinances of the Vedas, will give into all of you shares of their sacrificial offerings.[57] In the Veda-sutras I make him the receiver (in such sacrifices) of a share similar to that which he has himself offered one in this sacrifice.[58] Created to look after those affairs that appertain to your respective jurisdictions, do ye uphold the worlds according to the measures of your strength as dependent on the shares you receive in those sacrifices.[59] Indeed, drawing strength from those rites and observances that will be current in the several worlds, taking their rise from the fruits of Pravritti, do ye continue to uphold the affairs of those worlds.†[60] Strengthened by the sacrifices that will be performed by men, ye will strengthen me. These are the thoughts that I entertain for you all.[61] It is for this purpose that I have created the Vedas and sacrifices and plants and herbs. Duly served with these by human beings on Earth, the deities will be

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* 'Avritti lakshanam' means that the reward to be bestowed shall not be Emancipation whence there is no return, but such reward (as the felicity of heaven) whence there will be a return for each of the receivers.—T.

† 'Taking their rise from the fruits of Pravritti' implies 'having their origion in their desire for such fruits as appertain to the religion of Pravritti or acts.'—T.

gratified.[62] Ye foremost of deities, till the end of this Kalpa, I have ordained your creation, making your constitutions depend upon the consequence of the religion of Pravritti. Ye foremost of Beings, do ye then, as regards your respective urisdictions, engage yourselves in seeking the good of the three words.[63] Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, and Vaçishtha,—these seven Rishis have been created by a fiat of the will.[64] These will become the foremost of all persons conversant with the Vedas. In fact, they will become the preceptors of the Vedas. They will be wedded to the religion of Pravritti for they have been intended to devote themselves to the act of procreating offspring.[65] This is the eternal path that I disclose of creatures engaged in acts and observances. The puissant Lord who is charged with the creation of all the worlds is called Aniruddha.[66] Sana, Sanatsujāta, Sanaka, Sanandana, Sanatkumāra, Kapila, and Sanātana numbering the seventh,[67]—these seven Rishis are known as the spiritual sons of Brahman. Their knowledge comes to them of itself (without being dependant on study or exertion). These seven are wedded to the religion of Nivritti.[68] They are the foremost of all persons conversant with Yoga. They are possessed also of deep knowledge of the Sānkhya philosophy. They are preceptors of the scriptures on duty and it is they that introduce the duties of the religion of Nivritti and cause them to flow in the worlds.[69] From Unmanifest (Prakriti) has flowed Consciousness and the three great attributes (of Sattwa, Rajas, and Tamas). Transcending Prakriti is he called Kshetrajna.[70] That Kshetrajna is myself. The path of those that are wedded to acts is fraught with return. One cannot, by that path, reach the spot whence there is no return. Different creatures have been created with different ends. Some are intended for the path of Pravritti and some for that of Nivritti. According to the path that a creature follows is the reward that he enjoys. This Brahman is the master of all the worlds. Endued with puissance it is he that creates the universe.*[71-73]

* What is stated here is that creatures following the path of Pravritti cannot hope to reach the spot whence there is no return. It is

He is your mother and father, and he is your grandfather. At my command, he will be the giver of boons unto all creatures.[73] His son Rudra, who has sprung from his brow at his command, will, endued with puissance, uphold all created beings.[74] Go ye to your respective jurisdictions, and seek, according to the ordinances, the good of the worlds! Let all the scriptural acts flow in all the worlds. Let there be no delay in this.[75] Ye foremost of celestials, do ye ordain the acts of all creatures and the ends that they are to attain therefor. Do ye appoint also the limits of the periods for which all creatures are to live.[76] This present epoch that has been set to run is the foremost of all epochs and should be known by the name of Krita. In this Yuga living creatures should not be slain in the sacrifices that may be performed. It should be as I ordain and let it not be otherwise.[77] In this age, ye celestials, Righteousness will flourish in its entirety.* After this age will come the epoch called Tretā. The Vedas, in that Yuga, will lose one quarter. Only three of them will exist.[78] In the sacrifices that will be performed in that age, animals, after dedication with the aid of sacred *mantras*, will be slain. As regards Righteousness again, it will lose one quarter; only three quarters thereof will flourish.[79] On the expiration of the Tretā will come the mixed Yuga known by the name of Dwāpara. In that Yuga, Righteousness will lose two quarters and only two quarters thereof will flourish.[80] Upon the expiration of Dwāpara the Yuga that will set in will be called Tish, and it will come with Kali walking in the van. Righteousness will lose full three quarters. Only a quarter thereof will exist in all places!—'[81]

"'When the great God said these words, the deities and

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by the path of Nivritti that that spot it capable of being reached. The path of Pravritti is always fraught with return. One may become, by walking along that path, the very chief of the celestials, but that status is not eternal. Since the beginning (if a beginning can be conceived), millions and millions of Indras have arisen and fallen down.—T.

* Literally, 'with their four quarters entire'.—T.

the celestial Rishis addressed him and said,—If only a fourth part of Righteousness is to exist in that age in every place, tell us, O holy one, whither shall we then go and what shall we do?—[82]

"'The blessed and holy one said,—Ye foremost of celestials, ye should, in that age, repair to such places where the Vedas and sacrifices and Penances and Truth and self-restraint, accompanied by duties fraught with compassion for all creatures, will still continue to flourish. Sin will never be able to touch you at all!—'[83]

"Vyāsa continued,—'Thus commanded by the great God, the deities with all the Rishis bowed their heads unto him and then proceeded to the places they desired.[84] After the denizens of heaven had left that place, only Brahman remained there, desirous of beholding the great Deity then residing in the form of Aniruddha.[85] The foremost of deities then showed himself to Brahman, having assumed a form that had a vast equine head. Bearing a Kamandalu and the triple stick, he appeared before Brahman, reciting the while the Vedas with all their branches.[86] Beholding the great Deity of immeasurable energy in that form crowned with an equine head, the puissant Brahman, the Creator of all the worlds, moved by the desire of doing good to his Creation,[87] worshipped that boon-giving Lord with a bend of his head, and stood before him with hands joined in reverence. The great Deity embraced Brahman and then told him these words.[88]

"'The holy one said,—Do thou, O Brahman, duly think of the courses of acts which creatures are to follow. Thou art the great ordainer of all created Beings. Thou art the Master and the Lord of the universe. Placing this burthen on thee I shall soon be free from anxiety.[89] At such times, however, when it will be difficult for thee to accomplish the purposes of the deities, I shall then appear in incarnate forms due to my own apprehension of the gravity of the emergencies![90]—Having said these words, that grand form with the equine head disappeared then and there. Having received his command, Brahman too proceeded quickly to his own region.[91] It is for this, O blessed one, that the

eternal Deity, with the lotus in his navel, became the acceptor of the first share offered in sacrifices and hence it is that He came to be called as the eternal upholder of all Sacrifices.[92] He himself adopted the religion of Nivritti, the end after which those creatures strive that are desirous of indestructible fruits. He ordained at the same time the religion of Pravritti for others, with the view of giving variety to the universe.[93] He is the beginning, He is the middle, and He is the end of all created Beings. He is their Creator and He is their one object of meditation. He is the actor and He is the act. Having withdrawn the universe into Himself at the end of the Yuga, He goes to sleep, and awakening at the commencement of another Yuga, He once more creates the universe.[94] Do you all bow unto that illustrious one who is possessed of high soul and who transcends the three attributes, who is Unborn, whose form is the universe, and who is the abode or refuge of all the denizens of heaven.[95] Do you bow unto Him who is the Supreme Lord of all creatures, who is the Lord of the Rudras, who is the Lord of the Ādityas, and of the Vasus as well.[96] Do you bow unto Him who is the Lord of the Açwins, and the Lord of the Maruts, who is the Lord of all the Sacrifices ordained in the Vedas, and the Lord of the Vedāngas.[97] Bow unto Him who always resides in the Ocean, and who is called Hari, and whose hair is like the blades of the Munja grass. Bow unto Him who is Peace and Tranquillity, and who imparts the religion of Moksha unto all creatures.[98] Bow unto Him who is the Lord of Penances, of all kinds of energy, and of Fame, who is ever the Lord of Speech and the Lord of all the Rivers also.[99] Bow unto Him who is called Kaparddin, who is the Great Boar, who is the Unicorn, and who is possessed of great intelligence; who is the Sun, who assumed the well-known form with the equine head; and who is always displayed in a fourfold form.[100] Bow unto Him who is unrevealed, who is capable of being apprehended by knowledge only, who is both indestructible and destructible. The supreme Deity, who is immutable, pervadeth all things.[101] He is the Supreme Lord who can be known with the aid of

the eye of Knowledge alone. It was thus that, aided by the eye of Knowledge, I beheld in days of yore that foremost of deities.[102] Asked by you, I have told you everything in detail, ye disciples, and do you act according to my words and dutifully serve the Supreme Lord called Hari. Do you hymn His praises in Vedic words and adore and worship Him also according to due rites!"[103]

Vaiçampāyana continued,—"It was thus that the arranger of the Vedas, endued with great intelligence, discoursed to us, questioned by us on that occasion. His son, the highly righteous Cuka, and all his disciples (*viz.*, ourselves) listened to him while he delivered that discourse.[104] Our preceptor, with ourselves, O king, then adored the great Deity with Richs extracted from the four Vedas.[105] I have thus told thee everything about what thou hadst asked me. It was thus, O king, that our Island-born preceptor discoursed to us.[106] He who, having uttered the words—'I bow unto the holy Lord,'—frequently listens, with concentrated attention, to this discourse or reads or recites it to others,[107] becomes endued with intelligence and health, and possessed of beauty and strength. If ill, he becomes freed from that illness; if bound, freed from his bonds. The man who cherishes desires obtains (by this) the fruition of all his desires, and easily attains to a long life also.[108] A Brāhmana, by doing this, becomes conversant with all the Vedas, and a Kshatriya becomes crowned with success. A Vaiçya, by doing it, makes considerable profits, and a Cudra attains to great felicity.[109] A sonless man obtains a son. A maiden obtains a desirable husband. A woman that has conceived brings forth a son.[110] A barren woman conceives and attains to wealth of sons and grandsons. He who recites this discourse on the way succeeds in passing happily and without impediments of any kind along his way. In fact, one attains to whatever objects one cherishes, if one reads or recites this narrative.[111] Hearing these words of the great Rishi, fraught with certainty of conclusion, and embodying a recital of the attributes of that high-souled one who is the foremost of all beings, hearing this narrative of the great conclave of Rishis and other

denizens of heaven,—men who are devoted to the Supreme Deity derive great happiness."[1-2]

SECTION CCCXLII.

Janamejaya said,—"O holy one, it behooveth thee to tell me the significations of those diverse names uttering which the great Rishi Vyāsa with his disciples hymned the praises of the illustrious slayer of Madhu. I am desirous of hearing those names of Hari, that Supreme Lord of all creatures. Indeed, by listening to those names, I shall be sanctified and cleansed even like the bright autumnal moon!"[1-2]

Vaiçampāyana said,—"Listen, O king, to what the significations are of the diverse names, due to attributes and acts, of Hari as the puissant Hari himself of cheerful soul explained them to Phālguna.[3] That slayer of hostile heroes, *viz.*, Phālguna, had at one time asked Keçava, enquiring after the imports of the some of the names by which the high-souled Keçava is adored.[4]

"Arjuna said,—'O holy one, O Supreme ordainer of the Past and the Future, O Creator of all Beings, O immutable one, O Refuge of all the worlds, O Lord of the universe, O dispeller of the fears of all persons,[5] I desire to hear from thee in detail, O Keçava, the significations of all those names of thine, O God, which have been mentioned by the great Rishis in the Vedas and the Purānas in consequence of diverse acts of thine! None else than thee, O Lord, is competent to explain the significations of those names.'[6-7]

"The holy one said,—'In the Rigveda, in the Yajurveda, in the Atharvans and the Sāmans, in the Purānas and the Upanishads, as also in the treatises on astrology, O Arjuna,[8] in the Sānkhya scriptures, in the Yoga scriptures, and in the treatises also on the Science of Life, many are the names that have been mentioned by the great Rishis.[9] Some of those names are derivable from my attributes and some of them relate to my acts. Do thou hear, with concentrated attention, O sinless one, what the import is of each of those names (in particular) that have reference to my acts, [10] I su recite

them to you. It is said that in days of yore you were half my body. Salutations unto Him of great glory, Him, *viz.*, that is the Supreme Soul of all embodied creatures[*11] Salutations unto Nārāyana, unto Him that is identifiable with the universe, unto Him that transcends the three (primal) attributes (of Sattwa, Rajas, and Tamas), unto Him that is, again, the Soul of those attributes. From His grace hath arisen Brahman and from His wrath hath arisen Rudra.[12] He is the source whence have sprung all mobile and immobile creatures. O foremost of all persons endued with Sattwa, the attribute of Sattwa consists of the eight and ten qualities.† That attribute is Supreme Nature having for her soul the Sky and Earth and succeeding by her creative forces in upholding the universe.[13] That Nature is identical with the fruit of all acts (in the form of the diverse regions of felicity to which creatures attain through their acts). She is also the pure Chit. She is immortal, and invincible, and is called the Soul of the universe. From her flows all the modifications of both Creation and Destruction.[14] (She is identical with my Prakriti or Nature). Divested of sex, She or He is the penances that people undergo. He is both the sacrifice that is performed and the sacrificer that performs the sacrifice. He is the ancient and the infinite Purusha. He is otherwise called Aniruddha and is the source of the Creation and the Destruction of the universe.[15] When Brahmana's night wore off, through the grace of that Being of immeasurable energy, a lotus made its appearance first, O thou of eyes like lotus petals.[16] Within that lotus was born Brahman, springing from Aniruddha's grace. Towards the evening of Brahman's day, Aniruddha became filled with wrath, and as a consequence of this, there sprang from his forehead a son called Rudra vested with the power of destroying everything (when the hour for destruc-

* This salutation of Krishna unto the Supreme Soul is very characteristic. He salutes himself by saluting the Supreme Soul.—T.

† Sattwa is the attribute of righteousness. It is said to consist of eight and ten qualities. The Commentator mentions them all.—T.

tion comes). These two, *viz.*, Brahman and Rudra, are the foremost of all the deities, having sprung respectively from the Cheerfulness and the Wrath (of Aniruddha).[17-18] Acting according to Aniruddha's directions, these two deities Create and Destroy. Although capable of granting boons unto all creatures, they are, however, in the matter of the concerns to which they attend, (*viz.*, Creation and Destruction), merely instruments in the hands of Aniruddha. (It is Aniruddha that does everything, making Brahman and Rudra the visible agents in respect of the universe).[19] Rudra is otherwise called Kaparddin. He has matted locks on his head, and sometimes displays a head that is bald. He loves to dwell in the midst of crematoriums which constitute his home. He is an observer of the austerest vows. He is a Yogin of mighty puissance and energy.[20] He is the destroyer of Daksha's sacrifice and the tearer of Bhaga's eyes. O son of Pāndu, Rudra should be known to have always Nārāyana for his Soul.[21] If that deity of deities, *viz.*, Maheçwara, be worshipped, then, O Pārtha, is the puissant Nārāyana also worshipped.[22] I am the Soul, O son of Pāndu, of all the worlds, of all the universe. Rudra, again, is my Soul. It is for this that I always adore him.[23] If I do not adore the auspicious and boon-giving Içāna, nobody would then adore my own self.[24] The ordinances I set are followed by all the worlds. Those ordinances should always be adored, and it is, therefore, that I adore them.[25] He who knows Rudra knows myself, and he who knows myself knows Rudra. He who follows Rudra follows me. Rudra is Nārāyana. Both are one; and one is displayed in two different forms.[26] Rudra and Nārāyana, forming one person, pervade all displayed things and cause them to act. No one else than Rudra is competent to grant me a boon, O son of Pāndu.[27] Having settled this in my mind, I adored in days of yore the ancient and puissant Rudra, for obtaining the boon of a son. In adoring Rudra thus, I adored my own self.[28] Vishnu never bows his head unto any deity except his own self. It is for this reason that I adore Rudra, (Rudra being, as I have already told thee, my own self).[29] All the deities, including Brahman

and Indra and the deities and the great Rishis, adore Nārāyana, that foremost of deities, otherwise called by the name of Hari.[30] Vishnu is the foremost of all Beings past, present, or future, and as such should always be adored and worshipped with reverence.[31] Do thou bow thy head unto Vishnu. Do thou bow thy head unto Him who gives protection to all. Do thou bow, O son of Kunti, unto that great boon-giving deity, that foremost of deities, who eats the offerings made unto him in sacrifices.[32] I have heard that there are four kinds of worshippers. Among them all, they that are devoted to me wholly and do not adore any other deity, are the foremost. I am the end they seek, and though engaged in acts, they never seek the fruits thereof.[33] The three remaining classes of my worshippers are those that are desirous of the fruits of their acts. They attain to regions of great felicity, but then they have to fall down therefrom upon the exhaustion of their merits. Those amongst my worshippers, therefore, that are fully awakened (and, as such, that know that all happiness is terminable except what is attainable by persons that become identified with me) obtain what is foremost (and invaluable).*[34] Those that are awakened and whose conduct displays such enlightenment, may be engaged in adoring Brahman or Mahādeva or the other deities that occur in heaven, but they succeed at least in attaining to myself.[35] I have thus told thee, O Pārtha, what the destinctions are between my worshippers.[36] Thyself, O son of Kunti, and myself are known as Nara and Nārāyana. Both of us have assumed human bodies only for the purpose of lightening the burthen of the Earth.[37] I know the different kinds of Yoga that rest on the Soul. I know who I am and whence I am, O Bhārata. I know the religion of Nivritti, and all that contributes to the prosperity of creatures.[38] Eternal as I am, I am the one sole Refuge of all men. The waters have been called by the name of Nāra, for they sprang from Him called Nara. And since the waters, in former times, were my

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* *I. e.*, Emancipation or complete identification with the Supreme Soul.—T.

refuge, I am, therefore, called by the name of Nārāyana.[38] Assuming the form of the Sun I cover the universe with my rays. And because I am the home of all creatures, therefore, am I called by the name of Vāsudeva.[39] I am the end of all creatures and their sire, O Bhārata. I pervade the entire firmament and the Earth, O Pārtha, and my splendour transcends every other splendour.[41] I am He, O Bhārata, whom all creatures wish to attain to at the end. And because I overwhelm all the universe, I have come to be called by the name of Vishnu.[42] Desirous of attaining to success through restraint of their senses, people seek to attain to me who am heaven and Earth and the firmament between the two. For this am I called by the name of Dāmodara.[43] The word Priçni includes food, the Vedas, water, and nectar. These four are always in my stomach. Hence am I called by the name of Priçnigarbha.[44] The Rishis have said that once on a time when the Rishi Trita was thrown into a well by Ekata and Dwita, the distressed Trita invoked me, saying,—O Priçnigarbha, do thou rescue the fallen Trita![45]—That foremost of Rishis, *viz.*, Trita, the spiritual) son of Brahman, having called on me thus, was rescued from the pit.[46] The rays that emanate from the Sun who gives heat to the world, from the blazing fire, and from the Moon, constitute my hair. Hence do foremost of learned Brāhmanas call me by the name of Keçava.[47] The high-souled Utathya having impregnated his wife disappeared from her side through an illusion of the gods. The younger brother Vrihaspati then appeared before that high-souled one's wife.[48] Unto that foremost of Rishis that had repaired thither from desire of congress, the child in the womb of Utathya's wife, O son of Kunti, whose body had already been formed of the five primal elements, said,[49]—O giver of boons, I have already entered into this womb. It behooveth thee not to assail my mother!—Hearing these words of the unborn child, Vrihaspati became filled with wrath and denounced a curse on him, saying,[50]—Since thou obstructest me in this way when I have come hither from desire of the pleasures of congress. therefore shalt thou, through my curse, be visited by blind-

ness, without doubt![51]—Through this curse of that foremost of Rishis, the child of Utathya was born blind and blind he remained for a long time. It was for this reason that that Rishi, in days of yore, came to be known by the name of Dirghatamas.[53] He, however, acquired the four Vedas with their eternal limbs and subsidiary parts. After that he frequently invoked me by this secret name of mine. Indeed, according to the ordinance as laid down he repeatedly called upon me by the name of Keçava.[55] Through the merit he acquired by uttering this name repeatedly, he became cured of his blindness and then came to be called by the name of Gotama. This name of mine, therefore, O Arjuna, is productive of boons unto them that utter it[54] among all the deities and the high-souled Rishis. The deity of fire and Shoma, blending together, become transfused into one and the same substance. It is for this reason that the entire universe of mobile and immobile creatures is said to be pervaded by those two deities.*[55] In the Purānas, Agni and Shoma are spoken of as possessing natures that had one and the same result. The deities also are said to have Agni for their mouth. It is in consequence of these two beings endued with natures leading to the same result that they are said to be deserving of each other and upholders of the universe.' "[56]

SECTION CCCXLIII.

"Arjuna said,—'How did Agni and Shoma, in days of yore, attain to uniformity in respect of their original nature?

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* The object of this Verse, the Commentator says, is to explain the meaning of the word 'Hrishikeça'. Agni is the digestive fire, and Shoma is food. Uniting together, Agni and Shoma, therefore, uphold the universe. In the form of digestive fire and food, Agni and Shoma are two gladdeners of the universe. They are called on this account 'Hrishi' (in the dual number). And since they are, as it were, the 'keça' or hair of Nārāyana, therefore is he called 'Hirishikeça' All these etymologies are very fanciful. Elsewhere the word 'Hrishikeça' is explained as the 'Iça' or lord of 'Hrishika' or the senses.—T.

This doubt has arisen in my mind. Do thou dispel it, O slayer of Madhu !"[1]

"The highly and holy one said,—'I shall recite to thee, O son of Pāndu, an ancient story of incidents arising from my own energy. Do thou listen to it with rapt attention ![2] When four thousand Yugas according to the measure of the celestials elapse, the dissolution of the universe comes. The Manifest disappear into the Unmanifest. All creatures, mobile and immobile, meet with destruction.[3] Light, Earth, Wind, all disappear. Darkness spreads over the universe which becomes one infinite expanse of water.[4] When that infinite waste of water only exists like Brahma without a second, it is neither day nor night. Neither aught nor naught exists; neither manifest nor unmanifest.[5] When such is the condition of the universe, the foremost of Beings, *viz.*, the eternal and immutable Hari springs from Tamas, that combination of the attributes (of omnipotence and the rest) belonging to Nārāyana, that is indestructible and immortal, that is without senses, that is inconceivable and unborn, that is Truth's self fraught with compassion, that is endued with the form of existence which the rays of the gem called Chintāmani have, that causes diverse kinds of inclinations to flow in diverse directions, that is divested of the principles of hostility and deterioration and mortality and decay, that is formless and all-pervading, and that is endued with the principle of universal Creation and of Eternity without beginning, middle, or end.[6] There is authority for this assertion.[7] The Cruti declares,—Day was not. Night was not. Aught was not, Naught was not. In the beginning there was only Tamas.*[7] She was of the form of the universe, and she is the night of Nārāyana of universal form. Even this is the meaning of the word Tamas.[8] From that Purusha (called Hari) thus born of Tamas and having Brahma for his parent,

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* 'Sat' is existent or aught. 'Asat' is naught or non-existent. Very generally, these two words are used to imply Effects and Causes, the former being gross or manifest, and the latter, subtile or unmanifest. 'Tamas' here does *not* mean one of the three primal attributes but primeval darkness. Comp. Manu, 'āsitidam tamobhutam &c.'—T.

started into existence the Being called Brahman. Brahman, desiring to create creatures, caused Agni and Shoma to spring from his own eyes. Afterwards when creatures came to be created, the created persons came out in their due order as Brāhmanas and Kshatriyas. He who started into life as Shoma was none else that Brahma; and they that were born as Brāhmanas were all Shoma in reality. He who started into Being as Agni was none else than Kshatra. The Brāhmanas became endued with greater energy than the Kshatras. If you ask the reason why, the answer is that this superiority of the Brāhmanas to the Kshatriyas is an attribute that is manifest to the whole world. It occurred as follows. The Brāhmanas represent the eldest creation as regards men. None were created before that were superior to the Brāhmanas. He who offers food into the mouth of a Brāhmana is regarded as pouring libations into a blazing fire (for gratifying the deities). I say that having ordained things in this way, the creation was accomplished of creatures by Brahman. Having established all created Beings in their respective positions, he upholds the three worlds. There occurs a declaration to the same effect in the *Mantras* of the Crutis.[9]—Thou, O Agni, art the Hotri in sacrifices, and the benefactor of the universe. Thou art the benefactor of the deities, of men, and of all the worlds![10]—There is (other) authority also for this.—Thou art, O Agni, the Hotri of the universe and of sacrifices. Thou art the source through which the deities and men do good to the universe![11]—Agni is truly the Hotri and the performer of sacrifices. Agni is again the Brahmā of the sacrifice.[12] No libations can be poured into the sacrificial fire without uttering *mantras*; there can be no penances without a person to perform them; the worship of the deities and men and the Rishis is accomplished by the libations poured with *mantras*. Hence, O Agni, thou hast been regarded as the Hotri in sacrifices.* Thou art, again, all the other *mantras* that have

* I do not know whether I have understood correctly the last part of this sentence. I think what is stated is that by honoring Hari and Mantras, one honors the deities and men and the Rishis. By men, I think, dead men or the Pitris are referred to.—T.

been declared in respect of the Homa rites of men. For the Brāhmanas the duty is ordained of officiating for others in the sacrifices they perform. The two other orders, *viz.*, Kshatras and Vaiçyas, that are included within the regenerate or twice-born class, have not the same duty prescribed for them. Hence, Brāhmanas are like Agni, who uphold sacrifices. The sacrifices (which the Brāhmanas perform) strengthen the deities. Strengthened in this way, the deities fructify the Earth (and thereby support all living creatures). But the result that may be achieved by the foremost of sacrifices may as well be accomplished through the mouth of the Brāhmanas.[13] That learned person who offers food into the mouth of a Brāhmana is said to pour libations into the sacred fire for gratifying the deities.[14] In this way the Brāhmanas have come to be regarded as Agni. They that are possessed of learning adore Agni. Agni is, again, Vishnu. Entering all creatures, he upholds their life-breaths.[15] In this connection there is a Verse sung by Sanatkumāra. Brahman, in creating the universe, first created the Brāhmanas. The Brāhmanas become immortal by studying the Vedas, and repair to heaven through the aid of such study. The intelligence, speech, acts and observances, faith, and the penances of the Brāhmanas uphold both the Earth and the heaven like slings of strings upholding bovine nectar.*[16] There is no duty higher than Truth. There is no superior more worthy of reverence than the mother. There is none more efficient than the Brāhmana for conferring felicity both here and hereafter.[17] The inhabitants of those realms where Brāhmanas have no certain means of support (from lands or other kinds property assigned to them) become very miserable. There the oxen do not carry the people or draw the plough, nor do vehicles of any kind bear them. There milk kept in jars is never churned for yielding butter. On the other hand, the residents become divested of prosperity of every kind, and betake themselves to the ways of robbers (instead of being able

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* The reading 'vāgamritam' is an error. The correct reading is 'gavāmritam.'—T.

to enjoy the blessings of peace).*[18] In the Vedas, the Purānas, the histories, and other authoritative writings, it is said that the Brāhmanas, who are the souls of all creatures, who are the creators of all things, and who are identifiable with all existent objects, sprang from the mouth of Nārāyana. Indeed, it is said that the Brāhmanas first came out of that great boon-giving god's mouth when he had restrained his speech as a penance. The Brāhmanas are distinguished above the deities and Asuras, since they were created by myself in my indescribable form as Brahma as I have created the deities and the Asuras and the great Rishis and placed them in their respective situations and have to punish them occasionally. In consequence of his licentious assault on Ahalyā, Indra was cursed by Gautama, her husband, through which Indra got a green beard on his face. Through that curse of Kauçika, Indra lost also, his own testicles which loss was afterwards (through the kindness of the other deities) made up by the substitution of the testicles of a ram. When in the sacrifice of king Sarjjāti, the great Rishi Chyavana became desirous of making the twin Açwins sharers of the sacrificial offerings, Indra objected. Upon Chyavana insisting, Indra sought to hurl his thunderbolt at him. The Rishi paralysed Indra's arms. Incensed at the destruction of his sacrifice by Rudra, the great Rishi Daksha once more set himself to the practice of severe austerities and attaining to high puissance caused something like a third eye to appear on the forehead of Rudra.† When Rudra addrest himself for the destruction of the triple city belonging to the Asuras, the preceptor of the Asuras, *viz.*, Uçanas, provoked beyond endurance, tore a matted lock from his own head and hurled it

* In former times kings and chiefs always used to assign rent-free lands to learned Brāhmanas for their support. Those countries where Brāhmanas had not such lands assigned to them, were, as it were, under a ban. What is said in this Verse is that in such countries the blessings of peace are wanting. The inhabitants are not borne on vehicles drawn by oxen or steeds.—T.

† In consequence of this third eye on Rudra's forehead, he came to be called by the name of 'Virupāksha' or the 'ugly or fierce-eyed'.—T.

at Rudra. From that mattled lock of Uçanas sprang many serpents. Those serpents began to bite Rudra, at which his throat became blue. During a byegone period, *viz.*, that connected with the Self-born Manu,* it is said that Nārāyana had seized Rudra by the throat and hence did Rudra's throat become blue. On the occasion of churning the Ocean for raising the *amrita*, Vrihaspati of Angiras's race sat on the shores of the Ocean for performing the rite of *Puruscharana*. When he took up a little water for the purpose of the initial *āchamana*, the water seemed to him to be very muddy. At this Vrihaspati became angry and cursed the Ocean, saying, —Since thou continuest to be so dirty regardless of the fact of my having come to thee for touching thee, since thou hast not become clear and transparent, therefore from this day thou shalt be tainted with fishes and sharks and tortoises and other aquatic animals!—From that time, the waters of the ocean have become populous with diverse kinds of sea-animals and monsters. Viçwarupa, the son of Tashtri, formerly became the Purohita of the deities. He was, on his mother's side, connected with the Asuras, for his mother was the daughter of an Asura. While publicly offering unto the deities their shares of sacrificial offerings, he privately offered shares thereof unto the Asuras. The Asuras, with their chief Hiranyakaçipu at their head, then repaired to their sister, the mother of Viçwarupa, and solicited a boon from her, saying,—Thy son Viçwarupa by Tashtri, otherwise called Triçiras, is now the Purohita of the deities. While he gives unto the deities their shares of sacrificial offerings publicly, he gives us our shares of the same privately. In consequence of this, the deities are being aggrandised, and we are being weakened. It behoveth thee, therefore, to prevail upon him that he may take up our cause!—Thus addressed by them, the mother of Viçwarupa repaired to her son who was

* A Manwantarah consists of about 72 'Chaturyugas', *i. e.*, 288 yugas, according to the measurement of the celestials. The present is called the Vaivaswat Manwantarah, *i e.*, the period connected with Manu the son of Vivaswat. At each Manwantarah a new Manu appears. The Self-born Manu was a different person.—T.

then staying in the Nandana woods (of Indra) and said unto him,—How is it, O son, that thou art engaged in aggrandising the cause of thy foes and weakening that of thy maternal uncles? It behooveth thee not to act in this way!—Viçwarupa, thus solicited by his mother, thought that he should not disobey her words, and as the consequence of that reflection he went over to the side of Hiranyakaçipu, after having paid proper respects to his mother. King Hiranyakaçipu, upon the arrival of Triçiras, dissmised his old Hotri, *viz.*, Vaçishtha the son of Brahman, and appointed Triçiras to that office. Incensed at this, Vaçishtha cursed Hiranyakaçipu, saying,—Since thou dismissest me and appointest another person as thy Hotri, this sacrifice of thine shall not be completed, and some Being the like of whom has not existed before will slay thee!—In consequence of this curse, Hiranyakaçipu was slain by Vishnu in the form of a man-lion. Viçwarupa, having adopted the side of his maternal relations, employed himself in severe austerities for aggrandising them. Impelled by the desire of causing him to swerve from his vows, Indra despatched to him many beautiful Apsarās. Beholding those celestial nymphs of transcendent beauty, the heart of Viçwarupa became agitated. Within a very short time he became exceedingly attached to them. Understanding that he had become attached to them, the celestial nymphs said unto him one day,—We shall not tarry here any longer. In fact, we shall return to that place whence we came!—Unto them that said so, the son of Tashtri replied,—Where will you go? Stay with me. I shall do you good!—Hearing him say so, the Apsarās rejoined,—We are celestial nymphs called Apsarās. We chose in days of old the illustrious and boon-giving Indra of great puissance!—Viçwarupa then said unto them, —This very day I shall so ordain that all the deities with Indra at their head shall cease to be!—Saying this, Triçiras began to recite mentally certain sacred Mantras of great efficacy. By virtue of those Mantras he began to increase in energy. With one of his mouths he began to drink all the Soma that Brāhmanas addicted to Sacrifices poured on their sacred fires with due rites. With a second mouth he began

to eat all the food (that was offered in Sacrifices). With his third mouth he began to drink up the energy of all the deities with Indra at their head. Beholding him swelling with energy in every part of his body that was strengthened by the Soma he was drinking, all the deities then, with Indra in their company, proceeded to the Grandsire Brahman. Arrived at his presence, they addressed him and said,—All the Soma that is duly offered in the sacrifices performed everywhere is being drink by Viçwarupa. We no longer obtain our shares. The Asuras are being aggrandised, while we are being weakened! It behooveth thee, therefore, to ordain what is for our good!—After the deities ceased, the Grandsire replied,—The great Rishi Dadhichi of Bhrigu's race is now engaged in performing severe austerities. Go, ye deities, unto him and solicit a boon from him. Do ye so arrange that he may cast off his body! With his bones let a new weapon be created called the Thunder-bolt!—Thus instructed by the Grandsire, the deities proceeded to that place where the holy Rishi Dadhichi was engaged in his austerities. The deities with Indra at their head addressed the sage, saying,—O holy one, your austerities, we hope, are being well performed and uninterrupted!—Unto them the sage Dadhichi said,—Welcome to all of you! Tell me what I should do for you! I shall certainly do what you will say!—They then told him,—It behoveth thee to cast off thy body for benefiting all the worlds!—Thus solicited, the sage Dadhichi, who was a great Yogin and who regarded happiness and misery in the same light, without being at all cheerless, concentrated his Soul by his Yoga power and cast off his body. When his Soul left its temporary tenement of clay, Dhātri, taking his bones, created an irresistible weapon called the Thunder-bolt. With the Thunder-bolt thus created of the bones of a Brāhmana, which was impenetrable by other weapons and irresistible and pervaded by the energy of Vishnu, Indra struck Viçwarupa the son of Tashtri. Having slain the son of Tashtri thus, Indra severed the head from the body. From the lifeless body, however, of Viçwarupa, when it was pressed, the energy that was still residing in it gave birth to a mighty

Asura of the name of Vritra. Vritra became the foe of Indra, but Indra slew him also with the Thunder-bolt. In consequence of the sin being thus doubled of Brāhmanicide, Indra became inspired with a great fear and as the consequence thereof he had to abandon the sovereignty of heaven. He entered a cool lotus-stalk that grew in the Mānasa lake. In consequence of the Yoga attribute of Animā, he became very minute and entered the fibres of that lotus stalk.* When the lord of the three worlds, the husband of Cachi, had thus disappeared from sight through fear of the sin of Brahmanicide, the universe became lordless. The attributes of Rajas and Tamas assailed the deities. The Mantras uttered by the great Rishis lost all efficacy. Rākshasas appeared everywhere. The Vedas were about to disappear. The inhabitants of all the worlds, destitute of a king, lost their strength and began to fall an easy prey to Rākshasas and other evil Beings. Then the deities and the Rishis, uniting together, made Nahusha, the son of Ayush, the king of the three worlds and duly crowned him as such. Nahusha had on his forehead full five-hundred luminaries of blazing effulgence, which had the virtue of despoiling every creature of energy. Thus equipt Nahusha continued to rule heaven. The three worlds were restored to their normal condition. The inhabitants of the universe once more became happy and cheerful. Nahusha then said,—Everything that Indra used to enjoy is before me. Only, his spouse Cachi is not by!—Having said this, Nahusha proceeded to where Cachi was and, addressing her, said,—O blessed lady, I have become the lord of the deities! Do thou accept me!—Unto him Cachi replied, saying,—Thou art, by nature, wedded to righteousness of behaviour. Thou belongest, again, to the race of Shoma. It behooveth thee not to assail another person's wife!—Nahusha, thus addressed by her, said,—The position of Indra is now being occupied by me. I deserve to enjoy the dominions and all the precious

* By practising Yoga one acquires certain superhuman powers. These are called 'Yogaiçwaryya'. They include Animā, by which one can become very minute; Laghimā, by which one can become very gross; &c.—T.

possessions of Indra. In desiring to enjoy thee there can be no sin. Thou wert Indra's and, therefore, should be mine! —Cachi then said unto him,—I am observing a vow that has not yet been completed. After performing the final ablutions I shall come to thee within a few days!—Extracting this promise from Indra's spouse, Nahusha left her presence. Meanwhile Cachi, afflicted with pain and grief, anxious to find her lord and assailed by her fear of Nahusha, proceeded to Vrihaspati (the chief priest of the celestials). At the first sight Vrihaspati understood her to be penetrated by anxiety. He immediately had recourse to Yoga-meditation and learnt that she was intent upon doing what was necessary for restoring her husband to his true position. Vrihaspati then addressed her, saying,—Equipt with penances and the merit that will be thine in consequence of this vow that thou art observing, do thou invoke the boon-giving goddess Upaçruti! Invoked by thee, she will appear and show thee where thy husband is dwelling!—While in the observance of that very austere vow, she invoked with the aid of proper Mantras the boon-giving goddess Upaçruti. Invoked by Caçhi, the goddess presented herself before her and said,—I am here at thy bidding! Invoked by thee I have come! What cherished wish of thine shall I accomplish?—Bowing unto her with a bend of the head, Cachi said,—O blessed lady, it behooveth thee to show me where my husband is! Thou art Truth! Thou art Ritā!—Thus addressed, the goddess Upaçruti took her to the lake Mānasa. Arrived there, she pointed out to Cachi her lord Indra residing within the fibres of a lotus-stalk. Beholding his spouse pale and emaciated, Indra became exceedingly anxious. And the lord of heaven said unto himself,—Alas, great is the sorrow that has overtaken me! I have fallen off from the position that is mine! This my spouse, afflicted with grief on my account, finds out my lost self and comes to me here!—Having reflected in this strain, Indra addressed his dear spouse and said,—In what condition art thou now? —She answered him,—Nahusha invites me to make me his wife. I have obtained a respite from him, having fixed the

time when I am to go to him !—Unto her Indra then said,—Go and say unto Nahusha that he should come to thee on a vehicle never used before, *viz.*, one unto which some Rishis should be harnessed, and ariving at thine in that state he should wed thee ! Indra has many kinds of vehicles that are all beautiful and charming. All these have borne thee. Nahusha, however, should come on such a vehicle that Indra himself had not possessed ! Thus counselled by her lord, Cachi left that spot with a joyous heart. Indra also once more entered the fibres of that lotus stalk. Beholding the Queen of Indra come back to heaven, Nahusha addressed her, saying, —The time thou hadst fixed is over !—Unto him Cachi said what Indra had directed her to say. Harnessing a number of great Rishis unto the vehicle he rode, Nahusha set out from his place for coming to where Cachi was living. The foremost of Rishis, *viz.*, Agastya, born within a jar, of the vital seed of Maitrāvaruna, beheld those foremost of Rishis insulted by Nahusha in that way. Him Nahusha struck with his foot. Unto him, Agastya said,—Wretch, as thou hast betaken thyself to a highly improper act, do thou fall down on the Earth ! Be transformed into a snake and do thou continue to live in that form as long as the Earth and her hills continue !—As soon as these words were uttered by the great Rishi, Nahusha fell down from that vehicle. The three worlds once more became masterless. The deities and the Rishis then united together and proceeded to where Vishnu was and appealed to him for bringing about the restoration of Indra. Approaching him, they said,—O holy one, it behooveth thee to rescue Indra who is overwhelmed by the sin of Brāhmanicide !—The boon-giving Vishnu replied unto them, saying,—Let Cakra perform a Horse-sacrifice in honor of Vishnu. He will then be restored to his former position !—The deities and the Rishis began to search for Indra, but when they could not find him they went to Cachi and said unto her,—O blessed lady, go unto Indra and bring him here !—Requested by them, Cachi once more proceeded to the lake Mānasa. Indra, rising from the lake, came to Vrihaspati. The celestial priest Vrihaspati then made arrangements for a great Horse-sacri-

fice, substituting a black antelope for a good steed every way fit to be offered up in sacrifice. Causing Indra, the lord of the Maruts, to ride upon that very steed (which was saved from slaughter) Vrihaspati led him to his own place. The lord of heaven was then adored with hymns by all the deities and the Rishis. He continued to rule in heaven, cleansed of the sin of Brāhmanicide which was divided into four portions and ordained to reside in woman, fire, trees, and kine. It was thus that Indra, strengthened by the energy of a Brāhmana, succeeded in slaying his foe (and when, as the result of that act of his, he had been overpowered by sin, it was the energy of another Brāhmana that rescued him). It was thus that Indra once more regained his position.

"'In days of yore, while the great Rishi Bharadwāja was saying his prayers by the side of the celestial Gangā, one of the three feet of Vishnu, when he assumed his three-footed form, reached that spot.* Beholding that strange sight, Bharadwāja assailed Vishnu with a handful of water, upon which Vishnu's bosom received a mark (called Sreevatsa).† Cursed by that foremost of Rishis, *viz.*, Bhrigu, Agni was obliged to become a devourer of all things.[57] Once on a time, Aditi, the mother of the deities, cooked some food for her sons. She thought that, eating that food and strengthened by it, the deities would succeed in slaying the Asuras. After the food had been cooked, Vudha (the presiding deity of the luminary known by that name), having completed the observance of an austere vow, presented himself before Aditi and said unto her,—Give me alms!—Aditi, though thus solicited for good, gave him none, thinking that no one should

* The river Gangā has three currents. One flows through heaven; one is visible on the Earth, and a third flows through the nether regions. Persons of the regenerate classes, when saying their morning, midday, or evening prayers, have to touch water often. What is meant, therefore, by 'Bharadwāja touching the water' is that Bharadwāja was saying his prayers. Vishnu assumed his three-footed form for beguiling Vali of the sovereignty of the universe. With one foot he covered the Earth, with another he covered the firmament. There was no space left for placing his third foot upon.—T.

† The 'Sreevatsa' is a beautiful whirl on Vishnu's bosom.—T.

eat of the food she had cooked before her sons, the deities, had first taken it. Incensed at the conduct of Aditi who thus refused to give him alms, Vudha, who was Brahma's self through the austere vow he had completed, cursed her, saying that as Aditi had refused him alms she would have a pain in her womb when Vivaswat, in his second birth in the womb of Aditi, would be born in the form of an egg. Aditi reminded Vivaswat at that time of the curse of Vudha, and it is for that reason that Vivaswat, the deity who is adored in Crāddhas, coming out of the womb of Aditi, came to be called by the name of Mārtanda.[58] The Prajāpati Daksha became the father of sixty daughters. Amongst them, three and ten were bestowed by him upon Kaçyapa; ten upon Dharma; ten upon Manu; and seven and twenty upon Shoma. Although all the seven and twenty that were called Nakshatras and bestowed upon Shoma were equal in respect of beauty and accomplishments, yet Shoma became more attached to one, *viz.*, Rohini, than the rest. The rest of his spouses, filled with jealousy, leaving him, repaired to their sire and informed him of this conduct of their husband, saying,—O holy one, although all of us are equal in point of beauty, yet our husband Shoma is exclusively attached to our sister Rohini!—Incensed at this representation of his daughters, the celestial Rishi Daksha cursed Shoma, saying, that thenceforth the disease phthisis should assail his son-in-law and dwell in him. Through this curse of Daksha, phthisis assailed the puissant Shoma and entered into his body. Assailed by phthisis in this way, Shoma came to Daksha. The latter addressed him, saying,—I have cursed thee because of thy unequal behaviour towards thy wives. The Rishi then said unto Shoma,—Thou art being reduced by the disease phthisis that has assailed thee. There is a sacred water called Hiranyasarah in the Western ocean. Repairing to that sacred water, do thou bathe there!—Counselled by the Rishi, Shoma proceeded thither. Arrived at Hiranyasarah, Shoma bathed in that sacred water. Performing his oblations, he cleansed himself from his sin. And because that sacred water was illumined (ābhāsita) by Shoma, there-

fore was it from that day called by the name of *Prabhāsa.* In consequence, however, of the curse denounced upon him in days of old by Daksha, Shoma, to this day, begins to wane from the night of the full moon till his total disappearance on the night of the new moon whence he once more begins to wax till the night of full moon. The brightness also of the lunar disc from that time received a stain, for the body of Shoma, since then, has come to present certain dark spots. In fact, the splendid disc of the moon has, from that day, come to exhibit the mark of a hare.[59] Once on a time, a Rishi of the name of Sthulaçiras was engaged in practising very severe austerities on the northern breasts of the mountains of Meru. While engaged in those austerities, a pure breeze, charged with all kinds of delicious perfumes, began to blow there and fan his body. Scorched as his body was by the very severe austerities he was undergoing, and living as he did upon air alone to the exclusion of every kind of food, he became highly gratified in consequence of that delicious breeze which blew around him. While he was thus gratified with the delicious breeze that fanned him, the trees around him, (moved by jealousy), put forth their flowers for making a display and extorting his praise. Displeased at this conduct of the trees because it was dictated by jealousy, the Rishi cursed them, saying,—Henceforth, ye shall not be able to put forth your flowers at all times![60]—In days of yore, for doing good to the world, Nārāyana took birth as the great Rishi Vadavāmukha. While engaged in practising severe austerities on the breast of Meru, he summoned the Ocean to his presence. The Ocean, however, disobeyed his summons. Incensed at this, the Rishi, with the heat of his body, solidified the waters of the Ocean and caused them to become as saltish in taste as the human sweat. The Rishi further said,—Thy waters shall henceforth cease to be drinkable. Only when the Equine-head, roving within thee, will drink thy waters, they will be as sweet as honey!—It is for this curse that the waters of the Ocean to this day are saltish to the taste and are drunk by no one else than the Equine-head.*[61] The

* The Hindu scriptures mention that there is an Equine-head of

daughter, named Umā, of the Himavat mountains, was desired by Rudra in marriage. (After Himavat had promised the hand of Umā to Mahādeva, the great Rishi Bhrigu, approaching Himavat, addressed him, saying,—Give this daughter of thine unto me in marriage!—Himavat replied unto him, saying,—Rudra is the bridegroom already selected by me for my daughter!—Angry at this reply, Bhrigu said,—Since thou refusest my suit for the hand of thy daughter and insultest me thus, thou shalt no longer abound with jewels and gems!—To this day, in consequence of the Rishi's words, the mountains of Himavat have not any jewels and gems. Even such is the glory of the Brāhmanas.[62] It is through the favor of the Brāhmanas that the Kshatriyas are able to possess the eternal and undeteriorating Earth as their wife and enjoy her. The power of the Brāhmanas, again, is made up of Agni and Shoma. The universe is upheld by that power and, therefore, is upheld by Agni and Shoma united together.[63] It is said that Surya and Chandramas are the eyes of Nārāyana. The rays of Surya constitute my eyes. Each of them, *viz.*, the Sun and the Moon, invigorate and warm the universe respectively.[64] And because of the Sun and the Moon thus warming and invigorating the universe, they have come to be regarded as the *Harsha* (joy) of the universe. It is in consequence of these acts of Agni and Shoma that uphold the universe that I have come to be called by the name of Hrishikeça, O son of Pāndu! Indeed, I am the boon-giving Icāna the Creator of the universe.*[65]

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vast proportions which roves through the seas. Blazing fires constantly issue from its mouth and these drink up the sea-water. It always makes a roaring noise. It is called Vadavā-mukha. The fire issuing from it is called Vadavānala. The waters of the Ocean are like clarified butter. The Equine-head drinks them up as the sacrificial fire drinks the libations of clarified butter poured upon it. The origin of the Vadavā fire is sometimes ascribed to the wrath of Urva, a Rishi of the race of Jamadagni. Hence it is sometimes called Aurvya-fire.—T.

* The etymology of the word 'Hrishikeça' is thus explained. Agni and Shoma are called by the name of 'Hrishi' in the dual number. He is called 'Hrishikeça' who has those two for his keça or hair. Elsewhere, the word is explained as the 'Iça' or lord of 'Hrishika'.—T.

Through virtue of the Mantras with which libations of clarified butter are poured on the sacred fire, I take and appropriate the (principal) share of the offerings made in sacrifices. My complexion also is of that foremost of gems called Harit. It is for these reasons that I am called by the name of Hari.[66] I am the substantial abode of all creatures and am regarded by persons conversant with the scriptures to be identical with Truth or Nectar. I am, for this reason, called by learned Brāhmanas by the name of Ritadhāma (abode of Truth or Nectar).[67] When in days of yore the Earth became submerged in the waters and lost to the view, I found her out and raised her from the depths of the Ocean. For this reason the deities adored me by the name of Govinda.[68] Cipivishta is a name. The word Cipi indicates a person that has no hair on his body. He who pervades all things in the form of Cipi is known by the name of *Çipivishta*.[69] The Rishi Yāshka, with tranquil soul, in many a sacrifice invoked me by the name Cipivishta. It is for this reason that I came to bear this secret name.[70] Yāshka of great intelligence, having adored me by the name of Cipivishta, succeeded in restoring the Niruktas which had disappeared from the surface of the Earth and sunk into the nether regions.[71] I was never born. I never take birth. Nor shall I ever be born. I am the Kshetrajna of all creatures. Hence am I called by the name of Aja (unborn).*[72] I have never uttered anything base or anything that is obscene. The divine Saraswati who is Truth's self, who is the daughter of Brahman and is otherwise called by the name of Ritā, represents my speech and always dwells in my tongue.[73] The existent and the non-existent have been merged by me in my Soul. The Rishis dwelling in Pushkara which is regarded as the abode of Brahman called me by the name of Truth.[74] I have never swerved from the attribute of Sattwa, and know that the attribute of Sattwa has flowed from me. In this birth also of mine, O Dhananjaya, my ancient attribute of Sattwa has

* I am the Soul of all creatures, and, therefore, unborn, the Soul being Eternal, Unbeginning and Unending. Hence am I called the Unborn.—T.

not left me so that in even this life, establishing myself on Sattwa, I set myself to acts without ever wishing for their fruits. Cleansed of all sins as I am through the attribute of Sattwa which is my nature, I can be beheld by the aid of that knowledge only which arises from adoption of the attribute of Sattwa. I am reckoned also among those that are wedded to that attribute. For these reasons am I known by the name of Sāttwata.*[75-76] I till the Earth, assuming the form of a large plough-share of black iron. And because my complexion is black, therefore am I called by the name of Krishna.[77] I have united the Earth with Water, Space with Mind, and Wind with Light. Therefore am I called Vaikuntha.†[78] The cessation of separate conscious existence by identification with Supreme Brahma is the highest attribute or condition for a living agent to attain. And since I have never swerved from that attribute or condition, I am, therefore, called by the name of Achyuta.‡[79] The Earth and the Firmament are known to extend in all directions. And because I uphold them both, therefore am I called by the name of Adhokshaja.[80] Persons conversant with the Vedas and employed in interpreting the words used in those scriptures adore me in sacrifices by calling upon me by the same name.[81] In days of yore, the great Rishis, while engaged in

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* The race in which Krishna took birth was known by the name of Sāttwata. All these etymologies are, of course, exceedingly fanciful. Not that the etymologies do not correspond with the rules of Sanskrit Grammar, but then they are not accepted by lexicographers. The fact is that each root in Sanskrit has a variety of meanings.—T.

† This Verse refers to 'Panchikarana'. The fact is, Earth, Water, Light, Wind, and Space are the five primal elements. Each of these is divided into five portions and the portions so arrived at are then united or mingled together for forming the different substances of the universe, the proportions in which they are mingled being unequal.—T.

‡ 'Achyuta' has been variously rendered into English. Its true sense is here explained. 'Unswerving' is the meaning. He who never swerves (from his highest nature or Brahma) is Achyuta. Hence, ordinarily, immutable or undeteriorating is the rendering that I have adopted.—T.

practising severe austerities, said,—No one else in the universe, than the puissant Nārāyana, is capable of being called by the name of Adhokshaja.[82] Clarified butter which sustains the lives of all creatures in the universe constitutes my effulgence. It is for this reason that Brāhmanas conversant with the Vedas and possessed of concentrated souls call me by the name of Ghritārchis.*[83] There are three well-known constituent elements of the body. They have their origin in action, and are called Bile, Phlegm, and Wind. The body is called a union of these three. All living creatures are upheld by these three, and when these three become weakened, living creatures also become weakened. It is for this reason that all persons conversant with the scriptures bearing on the science of Life call me by the name of Tridhātu.†[84-85] The holy Dharma is known among all creatures by the name of Vrisha, O Bhārata! Hence it is that I am called the excellent Vrisha in the Vedic lexicon called Nighantuka.[86] The word 'Kapi' signifies the foremost of boars, and Dharma is otherwise known by the name of Vrisha. It is for this reason that that lord of all creatures, *viz.*, Kaçyapa, the common sire of the deities and the Asuras, called me by the name Vrishākapi.[87] The deities and the Asuras have never been able to ascertain my beginning, my middle, or my end. It is for this reason that I am sung as Anādi, Amadhya, Ananta. I am the Supreme Lord, endued with puissance, and I am the eternal witness of the universe (beholding as I do its successive creations and destructions).[88] I always hear words that are pure and holy, O Dhananjaya, and never catch anything that is sinful. Hence am I called by the name of Cuchiçravas.[89] Assuming, in days of old, the form

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* Clarified butter is the great sustainer of the universe, for the libations poured on the sacrificial fire uphold the deities, and the deities, thus upheld, pour rain which causes crops and other food to grow, upon which, of course, the universe of living creatures lives.—T.

† The constituent elements, called 'Dhātu', of the body, are, of course, Bile, Phlegm, and Wind. They are due to acts because birth itself is due to acts. There can be no birth without a body and no body without these three. Hence, these three have their origin in previous acts unexhausted by enjoyment or endurance.—T.

of a boar with a single tusk, O enhancer of the joys of others, I raised the submerged Earth from the bottom of the ocean. From this reason am I called by the name of Ekaçringa.[90] While I assumed the form of a mighty boar for this purpose, I had three humps on my back. Indeed, in consequence of this peculiarity of my form at that time that I have come to be called by the name of Trikakud (three-humped).[91] Those who are conversant with the science propounded by Kapila call the Supreme Soul by the name of Virincha. That Virincha is otherwise called the great Prajāpati (or Brahman). Verily, I am identical with Him called Virincha in consequence of my imparting animation to all living creatures, for I am the Creator of the universe.[92] The preceptors of Sānkhya philosophy, possessed of certainty of conclusions (regarding all topics), call me the eternal Kapila staying in the midst of the solar disc with but Knowledge for my companion.*[93] On Earth I am known to be identical with Him who has been sung in the Vedic verses as the effulgent Hiranyagarbha and who is always worshipped by Yogins.[94] I am regarded as the embodied form of the Rich Veda consisting of one and twenty thousand verses. Persons conversant with the Vedas also call me the embodiment of the Sāmans of a thousand branches. Even thus do learned Brāhmanas that are my devoted worshippers and that are few in number sing me in the Āranyakas.†[95] In the Adhyaryus I am sung as the Yajur-Veda of six and fifty and eight and seven and thirty branches.‡[96] Learned Brāhmanas conversant with the Atharvans regard me as identical with the Atharvans consisting of five Kalpas and all the Krityas.$[97] All the subdivisions that

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* Nārāyana is said to always dwell in the midst of 'Savitri-mandala'. The solar disc represents eternal effulgence, or Milton's 'flaming mount' at which even the highest angels cannot gaze.—T.

† 'Durlabhāh, may also mean 'not easily attainable': *i. e.*, they that are my devoted worshippers are as unattainable as I myself. People cannot readily obtain *their* grace as they cannot mine.—T.

‡ The Yajur-Veda consists, according to this calculation, of one hundred and one branches.—T.

$ The 'Krityas' are acts of incantation, performed with the aid of Atharvan Mantras. They are of great efficacy. Brāhmanas conversant

exist of the different Vedas in respect of branches, and all the verses that compose those branches, and all the vowels that occur in those verses, and all the rules in respect of pronunciation, know, O Dhananjaya, are my work![98] O Pārtha, He that rises (at the beginning of Creation from the ocean of milk at the earnest invocation of Brahman and all the deities) and who gives diverse boons unto the diverse deities, is none else than myself. I am He who is the repository of the science of syllables and pronunciation that is treated of in the supplemental portions of the Vedas.[99] Following the path pointed out by Vāmadeva, the high-souled Rishi Pānchāla, through my grace, obtained from that eternal Being the rules in respect of the division of syllables and words (for reading the Vedas). Indeed, Gālava, born in the Vābhravya race, having attained to high ascetic success and obtained a boon from Nārāyana, compiled the rules in respect of the division of syllables and words and those about emphasis and accent in utterance, and shone as the first scholar who became conversant with those two subjects. Kundarika and king Brahmadatta of great energy,*[100-101] repeatedly thinking of the sorrow that attends birth and death, attained to that prosperity which is acquired by persons devoted to Yoga, in course of seven births, in consequence of my favour.[102] In days of yore, O Pārtha, I was, for some reason, born as the son of Dharma, O chief of Kuru's race, and in consequence of such birth of mine I was celebrated under the name of Dharmaja.[103] I took birth in two forms, *viz.*, as Nara and Nārāyana. Riding on the vehicle that helps towards the performance of scriptural and other duties, I practised, in those two forms, undying austerities on the breast

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with the Atharvans are competent, with the aid of 'Krityas' to alter the laws of Nature and confound the very universe.—T.

* 'The path pointed out by Vāma' is the path of Dhyāna or contemplation. 'Vāma' is Mahādeva or Rudra. 'Pānchāla' is Gālava of the 'Vābhravya race'. The Burdwan translator makes a mess of these Verses. He represents Gālava as belonging to the Kundarika race. The fact is, as the Commentator explains, that 'Kundarika' is a name derived from that of the Gotra or race to which the person belonged. Pānchāla is the same person as Gālava of the Vābhravya race, —T.

of Gandhamādana.*[104] At that time the great sacrifice of Daksha took place. Daksha, however, in that sacrifice of his, refused to give a share unto Rudra, O Bhārata, of the sacrificial offerings.[105] Urged by the sage Dadhichi, Rudra destroyed that sacrifice. He hurled a dart whose flames blazed up every moment.[106] That dart, having consumed all the preparations of Daksha's sacrifice, came with great force towards us (Nara and Nārāyana) at the retreat of Vadari.[107] With great violence that dart then fell upon the chest of Nārāyana. Assailed by the energy of that dart, the hair on the head of Nārāyana became green. In fact, in consequence of this change in the hue of my hair I came to be called by the name of Munjakeça.†[108] Driven off by an exclamation of *Hun* which Nārāyana uttered, the dart, its energy being lost, returned to Cankara's hands.[109] At this, Rudra became highly angry and as the result thereof he rushed towards the Rishis Nara and Nārāyana endued with the puissance of severe austerities.[110] Nārāyana then seized the rushing Rudra with his hand by the throat. Seized by Nārāyana, the lord of the universe, Rudra's throat changed color and became dark. From that time Rudra came to be called by the name of Citikantha.[111] Meanwhile Nara, for the purpose of destroying Rudra, took up a blade of grass and inspired it with Mantras. The blade of grass, thus inspired, was converted into a mighty battle-axe.[112] Nara suddenly hurled that battle-axe at Rudra but it broke into pieces. In consequence of that weapon thus breaking into pieces, I came to be called by the name of Khandaparaçu.‡[113]

"Arjuna said,—'In that battle capable of bringing about

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* Elsewhere it is said that Nārāyana took birth in Dharma's house in four forms named Nara, Nārāyana, Krishna, and Hari. 'Dharmayānam samārudau' means 'riding on the Dharma-car', *i. e.*, endued with bodies with which to perform all the scriptural duties.—T.

† 'Munja' literally means green, or a grass of a particular kind.—T.

‡ Nara and Nārāyana were the same person. Hence, Nara's weapon having broken into pieces, Nārāyana came to be called by this name. Elsewhere it is explained that Mahādeva is called 'Khandaparaçu' in consequence of his having parted with his 'paraçu' unto Rāma of Bhrigu's race.—T.

the destruction of the three worlds, who obtained the victory, O Janārddana, do thou tell me this !"[114]

"The blessed and holy one said,—'When Rudra and Nārāyana became thus engaged in battle, all the universe became suddenly filled with anxiety.[115] The deity of fire ceased to accept libations of even the purest clarified butter duly poured in sacrifices with the aid of Vedic Mantras. The Vedas no longer shone by inward light in the minds of the Rishis of cleansed souls.[116] The attributes of Rajas and Tamas possessed the deities. The Earth trembled. The vault of the firmament seemed to divide in twain.[117] All the luminaries became deprived of their splendour. The Creator, Brahman, himself fell from his seat. The Ocean itself became dry. The mountains of Himavat became riven.[118] When such dire omens appeared everywhere, O son of Pāndu, Brahman, surrounded by all the deities and the high-souled Rishis,[119] soon arrived at that spot where the battle was raging. The four-faced Brahman, capable of being understood with the aid of only the Niruktas, joined his hands and addressing Rudra, said,[120]—Let good happen to the three worlds. Throw down thy weapons, O lord of the universe, from desire of benefiting the universe.[121] That which is indestructible, immutable, supreme, the origin of the universe, uniform, and the supreme actor, that which transcends all pairs of opposites, and is inactive,[122] has, chosing to be displayed, been pleased to assume this one blessed form, (for though double, the two but represent the same form). This Nara and Nārāyana (the displayed forms of Supreme Brahma) have taken birth in the race of Dharma.[123] The foremost of all deities, these two are observers of the highest vows and endued with the severest penances. Through some reason best known to Him I myself have sprung from the attribute of His Grace.[124] Eternal as thou art, for thou hast ever existed since all the past creations, thou too hast sprung from His Wrath. With myself then, these deities, and all the great Rishis,[125] do thou adore this displayed form of Brahma and let peace be unto all the worlds without any delay !—Thus addressed by Brahman, Rudra forthwith cast off the fire of his wrath,[126]

and set himself to gratify the illustrious and puissant Nārāyana. Indeed, he soon placed himself at the disposal of the adorable, boon-giving, and puissant Nārāyana.[127] That boon-giving deity, who hath his wrath and the senses under control, became soon gratified and reconciled with Rudra.[128] Well-adored by the Rishis, by Brahman, and by all the deities, the great God, the Lord of the universe, otherwise called by the name of Hari, then addressed the illustrious Içāna and said these words :[129]—He that knows thee knows me. He that follows thee follows me ! There is no difference between thee and me. Do thou never think otherwise ![130] The mark made by thy lance on my chest will from this day assume the form of a beautiful whirl, and the mark of my hand on thy throat will also assume a beautiful shape in consequence of which thou shalt, from this day, be called by the name of Creekantha ![131]

"The blessed and holy one* continued,—'Having mutually caused such marks on each other's person, the two Rishis Nara and Nārāyana thus made friends with Rudra,[132] and dismissing the deities, once more set themselves to the practice of penances with a tranquil souls. I have thus told thee, O son of Prithā, how in that battle which took place in days of yore between Rudra and Nārāyana, the latter got the victory.[133] I have also told thee the many secret names by which Nārāyana is called, and what the significations, O Bhārata, are of those names, which, as I have told thee, the Rishis have bestowed upon the great God.[134] In this way, O son of Kunti, assuming diverse forms do I rove at will through the Earth, the region of Brahman himself, and that other high and eternal region of felicity called Goloka.[135] Protected by me in the great battle, thou hast won a great victory.[136] That Being whom, at the time of all thy battles, thou beheldst stalking in thy van, know, O son of Kunti, is no other than Rudra, that god of gods, otherwise called by the name of Kaparddin.[137] He is otherwise known by the name of Kāla† and should be known as one that has

* *I. e.*, he that was speaking to Arjuna.—T.

† 'Kāla is literally Time or Eternity. It frequently means, how-

sprung from my wrath. Those foes whom thou hast slain were all, in the first instance, slain by him.*[138] Do thou bend thy head unto that god of gods, that lord of Umā, endued with immeasurable puissance. With concentrated soul, do thou bend thy head unto that illustrious Lord of the universe, that indestructible deity, otherwise called by the name of Hari![139] He is none else than that deity who, I have repeatedly said unto thee, has sprung from my wrath. Thou hast before this, heard, O Dhananjaya, of the puissance and energy that reside in him!"[140]

SECTION CCCXLIV.

Caunaka said,—O Sauti, excellent is this narrative which thou hast recited. Verily, these ascetics, having heard it, have all been filled with wonder![1] It is said, O Sauti, that a discourse that has Nārāyana for its topic is more fruitful of merit than sojourns unto all the sacred retreats and ablutions performed in all the sacred waters on the Earth.[2] Having listened to this discourse of thine that has Nārāyana for its topic, that is sacred and capable of cleansing one of every sin, all of us have certainly become holy.[3] Adored of all the worlds, that illustrious and foremost of deities is incapable of being beheld by the deities with Brahman numbering among them and all the Rishis.[4] That Nārada was able to obtain a sight of Nārāyana, otherwise called Hari, was due, O son of Suta, to the especial grace of that divine and puissant Lord![5] When, however, the celestial Rishi Nārada had succeeded in obtaining a sight of the Supreme Lord of the universe as displayed or residing in the form of Aniruddha, why did he again proceed so quickly (to the retreat of Vadari on the breast of Himavat) for beholding those two foremost of deities, *viz.*, Nara and Nārāyana? Do you, O Sauti, tell us the reason of such conduct on the part of Nārada![6]

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ever, death or destruction, or he that brings about death or destruction.—T.

* The sense is that Arjuna was only the ostensible instrument.—T.

Sauti said,—During the continuance of his (snake-) Sacrifice, Janamejaya, the royal son of Parikshit, availing himself of an interval in the sacrificial rites, and when all the learned Brāhmanas were resting, O Caunaka,[7] that king of kings, addressed the grand-father of his grand-father, *viz.*, the Island-born Rishi Krishna, otherwise called Vyāsa, that ocean of Vedic lore, that foremost of ascetics endued with puissance, and said these words.[8]

Janamejaya said,—"After the celestial Rishi Nārada had returned from White-Island, reflecting, as he came, on the words spoken to him by the holy Nārāyana, what, indeed, did that great ascetic next do?[9] Arrived at the retreat known by the name of Vadari on the breast of the Himavat mountains, and seeing the two Rishis Nara and Nārāyana who were engaged in severe austerities at that spot, how long did Nārada dwell there and what were the topics of conversation between him and the two Rishis?[10] This discourse on Nārāyana, that is really an ocean of knowledge, has been raised by thy intelligent self by churning that vast history called Bhārata which consists of a hundred thousand Verses![11] As butter is raised from curds, sandal-wood from the mountains of Malaya, the Āranyakas from the Vedas, and Amrita from all the medicinal herbs,[12] after the same manner, O ocean of austerities, hath this discourse that is like Amrita and that has Nārāyana for its object, been raised by thee, O Brāhmana, from diverse histories and Purānas existing in the world![13] Nārāyana is the Supreme Lord. Illustrious and endued with great puissance, He is the soul of all creatures. Indeed, O foremost of regenerate ones, the energy of Nārāyana is irresistible![14] Into Nārāyana, at the end of the Kalpa, enter all the deities having Brahman for their foremost, all the Rishis with the Gandharvas, and all things mobile and immobile![15] I think, therefore, that there is nothing holier on earth or in heaven and nothing higher than Nārāyana. A sojourn unto all the sacred retreats on Earth, and ablutions performed in all the sacred waters, are not productive of as much merit as a discourse that has Nārāyana for its topic. Having listened to this discourse from the

beginning,—this discourse on Hari, the lord of the universe, that destroys all sins, we feel that we have been cleansed of all our sins and sanctified entirely. Nothing wonderful was accomplished by my ancestor Dhananjaya whose was the victory in the great battle on Kurukshetra, for it should be remembered that he had Vāsudeva for his ally. I think that that person could have nothing unattainable in the three-worlds,[17-19] who had for his ally Vishnu himself, that great Lord of the universe! Exceedingly fortunate and commendable were those ancestors of mine,[20] since they had Janārddana himself for looking after their temporal and spiritual prosperity. Adored of all the worlds, the holy Nārāyana is capable of being beheld with the aid of austerities alone.[21] They, however, succeeded in beholding Nārāyana adorned with the beautiful whirl on his chest. More fortunate than my ancestors was the celestial Rishi Nārada the son of Prameshthi.[22] Indeed, I think that Nārada, who trandscends all destruction, was endued with an energy that was not little, for repairing to White-Island he had succeeded in beholding the person of Hari.[23] Indeed, it is evident that the sight he had obtained of the Supreme Lord was due to only the grace of that Being. Fortunate was Nārada inasmuch as he had succeeded in beholding Nārāyana as existing in the form of Aniruddha.[24] Having beheld Nārāyana in that form, why did Nārada hasten once more to the retreat of Vadari for the purpose of beholding Nara and Nārāyana! What was the reason, O ascetic, of this step taken by Nārada?[25] How long also did Nārada the son of Prameshthi, after his return from White Island and arrival at Vadari and meeting with the two Rishis Nara and Nārāyana, live there, and what conversation had he with them? What did those two high-souled and foremost of Rishis say unto him? It behooveth thee to say all this unto me!"[26-28]

Vaiçampāyana said,*—"Salutations unto the holy Vyāsa

* The questions of Janamejaya, it would seem, were addressed to Vyāsa. All the editions, however, make Vaiçampāyana answer those questions.—T.

of immeasurable energy. Through his grace I shall recite this narrative having Nārāyana for its topic.[29] Arrived at White Island, Nārada beheld the immutable Hari. Leaving that spot he quickly proceeded, O king, to the mountains of Meru,[30] bearing in his mind those weighty words that the Supreme Lord had said unto him. Arrived at Meru he became filled with wonder at the thought, O king, of what he had achieved.[31] And he said unto himself,—'How wonderful is it! The journey I have performed is a long one! Having proceeded to such a distance, I have come back safe and sound!' From the mountains of Meru he then proceeded towards Gandhamādana.[32] Traversing through the skies he quickly alighted upon that extensive retreat known by the name of Vadari. There he beheld those ancient deities, *viz.*, those two foremost of Rishis, (called Nara and Nārāyana), engaged in the practice of penances, observing high vows, and depending upon their own selves.[33] Both of those adorable persons bore on their chests the beautiful whirls called Creevatsa, and both had matted locks on their heads. And in consequence of the effulgence with which they illumined the world they seemed to transcend the very Sun in energy.[34] The palms of each bore the mark called the swan's foot. The soles of their feet bore the mark of the discus. Their chests were very broad; their arms reached down to their knees.[35] Each of them had four 'Mushkas'.* Each of them had sixty teeth and four arms.† The voice of each was as deep as the roar of the clouds. Their faces were exceedingly handsome, their foreheads broad, their brows fair, their cheeks well-formed, and their noses aquiline.[36] The heads of those two deities were large and round, resembling open umbrellas. Possessed of these marks, they were certainly very superior persons in appearance.[37] Beholding them,

* It is difficult to say what this word means. *Vide* note at foot of page 745. I think with the Commentator that it means shoulder-joints.—T.

† The Bengal reading is 'ashta-bhujau'. The Bombay reading 'ashta-dangshtrau' does not seem to be correct. By accepting the Bengal reading, the word 'mushka' becomes clear.—T.

Nārada became filled with joy. He saluted them with reverence and was saluted by them in return. They received the celestial Rishi, saying 'Welcome', and made the ordinary enquiries. Beholding those two foremost of Beings, Nārada began to reflect within himself,[38]—'These two foremost of Rishis that are respected by all creatures seem to be very like, in appearance, unto those persons, adored of all beings, whom I have seen in White-Island!'[39]—Thinking in this way, he circumambulated them both and then sat down on the excellent seat made of Kuça grass that had been offered unto him.[40] After this, those two Rishis that were the abode of penances, of famous achievements, and of energy, —those ascetics that were endued with tranquillity of heart and self-restraint,—went through their morning rites.[41] They then, without anxious hearts, worshipped Nārada with water to wash his feet and the usual ingredients of the Arghya. Having finished their morning rites and the observances necessary for receiving their guest, they sat down on two seats made of wooden planks.*[42] When those two Rishis took their seats, that place began to shine with peculiar beauty even as the sacrificial altar shines with beauty in consequence of the sacred fires when libations of clarified butter are poured upon them.[43] Then Nārāyana, seeing Nārada refreshed from fatigue and seated at his ease and well-pleased with the rites of hospitality he had received, addressed him, saying these words.[44]

"Nara and Nārāyana said,—'Hast thou seen in White Island the Supreme Soul, who is eternal and divine, and who is the high source whence we have sprung?'[45]

"Nārada said,—'I have seen that beautiful Being who is immutable and who has the universe for his form! In Him

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* 'Avyagrān' means 'with tranqul souls'. It is said that with most young men what occurs is that their hearts at first leave them when they see a respected guest arrived who is to be received with due honors. A little while after, they get back their hearts. In the Nara and Nārāyana, however, nothing of this kind happened when they saw Nārada first, although Nārada was one to whom their reverence was due.—T.

dwell all the worlds, and all the deities with the Rishis![46] Even now I behold that Being in beholding you two that are eternal. Those marks and indications that characterise Hari himself of undisplayed form,[47] characterise you two that are endued with forms displayed before the senses.* Verily, I behold both of you by the side of that great God.[48] Dismissed by the Supreme Soul, I have today come hither.[49] In energy and fame and beauty, who else in the three worlds can equal Him than you two that have been born in the race of Dharma?[50] He has told me the entire course of duties having reference to Kshetrajna. He has also told me of all those incarnations which he will, in the future, have in this world.[51] The inhabitants, of White Island whom I have seen, are all divested of the five senses that are owned by ordinary persons. All of them are of awakened souls, endued as they are with true knowledge. They are, again, entirely devoted to the foremost of Beings, *viz.*, the Supreme Lord of the universe. They are always engaged in worshiping that great Deity, and the latter always sports with them.[52] The holy and Supreme Soul is always fond of those that are devoted to him. He is fond also of the regenerate ones. Always fond of those that are devoted to Him, He sports with those worshippers of His.[53] Enjoyer of the universe, pervading everything, the illustrious Mādhava is ever affectionate towards his worshippers. He is the Actor; he is the Cause; and He is the Effect. He is endued with omnipotence and immeasurable splendour.[54] He is the Cause whence all things spring. He is the embodiment of all the scriptural ordinances. He is the embodiment of all the topics. He is possessed of great fame.[55] Uniting Himself with penances, He has illumined Himself with a splendour that is said to represent an energy that is higher than (what occurs in) White Island. Of soul cleansed by penances, He has ordained Peace and Tranquillity in the three worlds.[56] With such an auspicious understanding, he is engaged in the observance of a very superior vow which is the embodiment of holiness.

* Nara and Nārāyana are the displayed forms of the undisplayed Hari.—T.

That realm where he resides, engaged in the austerest penances, the Sun warms not and Shoma does not adorn. There the wind blows not.[57] Having constructed an altar measuring eight fingers' breadth, the illustrious Creator of the universe is practising penances there, standing on one foot, with arms upraised, and with face directed towards the East.[58] Reciting the Vedas with their branches, he is engaged in practising the severest austerities. Whatever libations of clarified butter or meat are poured on the sacrificial fire according to the ordinances of Brahman, by the Rishis, by Paçupati himself, by the rest of the principal deities, by the Daityas, the Dānavas, and the Rākshasas, all reach the feet of that great deity.[59-61] Whatever rites and religious acts are performed by persons whose souls are entirely devoted to him, are all received by that great Deity on his head.[62] No one is dearer to him in the three worlds than those persons that are awakened and possessed of high souls. Dearer even than those persons is one that is entirely devoted to him.[63] Dismissed by him who is the Supreme Soul, I am coming here. This is what the illustrious and holy Hari has himself said unto me. I shall henceforth reside with you two, devoted to Nārāyana in the form of Aniruddha.' "[64]

SECTION CCCXLV.

"Nara and Nārāyana said,—'Deserving art thou of the highest praise, and highly favored hast thou been, since thou hast beheld the puissant Nārāyana himself (in the form of Aniruddha)! None else, not even Brahman himself who has sprung from the primal lotus, has been able to behold him.[1] That foremost of Purushas, endued with puissance and holiness, is of unmanifest origin and incapable of being seen. These words that we say unto thee are very true, O Nārada![2] There exists no one in the universe that is dearer to him than one that adores him with devotion. It is for this, O best of regenerate ones, that he showed himself unto thee![3] No one can repair to that realm where the Supreme Soul is engaged in the observance of penances, except we two, O

foremost of regenerate persons.[4] In consequence of that spot being adorned by Him, its splendour resembles the effulgence of a thousand Suns collected together.*[5] From that illustrious Being, O Brāhmana, from Him who is the origin of the Creator of the universe, O foremost of all persons endued with forgiveness, springs the attribute of forgiveness which attaches to the Earth.†[6] It is from that illustrious Being whose attributes are for the good of all beings, that *Rasa* (Taste) hath arisen. The attribute of Rasa attaches to the waters which are, again, liquid.[7] It is from Him that Heat or Light has arisen, having the attribute of Form or vision for its soul. It attaches itself to the Sun in consequence of which the Sun becomes able to shine and give heat.[8] It is from that illustrious and foremost of Beings that Touch also has arisen. It is attached to the Wind, in consequence of which the Wind moves about in the world producing the sensation of Touch.[9] It is from that puissant Lord of the entire universe that Sound has arisen. It attaches to Space, which, in consequence thereof, exists uncovered and unconfined.[10] It is from that illustrious Being that Mind, which pervades all Beings, has arisen. It attaches to Chandramas, in consequence of which Chandramas has come to be invested with the attribute of displaying all the things.[11] That spot where the divine Nārāyana, that eater of the libations and other offerings made in sacrifices resides with Knowledge alone for his companion, has, in the Vedas, been called by the name of the productive cause of all things known as *Sat*.'‡[12] The path that is theirs, O foremost

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* Cf. Milton's description of the mount of God. The highest angels are not competent to bear its effulgence, being obliged to cover their eyes with their wings in looking at it.—T.

† 'Prithivi' or Earth is said to be 'sarvamsahā.' 'As forgiving as the Earth' is a common form of expression in almost every Indian dialect.—T.

‡ By 'Sat' is meant all existent things. The correlative word is 'Asat' or non-existent. Hence, aught and naught are the nearest approaches to these words. There are many secondary significations, however, of these two words. 'Sat,' for example, indicates effects or all gross objects; and 'asat' indicates causes, &c.—T.

of regenerate persons, that are stainless and that are freed from both virtue and sin, is fraught with auspiciousness and felicity.[13] Surya, who is the dispeller of the darkness of all the worlds, is said to be the door (through which the Emancipate must pass). Entering Surya, the bodies of such persons become consumed by his fire. They then become invisible for after that they cannot be seen by anybody at any time.[14] Reduced into invisible atoms, they then enter into Nārāyana (who resides in the centre of Suryya). Passing out from him also, they enter into the form of Aniruddha.[15] Losing all physical attributes altogether and transformed into Mind alone, they then enter into Pradyumna. Passing out of Pradyumna, those foremost of regenerate persons, including both those that are conversant with Sānkhya philosophy and those that are devoted to the Supreme deity, then enter Sankarshana who is otherwise called Jiva. After this, divested of the three primal attributes of Sattwa, Rajas, and Tamas, those foremost of regenerate beings quickly enter the Supreme Soul otherwise called Kshetrajna and which itself transcends the three primal attributes. Know that Vāsudeva is He called Kshetrajna. Verily shouldst thou know that that Vāsudeva is the abode or original refuge of all things in the universe.[16-18] Only they whose minds are concentrated, who are observant of all kinds of restraint, whose senses are controlled, and who are devoted with their whole souls, succeed in entering Vāsudeva.[19] We two, O foremost of regenerate ones, have taken birth in the house of Dharma. Residing in this delightful and spacious retreat, we are undergoing the austerest penances.[20] We are thus employed, O regenerate one, moved by the desire of benefiting those manifestations of the Supreme Deity, dear to all the celestials, that will occur in the three worlds (for achieving diverse feats that are incapable of being achieved by any other Being).[21] In accordance, one after another, with such ordinances as are uncommon and as apply to us two only, O best of regenerate persons, we are duly observing all excellent and high vows fraught with the austerest penances.[22] Thou, O celestial Rishi endued with wealth of penances, wert beheld

by us in White Island when thou wert there. Having met with Nārāyana, thou hast formed a particular resolution.[23] In the three worlds consisting of mobile and immobile Beings, there is nothing that is unknown to us. Of good or evil that will occur or has occurred or is occurring, that God of gods, O great ascetic, has informed thee!"[24]

Vaiçampāyana continued,—"Having heard these words of Nara and Nārāyana both of whom were engaged in the practice of the austerest penances, the celestial Rishi Nārada joined his hands in reverence and became entirely devoted to Nārāyana.[25] He employed his time in mentally reciting, with due observances, innumerable sacred Mantras that are approved by Nārāyana. Worshipping the Supreme Deity Nārāyana, and adoring those two ancient Rishis also that had taken birth in the house of Dharma, the illustrious Rishi Nārada, endued with great energy, continued to reside, thus employed, in that retreat, called Vadari, on the breast of Himavat, belonging to Nara and Nārāyana, for a thousand years as measured by the standard of the celestials."[26-27]

SECTION CCCXLVI.

Vaiçampāyana said,—"On one occasion, while residing in the retreat of Nara and Nārāyana, Nārada the son of Prameshthi, having duly accomplished the rites and observances in honor of the deities, set himself to perform thereafter the rites in honor of the Pitris.[1] Beholding him thus prepared, the eldest son of Dharma, *viz.*, the puissant Nārāyana, addressed him, saying.—'Whom art thou worshipping, O foremost of regenerate persons, by these rites and observances in connection with the deities and the Pitris? O foremost of all persons endued with intelligence, tell me this, agreeably to the scriptures. What is this that thou art doing? What also are the fruits desired by thee of those rites thou hast addrest thyself in performing?'[2-3]

"Nārada said,—'Thou saidst unto me on a former occasion that rites and observances in honor of the deities should be accomplished. Thou saidst that the rites in honor of the

deities constitute the highest sacrifice and are equivalent to the worship of the eternal and Supreme Soul.[4] Instructed by that teaching, I always sacrifice in honor of the eternal and immutable Vishnu through these rites that I perform in worshipping the deities. It is from that Supreme Deity that Brahman, the Grandsire of all the worlds, took his rise in days of yore.[5] That Brahman, otherwise called Prameshthi, filled with cheerfulness, caused my sire (Daksha) to start into being. I was the son of Brahman, created before all others, by a fiat of his will (although I had to take birth afterwards as the son of Daksha through a curse of that Rishi).[6] O righteous and illustrious one, I am performing these rites in honor of the Pitris for the sake of Nārāyana and agreeably to those ordinances that have been laid down by himself. The illustrious Nārāyana is the father, mother, and grandfather (of all creatures).[7] In all sacrifices performed in honor of the Pitris, it is that Lord of the universe who is adored and worshipped. On one occasion, the deities, who were sires, taught their children the Crutis.[8] Having lost their knowledge of the Crutis, the sires had to acquire it again from those sons unto whom they had communicated it. In consequence of this incident, the sons, who had thus to communicate the Mantras unto their sires, acquired the status of sires (and the sire, for having obtained the Mantras from their sons, acquired the status of sons).*[9] Without doubt, what the deities did on that occasion is well known to you two. Sons and sires (on that occasion) had thus to worship each other.[10] Having first spread some blades of Kuça grass, the deities and the Pitris (who were their children) placed

*. The story is that once on a time the deities, on the eve of going out on a campaign against the Asuras, communicated the Vedas unto their children, Agnishātta and others. In conseqnence, however, of the length of time for which they were occupied on the field, they forgot their Vedas. Returning to heaven, they had actually to reacquire them from their own children and disciples. The Scriptures declare that the preceptor is ever the sire, and the disciple is the son. Difference of age would not disturb the relationship. A youth of sixteen might thus be the father of an octogenarian. With Brāhmanas, reverence is due to knowledge, not age.—T.

three *Pindas* thereon and in this way worshipped each other. I wish to know, however, the reason why the Pitris in days of yore acquired the name of *Pindas*.'[11]

"Nara and Nārāyana said,—'The Earth, in days of yore, with her belt of seas, disappeared from the view. Govinda, assuming the form of a gigantic boar, raised her up (with his mighty tusk).[12] Having replaced the Earth in her former position, that foremost of Purushas, his body smeared with water and mud, set himself to do what was necessary for the world and its denizens.[13] When the Sun reached the meridian, and the hour, therefore, came for saying the morning prayers, the puissant Lord, suddenly shaking off three balls of mud from his tusk,[14] placed them upon the Earth, O Nārada, having previously spread thereon certain blades of grass. The puissant Vishnu dedicated those balls of mud unto his own self, according to the rites laid down in the eternal ordinance.[15] Regarding the three balls of mud that the puissant Lord had shaken off from his tusks as Pindas, he then, with sesame seeds of oily kernel that arose from the heat of his own body,[16] himself performed the rite of dedication, sitting with face turned towards the East. That foremost of deities then, impelled by the desire of establishing rules of conduct for the denizens of the three worlds, said these words :[17]—

"'Vrishākapi said,—I am the Creator of the worlds. I am resolved to create those that are to be called Pitris.—Saying these words, he began to think of those high ordinances that should regulate the rites to be gone through in honor of the Pitris.[18] While thus engaged, he saw that the three balls of mud, shaken off his tusk, had fallen towards the South. He then said unto himself,—These balls, shaken off my tusk, have fallen on the Earth towards the southern direction of her surface ! Led by this, I declare that these should be known henceforth by the name of Pitris.[19] Let these three that are of no particular shape, and that are only round, come to be regarded as Pitris in the world ! Even thus do I create the eternal Pitris ![20] I am the father, the grandfather, and the great grandfather, and I should be

regarded as residing in these three Pindas!"[21] There is no one that is superior to me. Who is there whom I myself may worship or adore with rites? Who, again, is my sire in the universe? I myself am my grand-father.[22] I am, indeed, the Grandsire and the Sire. I am the one cause (of all the universe)!—Having said these words, that God of gods, *viz.*, He called Vrishākapi,[23] offered those Pindas, O learned Brāhmana, on the breast of the Varāha mountains, with elaborate rites. By those rites He worshipped His own self, and having finished the worship, disappeared there and then.[24] Hence have the Pitris come to be called by the name of Pinda. Even this is the foundation of the designation. Agreeably to the words uttered by Vrishākapi on that occasion, the Pitris receive the worship offered by all.[25] They who perform sacrifices in honor of and adore the Pitris, the deities, the preceptor or other reverend senior, guests arrived at the house, kine, superior Brāhmanas, the goddess Earth, and their mothers,[26] in thought, word, and deed, are said to adore and sacrifice unto Vishnu himself. Pervading the bodies of all existent creatures, the illustrious Lord is the Soul of all things.[27] Unmoved by happiness or misery, His attitude towards all is equal. Endued with greatness, and of great soul, Nārāyana has been said to be the soul of all things in the universe."[28]

SECTION CCCXLVII.

Vaiçampāyana said,—'Having heard these words of Nara and Nārāyana, the Rishi Nārada became filled with devotion towards the Supreme Being. Indeed, with his whole soul he devoted himself to Nārāyana.[1] Having resided for a full thousand years in the retreat of Nara and Nārāyana, having beheld the immutable Hari, and heard the excellent discourse having Nārāyana for its topic, the celestial Rishi repaired to his own retreat on the breast of Himavat.[2] Those foremost of ascetics, *viz.*, Nara and Nārāyana, however, continued to reside in their delightful retreat of Vadari, engaged in the practice of the severest austerities.[3] Thou

art born in the race of the Pāndavas. Thou art of immeasurable energy. O perpetuater of the race of the Pāndavas, having listened to this discourse on Nārāyana from the beginning, thou hast certainly been cleansed of all thy sins and thy soul has been sanctified![4] His is neither this world nor the world hereafter, O best of kings, who hates instead of loving and reverencing the immutable Hari![5] The ancestors of that person who hates Nārāyana, who is the foremost of deities, and is otherwise called Hari, sink into hell for eternity.[6] O tiger among men, Vishnu is the soul of all beings. How, then, can Vishnu be hated, for in hating him one would hate one's own self.[7] He who is our preceptor, *viz.*, the Rishi Vyāsa, the son of Gandhavati, has himself recited this discourse unto us on the glory of Nārāyana, that glory which is the highest and which is immutable. I heard it from him and have recited it to thee exactly as I heard it, O sinless one.[8] This cult, with its mysteries and its abstract of details, was obtained by Nārada, O king, from that Lord of the universe, *viz.*, Nārāyana himself.[9] Even such are the particulars of this great cult. I have, before this, O foremost of kings, explained it to thee in the Hari-Gitā, with a brief reference to its ordinances.*[10] Know that the Island-born Krishna, otherwise called Vyāsa, is Nārāyana on Earth. Who else than he, O tiger among kings, could compile such a treatise as the Mahābhārata? Who else than that puissant Rishi could discourse upon the diverse kinds of duties and cults for the observance and adoption of men?[11] Thou hast resolved upon performing a great sacrifice. Let that sacrifice of thine proceed as determined by thee! Having listened to the diverse kinds of duties and cults, let thy Horse-sacrifice go on!"[12]

Sauti continued,—That best of kings, having heard this great discourse, began all those rites that are laid down in the ordinance, for the completion of his great sacrifice.[13] Questioned by thee, O Caunaka, I have duly recited to thee

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* The 'Hari-Gitā' is the 'Bhagavadgitā.' It is sometimes called also 'Nārāyanagi tā.'—T.

and all these Rishis that are denizens of the Naimisha forest, that great discourse having Nārāyana for its topic.[14] Formerly Nārada had recited it to my preceptor in the hearing of many Rishis and the sons of Pāndu and in the presence of Krishna and Bhishma also.*[15] The Supreme deity Nārāyana is the Lord of all the foremost of Rishis, and of the three worlds. He is the upholder of Earth herself of vast proportions. He is the receptacle of the Crutis and of the attribute of humility. He is the great receptacle of all those ordinances that should be practised for attaining to tranquillity of heart, as also of all those that go by the name of Yama. He is always accompanied by the foremost of regenerate persons. Let that great deity be thy refuge![16] Hari ever does what is agreeable and beneficial to the denizens of heaven. He is always the slayer of such Asuras (as become troublesome to the three worlds). He is the receptacle of penances. He is possessed of great fame. He is the slayer of the Daityas known by the name of Madhu and Kaitabha. He is the ordainer of the ends that are attained to by persons acquainted with and observant of scriptural and other duties. He dispels the fears of all persons. He takes the foremost of those offerings that are dedicated in sacrifices. He is thy refuge and protection.[17] He is endued with attributes. He is freed from attributes. He is endued with a quadruple form. He shares the merits arising from the dedication of tanks and the observance of similar religious rites. Unvanquished and possessed of great might, it is He that always ordains the end, approachable by the Soul alone, of Rishis of righteous deeds.[18] He is the witness of the worlds. He is unborn. He is the one ancient Purusha. Endued with the complexion of the Sun, He is the Supreme Lord, and He is the refuge of all. Do all of you bow your heads unto Him since He who sprang from the waters (*viz.*, Nārāyana himself) bends his head unto

* It is not clear who is the 'Guru' referred to in this Verse. The Commentator thinks that it is Vrihaspati the preceptor of the celestials. The celestial preceptor never came to the Pāndavas. It is probable that either Vyāsa or Vaiçampāyana is meant.—T.

Him.*[19] He is the origin of the universe. He is that Being who is called Amrita. He is minute. He is the refuge upon whom all things depend. He is the one Being to whom the attribute of immutability attaches. The Sānkhyas and Yogins, of restrained souls, hold Him who is eternal in their understandings.[20]

SECTION CCCXLVIII.

Janamejaya said,—"I have heard from thee the glory of the divine and Supreme Soul. I have heard also of the birth of the Supreme Deity in the house of Dharma, in the form of Nara and Nārāyana.[1] I have also heard from thee the origin of the Pinda from the mighty Boar (which form the supreme Deity had assumed for raising the submerged Earth). I have heard from thee about those deities and Rishis that were ordained for the religion of Pravritti and of those that were ordained for the religion of Nivritti.[2] Thou hast also, O regenerate one, discoursed to us on other topics. Thou hast said also unto us of that vast form, with the Equine head,[3] of Vishnu, that eater of the libations and other offerings made in sacrifices,—the form, *viz.*, that appeared in the great ocean on the North-East. That form was beheld by the illustrious Brahman otherwise known by the name of Parameshthi.[4] What, however, were the exact features, and what the energy, the like of which among all great objects had never appeared before, of that form which Hari, the upholder of the universe, displayed on that occasion?[5] What did Brahman do, O ascetic, after having seen that foremost of deities, him whose like had never been seen before, him who was of immeasurable energy, him who had the Equine head, and him who was Sacredness itself?[6] O regenerate one, this doubt hath arisen in our mind about this ancient subject of knowledge. O thou of foremost intelligence, for what reason did the supreme Deity assume that form and

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* In these Verses, it is to Vāsudeva that the speaker is referring. 'The witness of the worlds' means that he has witnessed innumerable Creations and Destructions and will witness them through eternity.—T.

display himself in it unto Brahman?[7] Thou hast certainly sanctified us by discoursing unto us on these diverse sacred subjects!*[8]

Sauti said,—I shall recite to thee that ancient history, which is perfectly consistent with the Vedas, and which the illustrious Vaiçampāyana recited unto the son of Parikshit on the occasion of the great Snake-sacrifice.[9] Having heard the account of the mighty form of Vishnu, that was equipt with the horse-head, the royal son of Parikshit too had entertained the same doubt and put the same questions to Vaiçampāyana.[10]

Janamejaya said,—"Tell me, O best of men, for what reason did Hari appear in that mighty form equipt with a horse-head and which Brahman, the Creator, beheld on the shores of the great northern Ocean on the occasion referred to by yourself?[11]

Vaiçampāyana said,—"All existent objects, O king, in this world, are the result of a combination of the five primal elements, a combination due to the intelligence of the Supreme Lord.[12] The puissant Nārāyana, endued with infinity, is the Supreme Lord and Creator of the universe. He is the inner Soul of all things, and the giver of boons. Divested of attributes, he is again possessed of them.[13] Listen now, O best of kings, to me as I narrate to thee how the Destruction is brought about of all things. At first, the element of Earth becomes merged in Water and nothing then is seen save one vast expanse of Water on all sides.[14] Water then merges into Light, and Light into Wind. Wind then merges into Space, and Space, in its turn, merges into Mind.[15] Mind merges into the Manifest (otherwise called Consciousness or Ego). The Manifest merges

* This speech is really that of Caunaka. Some incorret texts represent it as the speech of Janamejaya. The following speech is that of Sauti, though the texts alluded to above make it that of Vaiçampāyana. It is true in this speech the vocative ahman occurs, but we may easily take it as a slip of the pen. K. . Singha makes the correction. The Burdwan translator, without perceiving the absurdity, adheres to the incorrect text.—T.

into the Unmanifest (or Prakriti). The Unmanifest (or Prakriti) merges into Purusha (Jivātman) and Purusha merges into the Supreme Soul (or Brahma).[16] Then Darkness spreads over the face of the universe, and nothing can be perceived. From that primal Darkness arises Brahma (endued with the principle of Creation). Darkness is primeval and fraught with immortality.[17] Brahma that arises from primeval Darkness develops (by its own potency) into the idea of the universe, and assumes the form of Purusha. Such Purusha is called Aniruddha. Divested of sex, it is called otherwise by the name of *Pradhāna* (Supreme or Primary).[18] That is also known by the name of Manifest, or the combination of the triple attribute, O best of kings! He exists with Knowledge alone for his companion. That illustrious and puissant Being is otherwise called by the name of Viçwaksena or Hari.[19] Yielding to Yoga-sleep, he lays himself down on the waters. He then thinks of the Creation of the Universe of diversified phenomena and fraught with immeasurable attributes.[20] While engaged in thinking of Creation, he recollects his own high attributes. From this springs the four-faced Brahman representing the Consciousness of Aniruddha.[21] The illustrious Brahman, otherwise called Hiranyagarbha, is the Grandsire of all the worlds. Endued with eyes like lotus petals, he takes birth within the Lotus that springs from (the navel of) Aniruddha.[22] Seated on that Lotus, the illustrious, puissant, and eternal Brahman of wonderful aspect saw that the waters were on all sides.[23] Adopting the attribute of Sattwa, Brahman, otherwise called Parameshthi, then commenced to create the universe. In the primeval Lotus that was endued with the effulgence of the Sun, two drops of water had been cast by Nārāyana that were fraught with great merit. The illustrious Nārāyana, without beginning and without end, and transcending destruction, cast his eyes on those two drops of water.[24-25] One of those two drops of water, of very beautiful and bright form, looked like a drop of honey. From that drop sprang, at the command of Nārāyana, a Daitya of the name of Madhu made up of the attribute of

Tamas. The other drop of water within the Lotus was very hard. From it sprang the Daitya Kaitabha made up of the attribute of Rajas.[26] Endued thus with the attributes of Tamas and Rajas, the two Daityas possessed of might and armed with maces, immediately after their birth, began to rove within that vast primeval Lotus.[27] They beheld within it Brahman of immeasurable effulgence, engaged in creating the four Vedas, each endued with the most delightful form.[28] Those two foremost of Asuras, possessed of bodies, beholding the four Vedas, suddenly seized them in the very sight of their Creator.[29] The two mighty Dānavas, having seized the eternal Vedas, quickly dived into the ocean of waters which they saw and proceeded to its bottom.[30] Seeing the Vedas forcibly taken away from him, Brahman became filled with grief. Robbed of the Vedas in this way, Brahman then addressed the Supreme Lord in these words.[31]

"Brahman said,—'The Vedas are my great eyes! The Vedas are my great strength! The Vedas are my great refuge! The Vedas are my high Brahma![32] All the Vedas, however, have been forcibly taken away from me by the two Dānavas! Deprived of the Vedas, the worlds I have created have become enveloped in darkness![33] Without the Vedas (beside me), how shall I succeed in causing my excellent Creation to start into existence? Alas, great is the grief I suffer in consequence of the loss of the Vedas (through such agency)![34] My heart is very much pained. It has become the abode of a great sorrow. Who is there that will rescue me from this ocean of grief in which I am sunk for the loss I have endured? Who is there that will bring me the Vedas I have lost? Who is there that will take compassion on me?[35]—While Brahman was uttering these words, O best of kings, the resolution suddenly arose in his mind, O foremost of intelligent persons, for hymning the praises of Hari in these words. The puissant Brahman then, with hands joined in reverence, and seizing the feet of his progenitor, sang this highest of hymns in honor of Nārāyana.[36]

"Brahman said,—'I bow to thee, O heart of Brahman! I bow to thee that hast been born before me! Thou art the

origin of the universe! Thou art the foremost of all abodes. Thou, O puissant one, art the ocean of Yoga with all its branches![37] Thou art the Creator of both what is Manifest and what is Unmanifest! Thou treadest along the path whose auspiciousness is of inconceivable extent! Thou art the consumer of the universe! Thou art the inner Soul of all creatures! Thou art without any origin![38] Thou art the refuge of the universe! Thou art self-born, for origin thou hast none that is not thyself! As regards myself, I have sprung from thy Cheerfulness. From thee have I derived my birth. My first birth from thee, which is regarded sacred by all regenerate persons, was due to a fiat of thy will. My second birth in days of yore was from thy eyes.[39-40] Through thy Grace, my third birth was from thy speech. My fourth birth, O puissant Lord, was from thy ears.[41] My fifth birth, excellent in all respects, was from thy nose, O Lord! My sixth birth was, through thee, from an egg.[42] This is my seventh birth. It has occurred, O Lord, within this Lotus. At each Creation I take birth from thee as thy son, O thou that art divested of the three attributes![43] Indeed, O lotus-eyed one, I take birth as thy eldest son, made up of Sattwa the foremost of three attributes. Thou art endued with that nature which is Supreme. Thou springest from thyself![44] I have been created by thee. The Vedas are my eyes. Hence, I transcend Time itself. Those Vedas, which constitute my eyes, have been taken away from me. I have, therefore, become blind! Do thou awake from this Yoga-sleep! Give me back my eyes! I am dear to thee and thou art dear to me![45] Thus praised by Brahman, the illustrious Purusha, with face turned towards every side, then shook off his slumber, resolved to recover the Vedas (from the Daityas that had forcibly snatched them away). Applying his Yoga-puissance, he assumed a second form.[46] His body, equipt with an excellent nose, became as bright as the Moon. He assumed an equine head of great effulgence, that head which was the abode of the Vedas.[47] The firmament, with all its luminaries and constellations, became the crown of his head. His locks of hair were long and flowing, and had the

splendour of the rays of the Sun.[48] The regions above and below became his two ears. The Earth became his forehead. The two rivers Gangā and Saraswati became his two hips. The two oceans became his two eye-brows.[49] The Sun and the Moon became his two eyes. The twilight became his nose. The syllable Om became his memory and intelligence. The lightning became his tongue.[50] The Soma-drinking Pitris became, it is said, his teeth. The two regions of felicity, *viz.*, Goloka and Brahmaloka, became his upper and lower lips. The terrible night that succeeds universal destruction, and that transcends the three attributes, became his neck.[51] Having assumed this form endued with the equine head and having diverse things for its diverse limbs, the Lord of the universe disappeared then and there, and proceeded to the nether regions.[52] Having reached those regions, he set himself to high Yoga. Adopting a voice regulated by the rules of the science called Ciksha, he began to loudly utter Vedic Mantras.[53] His pronunciation was distinct and reverberated through the air, and was sweet in every respect. The sound of his voice filled the nether region from end to end. Endued with the properties of all the elements, it was productive of great benefits.[54] The two Asuras, making an appointment with the Vedas in respect of the time when they would come back to take them up again, threw them down in the nether region, and ran towards the spot whence those sounds appeared to come.[55] Meanwhile, O king, the Supreme Lord with the equine head, otherwise called Hari, who was himself in the nether region, took up all the Vedas.[56] Returning to where Brahman was staying, he gave the Vedas unto him. Having restored the Vedas unto Brahman, the Supreme Lord once more returned to his own nature.[57] The Supreme Lord also established his form with the equine head in the Noth-Eastern region of the great ocean. Having (in this way) established him who was the abode of the Vedas, he once more became the equine-headed form that he was.*[58] The two Dānavas Madhu and

* It is difficult to settle the reading of this Verse. The Bengal

Kaitabha, not finding the person from whom those sounds proceeded, quickly came back to that spot. They cast their eyes around but beheld that the spot on which they had thrown the Vedas was empty.[59] Those two foremost of mighty Beings, adopting great speed of motion, rose from the nether region.[60] Returning to where the primeval Lotus was that had given them birth, they saw the puissant Being, the original Creator, staying in the form of Aniruddha of fair complexion and endued with a splendour resembling that of the Moon.[61] Of immeasurable prowess, he was under the influence of Yoga-sleep, his body stretched on the waters and occupying a space as vast as itself.[62] Possessed of great effulgence and endued with the attribute of stainless Sattwa, the body of the Supreme Lord lay on the excellent hood of a snake that seemed to emit flames of fire for the resplendence attaching to it.[63] Beholding the Lord thus lying, the two foremost of Dānavas roared out a loud laugh. Endued with the attributes of Rajas and Tamas, they said,[64]—'This is that Being of white complexion. He is now lying asleep. Without doubt, this one has brought the Vedas away from the nether region.[65] Whose is he? Who is he? Why is he thus asleep on the hood of a snake?'—Uttering these words, the two Dānavas awakened Hari from his Yoga-slumber.[66] The foremost of Beings, (*viz.*, Nārāyana), thus awakened, understood that the two Dānavas intended to have an encounter with him in battle. Beholding the two foremost of Asuras prepared to do battle with him, he also set his mind to gratify that desire of theirs.[67] Thereupon an encounter took place between those two on one side and Nārāyana on the other. The Asuras Madhu and Kaitabha were embodiments of the attributes of Rajas and Tamas. Nārāyana slew them both for gratifying Brahman. He thence came to be called by the name of Madhusudana (slayer of Madhu).[68] Having compassed the destruction of the two

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texts have 'ālayah,' the Bombay edition has 'ālayam'. At any rate, Verse 58 seems to contradict the previous Verse. If after restoring the Vedas to Brahman, Nārāyana returned to his own nature, where would his form be that had the horse-head?—T.

Asuras and restored the Vedas to Brahman, the Supreme Being dispelled the grief of Brahman.[69] Aided then by Hari and assisted by the Vedas, Brahman created all the worlds with their mobile and immobile creatures.[70] After this, Hari, granting unto the Grandsire intelligence of the foremost order relating to the Creation, disappeared there and then for going to the place he had come from.[71] It was thus that Nārāyana, having assumed the form equipt with the horse head, slew the two Dānavas Madhu and Kaitabha, (and disappeared from the sight of Brahman). Once more, however, he assumed the same form for the sake of causing the religion of Pravritti to flow in the universe.[72]

"Thus did the blessed Hari assume in days of old that grand form having the equine head. This, of all his forms, endued with puissance, is celebrated as the most ancient.[73] That person who frequently listens or mentally recites this history of the assumption by Nārāyana of the form equipt with the equine head, will never forget his Vedic or other lore.[74] Having adored with the austerest penances the illustrious deity with the equine head, the Rishi Pānchāla (otherwise known as Gālava) acquired the science of *Krama* by proceeding along the path pointed out by the deity (Rudra).*[75] I have thus recited to thee, O king, the old story of Hayaçiras, consistent with the Vedas, about which thou hadst asked me.[76] Whatever forms the Supreme Deity desires to assume with a view to the ordering of the affairs of the universe, he assumes immediately by exercise of his own inherent powers.[77] The Supreme Deity, endued with every prosperity, is the receptacle of the Vedas. He is the receptacle of Penances also. The puissant Hari is Yoga. He is the embodiment of the Sānkhya

* Both the Vernacular translators give ridiculous Versions of this Verse. K. P. Singha takes Pānchāla to be a king and understands the Verse to mean that king Pānchāla got back his kingdom through the grace of Nārāyana. The Burdwan translator errs as usual, by taking *krama* to imply 'gati' or end. The fact is, this Verse repeats what has been already said in Verses 100 to 102 of Section 343 *ante*. *Krama* means the science by whose aid the words used in the Vedas are separated from each other.—T.

philosophy. He is that foremost Brahma of which we hear.[78] Truth has Nārāyana for its refuge. Rita has Nārāyana for its soul. The religion of Nivritti, in which there is no return, has Nārāyana for its high abode.[79] The other religion which has Pravritti for its basis, has equally Nārāyana for its soul. The foremost of all the attributes that belong to the element of Earth is scent. Scent has Nārāyana for its soul.[80] The attributes of Water, O king, are called the Tastes (of the various kinds). These Tastes have Nārāyana for their soul. The foremost attribute of Light is form. Form also has Nārāyana for its soul.[81] Touch, which is the attribute of Wind, is also said to have Nārāyana for its soul. Sound, which is an attribute of Wind, has like the others Nārāyana for its soul.[82] Mind also, which is the attribute of the Unmanifest (Prakriti), has Nārāyana for its soul. Time which is computed by the motion of the celestial luminaries has similarly Nārāyana for its soul.[83] The presiding deities of Fame, of Beauty, and of Prosperity, have the same Supreme Deity for their soul. Both the Sānkhya philosophy and Yoga have Nārāyana for their soul.[84] The Supreme Being is the cause of all this, as Purusha. He is, again, the cause of everything, as Pradhāna (or Prakriti).[85] He is the basis on which all things rest. He is the doer or agent, and He is the cause of that variety that is witnessed in the universe. He is the diverse kinds of energy that act in the universe. Fifthly, he is that all-controlling invisible influence of which people speak.[86] Those employed in investigating the several topics of enquiry with the aid of such reasons as are of wide application, regard Hari to be identical with the five reasons adverted to above and as the final refuge of all things.[87] Indeed, the puissant Nārāyana, endued with the highest Yoga puissance, is the one topic (of enquiry). The thoughts of the denizen of all the worlds including Brahman and the high-souled Rishis, of those that are Sānkhyas and Yogins, of those that are Yatis, and of those, generally, that are conversant with the Soul, are fully known to Keçava, but none of these can know what his thoughts are.[88-89] Whatever acts

are performed in honor of the gods or the Pitris, whatever gifts are made, whatever penances are performed,[90] have Vishnu for their refuge,—Vishnu that is established upon his owns supreme ordinances. He is named Vāsudeva because of his being the abode of all creatures.[91] He is immutable. He is Supreme. He is the foremost of Rishis. He is endued with the highest puissance. He is said to transcend the three attributes. As Time (which runs smoothly without any sign) assumes indications when it manifests itself in the form of successive seasons, even so He, though really divested of attributes, assumes attributes (for manifesting Himself).[92] Even they that are high-souled do not succeed in understanding his motions. Only those foremost of Rishis that have knowledge for their Souls, succeed in beholding in their hearts that Purusha who transcends all attributes."[93]

SECTION CCCXLIX.

Janamejaya said,—"The illustrious Hari becomes gracious unto them that are devoted to him with their whole souls. He accepts also all worship that is offered to Him agreeably to the ordinance.[1] Of those persons that have burnt off their fuel, and that are divested of both merit and demerit, thou hast spoken of the Knowledge they attain, as handed down from preceptor to preceptor, as the end they win.*[2] Such persons always attain to that end which is the fourth, *viz.*, the essence of the foremost of Purushas or Vāsudeva,†—through the three others. Those persons, however, that are devoted to Nārāyana with their whole souls at once attain to the highest end.‡[3] Without doubt, the religion of

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* 'Those who have burnt off their fuel' means men that have freed themselves from desire. 'Pāram-paryyagati' means Knowledge as handed down from preceptor to preceptor.—T.

† Vāsudeva is called the Fourth because below Him is Sankarshana, Pradyumna, and Aniruddha.—T.

‡ What is stated in these two Verses is the difference between the ends of those that rely on Knowledge, and those that are devoted to Nārāyana with their whole souls. The former attain to Vāsudeva, it

Devotion seems to be superior (to that of Knowledge) and is very dear to Nārāyana. These, without going through the three successive stages (of Aniruddha, Pradyumna, and Sankarshana), at once attain to the immutable Hari.[4] The end that is attained by Brahmanas, who, attending to due observances, study the Vedas with the Upanishads according to the rules laid down for regulating such study, and by those that adopt the religion of Yatis,[5] is inferior, I think, to that attained by persons devoted to Hari with their whole souls. Who first promulgated this religion of Devotion? Was it some deity or some Rishi that declared it?[6] What are the practices of those that are said to be devoted with their whole souls? When did those practices begin? I have doubts on these topics. Do thou remove those doubts. Great is my curiosity to hear thee explain the several points!*"[7]

Vaiçampāyana said,—"When the diverse divisions of the Pāndava and the Kuru armies were drawn up in array for the battle and when Arjuna became cheerless, the holy one himself explained the question of what is the end and what is not the end attained by persons of different characters. I have before this recited to thee the words of the holy one. The religion preached by the holy one on that occasion is difficult of comprehension. Men of uncleansed souls cannot apprehend it at all.[8-9] Having created this religion in days of yore, *viz.*, in the Krita age, in perfect accordance with the Sāmans, it is borne, O king, by the Supreme Lord, *viz.*,

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is true, but then they have to pass gradually through the three others one after another, *viz.*, Aniruddha, Pradyumna, and Sankarshana. The latter, however, at once attain to Vāsudeva. It is curious to note how the Burdwan translator, with the Commentary before him and from which he quotes, misunderstands the second Verse completely. K. P. Singha's Version also is not clear though not incorrect.—T.

* The word 'Ekāntin' is explained by the Commentator to mean a 'nishkāma' worshipper, *i. e.*, one who adores the Supreme Deity without the expectation of any fruit whatever. There can be no error, however, in rendering it as 'one devoted with his whole soul'. Such devotion verily implies 'nishkāma' worship.—T.

Nārāyana, himself.[10] This very subject was proposed by the highly blessed Pārtha to Nārada (for the latter's discourse) in the midst of the Rishis and in the presence of Krishna and Bhishma.[11] My preceptor, *viz.*, the Island-born Krishna heard what Nārada said. Receiving it from the celestial Rishis, O best of kings, my preceptor imparted it to me in exactly the same way in which he had obtained it from the celestial Rishi. I shall now recite it to thee, O monarch, in the same way as it has been received from Nārada. Listen, therefore, to me.[12] In that Kalpa when the Creator Brahman, O king, took his birth in the mind of Nārāyana and issued from the latter's mouth, Nārāyana himself[13] performed, O Bhārata, his Daiva and Paitra rites in accordance with this religion. Those Rishis that subsist upon the froth of water then obtained it from Nārāyana.[14] From the froth-eating Rishis, this religion was obtained by those Rishis that go by the name of Vaikhānasas. From the Vaikhānasas Shoma got it. Afterwards, it disappeared from the universe.[15] After the second birth of Brahman, *viz.*, when he sprang from the eyes of Nārāyana, O king, the Grandsire (that is, Brahman) then received this religion from Shoma.[16] Having received it thus, Brahman imparted this religion, which has Nārāyana for its soul, unto Rudra. In the Krita age of that ancient Kalpa, Rudra, devoted to Yoga, O monarch,[17] communicated it to all those Rishis that are known by the name of Vālikhilyas. Through the illusion of Nārāyana, it once more disappeared from the universe.[18] In the third birth of Brahman which was due to the speech of Nārāyana, this religion once more sprang up, O king, from Nārāyana himself.[19] Then a Rishi of the name of Suparna obtained it from that foremost of Beings.[20] The Rishi Suparna used to recite this excellent religion, this foremost of cults, three times during the day. In consequence of this, it came to be called by the name of Trisauparna in the world.[21] This religion has been referred to in the Rigveda. The duties it inculcates are exceedingly difficult of observance. From the Rishi Suparna, this eternal religion was obtained, O foremost of men, by the

god of wind, that sustainer of the lives of all creatures in the universe. The god of wind communicated it unto such Rishis as subsist upon what remains of sacrificial offerings after feeding guests and others.[22-23] From those Rishis this excellent religion was obtained by the great Ocean. It once more disappeared from the universe and became merged into Nārāyana.[24] In the next birth of the high-souled Brahman when he sprang from the ear of Nārāyana, listen, O chief of men, to what happened in that Kalpa.[25] The illustrious Nārāyana, otherwise called Hari, when he resolved upon Creation, thought of a Being who would be puissant enough to create the universe.[26] While thinking of this, a Being sprang from his ears competent to create the universe. The Lord of all called him by the name of Brahman.[27] Addressing Brahman, the Supreme Nārāyana said unto him,—'Do thou, O son, create all kinds of creatures from thy mouth and feet. O thou of excellent vows, I shall do what will be beneficial for thee, for I shall impart to thee both energy and strength sufficient to render thee competent for this task.[28] Do thou receive also from me this excellent religion known by the name of Sāttwata. Aided by that religion do thou create the Krita age and ordain it duly![29]—Thus addressed, Brahman bowed his head unto the illustrious Harimedhas and received from him that foremost of all cults with all its mysteries and its abstract of details,[30] together with the Āranyakas,—that cult, *viz.*, which sprang from the mouth of Nārāyana. Nārāyana then instructed Brahman of immeasurable energy in that cult,[31] and addressing him, said,—Thou art the creator of the duties that are to be observed in the respective Yugas!—Having said this unto Brahman, Nārāyana disappeared and proceeded to that spot which is beyond the reach of Tamas, where the unmanifest resides, and which is known by the name of acts without desire of fruits.[32] After this, the boon-giving Brahman, the Grandsire of the worlds, created the different worlds with all their mobile and immobile creatures.[33] The age that first commenced was highly auspicious and came to be called by the name of Krita. In that age, the religion of Sattwa

existed, pervading the entire universe.*[34] With the aid of that primeval religion of righteousness, Brahman, the Creator of all the worlds, worshipped the Lord of all the deities, *viz.*, the puissant Nārāyana otherwise called Hari.[35] For the spread then of that religion and desirous of benefiting the worlds, Brahman then instructed that Manu who is known by the name of Swārochish in that cult.[36] Swārochish-Manu, that Lord of all the worlds, that foremost of all persons endued with puissance, then cheerfully imparted the knowledge of that cult to his own son, O king, who was known by the name of Cankhapada.[37] The son of Manu, *viz.*, Cankhapada, communicated the knowledge of that cult to his own son Suvarnābha who was the Regent of the cardinal and subsidiary points of the compass. When, upon the expiration of the Krita Yuga, the Tretā came, that cult once more disappeared from the world.[38] In a subsequent birth of Brahman, O best of kings, *viz.*, that which was derived from the nose of Nārāyana, O Bhārata, the illustrious and puissant Nārāyana or Hari with eyes like lotus petals, himself sang this religion in the presence of Brahman. Then the son of Brahman, created by a fiat of his will, *viz.*, Sanatkumāra, studied this cult.[39-40] From Sanatkumāra, the Prajāpati Virana, in the beginning of the Krita age, O tiger among Kurus, obtained this cult.[41] Virana having studied it in this way, taught it to the ascetic Raivya. Raivya, in his turn, imparted it to his son of pure soul, good vows, and great intelligence, *viz.*, Kukshi, that righteous Regent of the cardinal and subsidiary points of the compass. After this, that cult, born of the mouth of Nārāyana, once more disappeared from the world.[42-43] In the next birth of Brahman, *viz.*, that which he derived from an egg which sprang from Hari, this cult once more issued from the mouth of Nārāyana.[44] It was received by Brahman, O king, and practised duly in all its details by him. Brahman then communicated it, O monarch, to those Rishis that are known by the name of

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* *I. e.*, all creatures were righteous and compassionate. Of evil, there was nothing in that age.—T.

Varhishada.[45] From the Varhishadas it was obtained by a Brāhmana well-versed in the Sāma-Veda, and known by the name of Jeshthya. And because he was well-versed with the Sāmans, therefore was he known also by the name of Jeshthya-sāmavrata-Hari.*[46] From the Brāhmana known by the name of Jeshthya, this cult was obtained by a king of the name of Avikampana. After this, that cult, derived from the puissant Hari, once more disappeared fron the world.[47] During the seventh birth of Brahman due to the lotus, O king, that sprang from the navel of Nārāyana, this cult was once more declared by Nārāyana himself,[48] unto the Grandsire of pure soul, the Creator of all the worlds, in the beginning of this Kalpa. The Grandsire gave it in days of yore to Daksha (one of his sons created by a fiat of his will).[49] Daksha, in his turn, imparted it to the eldest of all the sons of his daughters, O monarch, *viz.*, Āditya, who is senior in age to Savitri. From Āditya, Vivaswat obtained it.[50] In the beginning of the Tretā Yuga, Vivaswat imparted the knowledge of this cult to Manu. Manu, for the protection and support of all the worlds, then gave it to his son Ikshāku.†[51] Promulgated by Ikshāku, that cult overspreads the whole world. When the universal destruction comes, it will once more return to Nārāyana and be merged in Him.[52] The religion which is followed and practised by the Yatis, has, O best of kings, been narrated to thee before this in the Harigitā, with all its ordinances in brief.[53] The celestial Rishi Nārada got it from that Lord of universe, *viz.*, Nārāyana himself, O king, with all its mysteries and abstract of details.[54] Thus, O monarch, this foremost of cults is primeval and eternal. Incapable of being comprehended with ease and exceedingly difficult of being practised, it is always upheld by persons wedded to the attribute of Sattwa.[55] It is by means of acts that are well-performed and accomplished with a full knowledge of duties,—acts, that is, in which there is nothing of injury to any creature,—that Hari the

* One of the foremost of Sāmans is called by the name of Jeshthya One conversant with the Jeshthya Saman would have this name.—T.

† Ikshāku was the progenitor of the solar race of kings—T.

Supreme Lord became gratified.[56] Some persons adore Nārāyana as possessed of only one form, *viz.*, that of Aniruddha. Some adore Him as endued with two forms, *viz.*, that of Aniruddha and Pradyumna. Some adore Him as having three forms, *viz.*, Aniruddha, Pradyumna, and Sankarshana. A fourth class adore him as consisting of four forms, *viz.*, Aniruddha, Pradyumna, Shankarshana, and Vāsudeva.[57] Hari is Himself the Kshetrajna (Soul). He is without parts (being ever full). He is the Jiva in all creatures, transcending the five primal elements.[58] He is the Mind, O monarch, that directs and controls the five senses. Endued with the highest intelligence, He is the Ordainer of the universe, and the Creator thereof.[59] He is both active and inactive. He is both Cause and Effect. He is the one immutable Purusha, who sports as He likes, O king.[60] Thus have I recited to thee the religion of Devotion, O best of kings, incapable of being comprehended by persons of uncleansed souls but which I acquired through the grace of my preceptor.[61] Persons are very rare, O king, that are devoted to Nārāyana with their whole souls. If, O son of Kuru's race, the world had been full of such persons, that are full of universal compassion, that are endued with knowledge of the soul, and that are always employed in doing good to others, then the Krita age would have set in and all men would have betaken themselves to the accomplishment of acts without desire of fruit.[62-63] It was even in this way, O monarch, that that foremost of regenerate persons, *viz.*, the illustrious Vyāsa, my preceptor, fully conversant with all duties, discoursed unto king Yudhishthira the just on this religion of Devotion,[64] in the presence of many Rishis and in the hearing of Krishna and Bhishma. He had obtained it from the celestial Rishi Nārada endued with wealth of penances.[65] Those persons that are devoted to Nārāyana with their whole souls succeed in attaining to Nārāyana in the end, that highest of deities, identical with Brahma, pure in complexion, possessed of the effulgence of the moon, and endued with immutable."[66]

Janamejaya said,—"I see that those regenerate persons whose souls have been awakened practise diverse kinds of

duties. Why is it that other Brāhmanas do not practise those duties but betake themselves to the observance of other kinds of vows and rites ?"[67]

Vaiçampāyana said,—"Three kinds of disposition, O monarch, have been created in respect of all embodied creatures, *viz.*, that which relates to the attribute of Sattwa, that which relates to the attribute of Rajas, and lastly that which relates to the attribute of Tamas, O Bhārata ![68] As regards embodied creatures, O perpetuator of Kuru's race, that person is the foremost who is wedded to the attribute of Sattwa, for, O tiger among men, it is certain that he will attain to Emancipation.[69] It is with the aid of this very attribute of Sattwa that one endued therewith succeeds in understanding the person that is conversant with Brahma. As regards Emancipation, it is entirely dependent upon Nārāyana. Hence it is that Emancipation is regarded as made up of the attribute of Sattwa.[70] By thinking of the foremost of Beings, the man that is devoted with his whole soul to Nārāyana, acquires great wisdom.[71] Those persons that are endued with wisdom, that have betaken themselves to the practices of Yatis and the religion of Emancipation,—those persons of quenched thirst,—always find that Hari favors them with the fruition of their desire.*[72] That man subject to birth (and death) upon whom Hari casts a kind eye should be known as endued with the attribute of Sattwa and devoted to the acquisition of Emancipation.[73] The religion followed by a person that is devoted with his whole soul to Nārāyana is regarded as similar or equal in merit to the system of the Sānkhyas.[74] By adopting that religion one attains to the highest end by attaining to Emancipation which has Nārāyana for its soul. That person upon whom Nārāyana looks with compassion succeeds in becoming awakened.†[75] No one, O king, can

* This desire, of course, relates to the acquisition of Emancipation. 'Yoga-kshema' literally means the acquisition of what is desired and the protection of what has been aquired.—T.

† 'Buddha' or 'Pratibuddha' literally implies 'awakened'. The sense, of course, is that such a person has succeeded in casting off all

which partakes of both Rajas and Tamas is said to be mixed.[76] Hari never casts a kind eye upon the person subject to birth (and death) that is endued with such a mixed nature and that has, on that account, the principle of Pravritti in him.[77] Only Brahman, the Grandsire of the worlds, looks upon the person that is subject to birth and death because of his mind being overwhelmed with the two inferior attributes of Rajas and Tamas.*[78] Without doubt, the deities and the Rishis are wedded to the attributes of Sattwa, O best of kings! But then they that are divested of that attribute in its subtile form are always regarded to be of mutable nature."†[79]

Janamejaya said,—"How can one that is fraught with the principle of change succeed in attaining to that foremost of Beings? Do tell me all this, which is, no doubt, known to thee! Do thou discourse to me also of Pravritti in due order!"[80]

Vaiçampāyana said,—"That which is the twentyfifth (in the enumeration of topics as made in the Sānkhya system) *viz.*, Jiva, when it becomes able to abstain entirely from acts, succeeds in attaining to the foremost of Beings which is exceedingly subtile, which is invested with the attribute of Sattwa (in its subtile form), and which is fraught with the esssences symbolised by the three letters of the alphabet (*viz.*, A, U, and M).[81] The Sānkhya system, the Āranyaka-

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impurities and desires. He has, as it were, been awakened from the slumber of ignorance or darkness.—T.

* Those that follow the religion of Pravritti acquire heaven, &c., through their merits. Merits, however, are exhaustible. They have, therefore, to fall down from heaven. The Creator Brahman casts his eye on men that follow Pravritti. The religion of Nivritti, however, leads to Emancipation. It is Nārāyana that looks upon men that betake to Nivritti.—T.

† What is stated here is this: the deities and Rishis are certainly endued with Sattwa. But then that Sattwa is of a gross form. Hence, they cannot attain to Emancipation. It is only that Sattwa which is of subtile form that leads to Emancipation. The deities, without being able to attain to Emancipation, remain in a state that is mutable or fraught with change.—T.

and form parts of one whole. Even this is the religion of those that are devoted with their whole souls to Nārāyana,—the religion that has Nārāyana for its essence.*[82] As waves of the ocean, rising from the ocean, rush away from it only to return to it in the end, even so diverse kinds of knowledge, springing from Nārāyana, return to Nārāyana in the end.[83] I have thus explained to thee, O son of Kuru's race, what the religion of Sattwa is. If thou beest competent for it, O Bhārata, do thou practise that religion duly.[84] Even thus did the highly-blessed Nārada explain to my preceptor,—the Island-born Krishna—the eternal and immutable course, called Ekānta, followed by the Whites as also by Yatis.†[85] Vyāsa, gratified with Dharma's son Yudhishthira, imparted this religion to king Yudhishthira the just who was possessed of great intelligence. Derived from my preceptor I have also communicated it to thee![86] O best of kings, this religion is, for these reasons, exceedingly difficult of practice. Others, hearing it, become as much stupefied as thou hast suffered thyself to be.[87] It is Krishna who is the protector of the universe and its beguiler. It is He who is the destroyer and the cause, O monarch!"[88]

Section CCCL.

Janamejaya said,—"The Sānkhya system, the Panchrātra scriptures, and the Āranyaka-Vedas,—these different systems of knowledge or religion,—O regenerate Rishi, are current in the world.[1] Do all these systems preach the same course of duties, or are the courses of duties preached by them,

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* That is, the practices which constitute the religion of the Ekāntins are not really different for those laid down in the scriptures adverted to above.—T.

† Who are the Whites referred to in this place? The Commentator explains that the word has reference to persons leading the domestic mode of life. Yatis wear robes that are colored yellow or yellowish-red. House-holders, however, use cloth that is white. The word may also mean the inhabitants of White-Island.—T.

O ascetic, different from one another? Questioned by me, do thou discourse to me on Pravritti in due order!"[2]

Vaiçampāyana said,—"I bow unto that great Rishi who is the dispeller of darkness, and whom Satyavati bore to Parāçara in the midst of an island, who is possessed of great knowledge and who is endued with great liberality of soul.[3] The learned say that he is the origin of the Grandsire Brahman; that he is the sixth form of Nārāyana; that he is the foremost of Rishis; that he is endued with the puissance of Yoga; that as the only son of his parents he is an incarnate portion of Nārāyana; and that, born under extraordinary circumstances on an Island, he is the inexhaustible receptacle of the Vedas.[4] In the Krita age, Nārāyana of great puissance and mighty energy, created him as his son. Verily, the high-souled Vyāsa is unborn and ancient and is the inexhaustible receptacle of the Vedas!"[5]

Janamejaya said,—"O best of renergate persons, it was thou that saidst before this that the Rishi Vaçishtha had a son of the name of Caktri and that Caktri had a son of the name of Parāçara, and that Parāçara begot a son named the Island-born Krishna endued with great ascetic merit.[6] Thou tellest me again that Vyāsa is the son of Nārāyana. I ask, was it in some former birth that Vyāsa of immeasurable energy had sprung from Nārāyana? O thou of great intelligence, do tell me of that birth of Vyāsa which was due to Nārāyana!"[7]

Vaiçampāyana said,—"Desirous of understanding the meaning of the Crutis, my preceptor, that ocean of penances, who is exceedingly devoted to the observance of all scriptural duties and the acquisition of knowledge, dwelt for sometime in a particular region of the Himavat mountains.[8] Endued with great intelligence, he became fatigued with his penances in consequence of the great strain on his energies occasioned by the composition of the Mahābhārata. At that time, Sumanta and Jaimini and Paila of firm vows and myself numbering the fourth, and Cuka his own son, were his disciples. All of us, O king, in view of the fatigue our preceptor felt, waited dutifully upon him, engaged in

doing all that was necessary for dispelling that fatigue of his.[9-10] Surrounded by these disciples of his, Vyāsa shone in beauty on the breast of the Himavat mountains like the Lord of all the ghostly beings, *viz.*, Mahādeva, in the midst of those ghostly attendants of his.[11] Having recapitulated the Vedas with all their branches as also the meanings of all the Verses in the Mahābhārata, one day, with rapt attention, all of us approached the presence of our preceptor who, having controlled his senses, was at time rapt up in thought.[12] Availing ourselves of an interval in the conversation, we asked that foremost of regenerate persons to expound to us the meanings of the Vedas and of the Verses in the Mahābhārata and narrate to us the incidents as well of his own birth from Nārāyana.[13] Conversant as he was with all topics of enquiry, he at first discoursed to us on the interpretations of the Crutis and the Mahābhārata, and then set himself to narrate to us the following incidents relating to his birth from Nārāyana.[14]

"Vyāsa said,—'Listen, ye disciples, to this foremost of narratives, to this best of histories that relates again to the birth of a Rishi. Appertaining to the Krita age, this narrative has become known to me through my penances, ye regenerate ones![15] On the occasion of the seventh creation, *viz.*, that which was due to the primeval Lotus, Nārāyana, endued with the austerest penances, transcending both good and ill, and possessed of unrivalled splendour, at first created Brahman from his navel. After Brahman had started into birth, Nārāyana addressed him, saying,[16-17]—Thou hast sprung from my navel. Endued with puissance in respect of creation, do thou set thyself to create diverse kinds of creatures rational and irrational![18]—Thus addressed by the author of his being, Brahman, with mind penetrated by anxiety, felt the difficulty of his task and became unwilling to do what he was commanded to do. Bowing his head unto the boon-giving and illustrious Hari, the Lord of the universe, Brahman said these words unto him,[19]—I bow to thee, O Lord of the deities, but I ask what puissance have I to create diverse creatures? I have no wisdom, Do thou

ordain what should be ordained in view of this![20]—Thus addressed by Brahman, the Lord of the universe, *viz.*, Nārāyana, disappeared there and then from Brahman's sight. The foremost of all beings endued with intelligence, *viz.*, the Supreme Lord, then thought of Intelligence.[21] Endued with form that resembled the form of Hari himself, Intelligence forthwith made her appearance before the puissant Hari. Himself transcending all Yoga, Nārāyana then, with Yoga, applied the goddess of Intelligence properly.[22] The illustrious and puissant and immutable Hari, addressing the goddess of Intelligence who was endued with activity and goodness and all the puissance of Yoga, said unto her these words:[23]—For the accomplishment of the task of creating all the worlds do thou enter into Brahman!—Commanded thus by the Supreme Lord, Intelligence forthwith entered Brahman.[24] When Hari beheld that Brahman had become united with Intelligence, He once more addressed him, saying,—Do thou now create diverse kinds of creatures![25]—Replying unto Nārāyana by uttering the word—Yes,—Brahman reverently accepted the command of his progenitor. Nārāyana then disappeared from Brahman's presence,[26] and in a moment repaired to his own place known by the name of Light or Effulgence. Returning to His own disposition (of Unmanifestness), Hari resolved Himself into His one universal nature.[27] After the task of Creation, however, had been accomplished by Brahman, another thought arose in the mind of Nārāyana. Indeed, He reflected in this strain:—Brahman, otherwise called Parameshthi, has created all these creatures,[28] consisting of Daityas and Dānavas and Gandharvas and Rākshasas. The helpless Earth has become burthened with the weight of creatures.[29] Many among the Daityas and Dānavas and Rākshas on Earth will become endued with great strength. Possessed of penances, they will at diverse times succeed in acquiring many excellent boons.[30] Swelling with pride and might in consequence of those boons that they will succeed in obtaining, they will oppress and afflict the deities and the Rishis possessed of ascetic might.[31] It is, therefore, meet that I should now

and then lighten the burthen of the Earth, by assuming diverse forms one after another as occasion would require.[32] I shall achieve this task by chastising the wicked and upholding the righteous. (Thus looked after by me), the Earth, which is the embodiment of Truth, will succeed in bearing her freight of creatures.[33] Assuming the form of a mighty snake I myself have to uphold the Earth in empty space. Upheld by me thus, she will uphold the entire universe of creatures mobile and immobile. Incarnated on the Earth, therefore, in different forms, I shall have to rescue her at such times from peril.[34]—Having reflected in this way, the illustrious slayer of Madhu created diverse forms in his mind in which to appear from time to time for accomplishing the task in view.[35] Assuming the form of a Boar, of a Man-lion, of a Dwarf, and of human beings, I shall quell or slay such enemies of the deities as will become wicked and ungovernable.[36]—After this, the original Creator of the universe once more uttered the syllable *Bho*, causing the atmosphere to resound with it. From this syllable of speech (Saraswati) arose a Rishi of the name Sāraswat.[37] The son, thus born of the Speech of Nārāyana, came to be also called by the name of Apāntara-tamas. Endued with great puissance, he was fully conversant with the past, the present, and the future. Firm in the observance of vows, he was truthful in speech.*[38] Unto that Rishi who, after birth, had bowed his head unto Nārāyana, the latter, who was the original Creator of all the deities and possessed of a nature that was immutable, said those words:—Thou shouldst devote thy attention to the distribution of the Vedas, O foremost of all persons endued with intelligence!†[39]—Do thou, therefore, O ascetic, accomplish what I command thee!—In obedience to this command of the Supreme Lord from

* The name 'Apāntara-tamas' implies one whose darkness or ignorance has been dispelled.—T.

† 'Vedākhyāne Cruti'h kāryyā', literally, I think, means 'thou shouldst turn thy ears to the description of the Vedas', implying that 'thou shouldst set thyself to a distribution or arrangement of the Vedic hymns and Mantras.'—T.

whose Speech the Rishi Apāntarātamas sprang into existence, the latter, in that Kalpa which is named from the Self-born Manu, distributed and arranged the Vedas.[40] For that act of the Rishi, the illustrious Hari became gratified with him, as also for his well-performed penances, his vows and observances, and his restraint of the senses or passions.[41] Addressing him, Nārāyana said,—At each Manwantara, O son, thou wilt act in this way with respect to the Vedas. Thou shalt, in consequence of this act of thine, be immutable, O regenerate one, and incapable of being transcended by any one![42] When the Kali age will set in, certain princes of Bharata's line, to be called by the name of Kauravas, will take their birth from thee. They will be celebrated over the Earth as high-souled princes ruling over powerful kingdoms.[43] Born of thee, dissensions will break out among them for their destruction at one another's hands during thy absence, O foremost of regenerate persons.*[44] In that age also, endued with austere penances, thou wilt distribute the Vedas into diverse classes. Indeed, in that dark age, thy complexion will become dark.[45] Thou shalt cause diverse kinds of duties to flow and diverse kinds of knowledge also. Although endued with austere penances, yet thou shalt never be able to free thyself from desire and attachment to the world.[46] Thy son, however, will be freed from every attachment like unto the Supreme Soul, through the grace of Mādhava. It will not be otherwise.[47] He whom learned Brāhmanas call the mind-born son of the Grandsire, *viz.*, Vaçishtha endued with great intelligence and like unto an ocean of penances, and whose splendour transcends that of the Sun himself,[48] will be the progenitor of a race in which a great Rishi of the name of Parāçara, possessed of mighty energy and prowess, will take his birth. That foremost of

* It is difficult to understand what is the precise meaning of the expression 'twāmrite'. Literally, it means 'without thee'. Whether, however, the speaker means that all the princes will meet with destruction except thee, or that they will be destroyed without thy being present among them, or that such destruction will overtake them without thyself being the cause of it, it is difficult to determine.—T.

persons, that ocean of Vedas, that abode of penances, will become thy sire (when thou wilt take birth in the Kali age).[49] Thou shalt take thy birth as the son of a maiden residing in the house of her sire, through an act of congress with the great Rishi Parāçara.[50] Doubts thou wilt have none with respect to the imports of things past, present, and future. Endued with penances and instructed by me, thou wilt behold the incidents of thousands and thousands of ages long past away. Thou wilt see through thousands and thousands of ages also in the future.[51-52] Thou shalt, in that birth, behold me, O ascetic,—me that am without birth and death,—incarnated on Earth (as Krishna of Yadu's race), armed with the discus. All this will happen to thee, O ascetic, through the merit that will be thine in consequence of thy ceaseless devotion to me. These words of mine will never be otherwise.[53] Thou shalt be one of the foremost of creatures. Great shall be thy fame. Surya's son Cani (Saturn) will, in a future Kalpa, take birth as the great Manu of that period.[54] During that Manwantara, O son, thou shalt, in respect of merits, be superior to even the Manus of the several periods. Without doubt, thou shalt be so through my grace.[55] Whatever exists in the world represents the result of my exertion. The thoughts of others may not correspond with their acts. As regards myself however, I always ordain what I think, without the least impediment![*56]—Having said these words unto the Rishi Apāntaratamas, otherwise called by the name of Sāraswat, the Supreme Lord dismissed him, saying unto him,—Go!—I am he that was born as Apāntaratamas through the command of Hari. Once more have I taken birth as the celebrated Krishna-Dwaipāyana, a delighter of the race of Vaçishtha.[†57-58] I have thus told

* 'Anyo hanyam chintayati' seems to mean that the thoughts of others do not correspond with their acts.—T.

† It is scarcely necessary to remark that the word 'nandana' means both son and delighter. The etymological meaning is, of course, delighter. The son or grandson is so called because of his being a source of delight to the sire or the grandsire with the other members of the family. In Verse 58, 'nandana' seems to be used in the sense of 'delighter'.—T.

Him.[69] The Supreme Deity, called by the name of Hari, resides in the hearts of those that have succeeded (with the aid of the scriptures and of inference) in dispelling all doubts. Mādhava never resides in the hearts of those that are under the sway of doubt and that would dispute away everything with the aid of false dialectics.[70] They that are conversant with the Pancharātra scriptures, that are duly observant of the duties laid down therein, and that are devoted to Nārāyana with their whole souls, succeed in entering into Nārāyana.[71] The Sānkhya and the Yoga systems are eternal. All the Vedas, again, O monarch, are eternal. The Rishis, in all these systems of cult, have declared that this universe existing from ancient times is Nārāyana's self.[72] Thou shouldst know that whatever acts, good or bad, laid down in the Vedas and occurring in heaven and Earth, the sky between, and the waters, are all caused by and flow from that ancient Rishi Nārāyana."[73]

SECTION CCCLI.

Janamejaya said,—"O regenerate one, are there many Purushas or is there only one? Who, in the universe, is the foremost of Purushas? What, again, is said to be the source of all things?"[1]

Vaiçampāyana said,—"In the speculations of the Sānkhya and the Yoga systems many are the Purushas spoken of. O preceptor of Kuru's race, those that follow these systems do not wish to assert that there is but one Purusha in the universe.*[2] In the same manner in which the many Purushas are said to have one origin in the Supreme Purusha, it may be said that this entire universe is identical with that one Purusha of superior attributes. I shall explain this

* The Commentator explains this Verse in this way. 'So far as ordinary purposes are concerned, both the Sānkhyas and Yogins speak of many Purushas. In reality, however, for purposes of the highest truth, there is but *one* Purusha.' I do not see this limitation in the Verse itself. The fact is, what the Commentator says is to be seen in the next Verse.—T.

you, my dear disciples, the circumstances of my own former birth which was due to the grace of Nārāyana in so much that I was a very portion of Nārāyana himself.[59] Ye foremost of intelligent persons, I underwent, in days of yore, the austerest penances, with the aid of the highest abstraction of the mind.[60] Ye sons, moved by my great affection for yourselves that are devoted to me with reverence, I have told you everything relating to what you wished to know from me, *viz.*, my first birth in days of remote antiquity and that other birth subsequent to it (*viz.*, the present one)!'"[61]

Vaiçampāyana continued,—"I have thus narrated to thee, O monarch, the circumstances connected with the former birth of our revered preceptor, *viz.*, Vyāsa of unstained mind, as asked by thee! Listen to me once again![62] There are diverse kinds of cults, O royal sage, that go by diverse names such as Sānkhya, Yoga, the Pancha-rātra, Vedas, and Pāçupati.[63] The promulgator of the Sānkhya cult is said to be the great Rishi Kapila. The primeval Hiranyagarbha, and none else, is the promulgator of the Yoga system.[64] The Rishi Apāntaratamas is said to be the preceptor of the Vedas, some call that Rishi by the name of Prāchina-garbha.[65] The cult known by the name of Pāçupata was promulgated by the Lord of Umā, that master of all creatures, *viz.*, the cheerful Çiva, otherwise known by the name of Creekantha, the son of Brahman.[66] The illustrious Nārāyana is himself the promulgator of the cult, in its entirety, contained in the Pancharātra scriptures. In all these cults, O foremost of kings, it is seen[67] that the puissant Nārāyana is the one sole object of exposition. According to the scriptures of these cults and the measure of knowledge they contain, Nārāyana is the one sole object of worship they inculcate. Those persons whose visions, O king, are blinded by darkness, fail to understand that Nārāyana is the Supreme Soul pervading the entire universe.[68] Those persons of wisdom who are the authors of the scriptures say that Nārāyana, who is a Rishi, is the one object of reverent worship in the universe. I say that there is no other being like

is that he who is the Supreme Soul is always divested of attributes. He is Nārāyana. He is the universal soul, and he is the one Purusha. He is never affected by the fruits of acts even as the leaf of the lotus is never drenched by the water one may throw upon it.[14] The acting Soul is different. That Soul is sometimes engaged in acts and when it succeeds in casting off acts attains to Emancipation or identity with the Supreme Soul.[15] The acting Soul is endued with the seven and ten possessions.* Thus is it said that there are innumberable kinds of Purushas in due order.[16] In reality, however, there is but one Purusha. He is the abode of all the ordinances in respect of the universe. He is the highest object of knowledge. He is at once the knower and the object to be known. He is at once the thinker and the object of thought. He is the eater and the food that is eaten. He is the smeller and the scent that is smelled. He is at once he that touches and the object that is touched.[17] He is the agent that sees and the object that is seen. He is the hearer and the object that is heard. He is the conceiver and the object that is conceived. He is possessed of attributes and is free from them. He is that, O son, which is named Pradhāna, enduring, eternal, and immutable.[18] He it is who creates the prime ordinance in respect of Dhātri himself. Learned Brāhmanas call Him by the name of Aniruddha. Whatever acts, possessed of excellent merits and fraught with blessings, flow in the world from the Vedas, have been caused by Him.†[19] All the deities, and all the Rishis, possessed of tranquil souls, occupying their places on the altar, dedicate to Him the first share of their

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Jivātman and the Supreme Soul, and assert the superiority of the latter over the former. The Sānkhyas regard the Jiva-soul and the Supreme Soul to be one and the same. A third class of men think everything as Soul, there being no difference between the one Soul and the universe displayed in infinitude.—T.

* The acting Soul is ensconced in the Linga-çarira, with which it becomes now a human being, now a deity, now an animal, &c.—T.

† 'Dhāturādyam Vidhānam' is supposed by the Commentator to imply what is known as 'Mahat', *i. e.*, the existence of Jiva before the consciousness of Ego arises.—T.

sacrificial offerings.*[20] I, that am Brahman, the primeval Master of all creatures, have started into birth from Him, and thou hast taken thy birth from me. From me have flowed the universe with all its mobile and immobile creatures, and all the Vedas, O son, with their mysteries.[21] Divided into four portions (*viz.*, Aniruddha, Pradyumna, Sankarshana, and Vāsudeva), He sports as He pleases. That illustrious and divine Lord is even such, awakened by His own knowledge.[22] I have thus answered thee, O son, according to thy questions, and according to the way in which the matter is expounded in the Sānkhya system and the Yoga philosophy.' "[23]

SECTION CCCLIII.

Sauti said,—After Vaiçampāyana had explained to king Janamejaya in this way the glory of Nārāyana, he began to discourse on another topic by reciting the question of Yudhishthira and the answer that Bhishma gave in the presence of all the Pāndavas and the Rishis as also of Krishna himself. Indeed, Vaiçampāyana began by saying what follows.†

"Yudhishthira said,—'Thou hast, O grandsire, discoursed to us on the duties appertaining to the religion of Emancipation. It behooveth thee now to tell us what the foremost duties are of persons belonging to the several modes of life!'‡[1]

Bhishma said,—'The duties ordained in respect of every mode of life are capable, if well performed, of leading to

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* 'Prāgvança' is a certain part of the altar. Both the Vernacular translators omit the word in their renderings.—T.

† This portion does not occur in all the texts. I have thought fit to add it for explaining the connection. Most texts begin abruptly by saying—"Yudhishthira said, &c., &c."—T.

‡ The object of the question is to ascertain which is the foremost of all the modes of life. Although Renunciation has been described to be the best of all modes, still the duties of that mode are exceedingly difficult of practice. Hence, Yudhishthira wishes to know if the duties of any other mode can be regarded as superior.—T.

heaven and the high fruit of Truth. Duties have many doors, and none of the practices inculcated by them are futile in respect of consequences.[2] Whoever adopts whichever duties with steady and firm faith, praises the duties adopted by him to the exclusion of the rest, O chief of Bharata's race![3] This particular topic, however, on which thou wishest me to discourse was in days of yore the subject of conversation between the celestial Rishi Nārada and the chief of the deities, *viz.*, Indra.[4] The great Rishi Nārada, O king, revered by all the world, has been crowned with success. He wanders through all the worlds unobstructed by anything, like the all-pervading wind itself.[5] Once upon a time he repaired to the abode of Indra. Duly honored by the chief of the deities, he sat close to his host.[6] Beholding him seated at his ease and free from fatigue, the lord of Cachi addressed him, saying,—O great Rishi, is there anything wonderful that has been beheld by thee, O sinless one?[7] O regenerate Rishi, crowned with ascetic success, thou rovest, moved by curiosity, through the universe of mobile and immobile objects, witnessing all things.[8] O celestial Rishi, there is nothing in the universe that is unknown to thee. Do thou tell me, therefore, of any wonderful incident which thou mayst have seen or heard of or felt.'[9] Thus questioned, Nārada, that foremost of speakers, O king, then commenced to recite unto the chief of the celestials the extensive history that follows.[10] Listen now to me as I recite that story which Nārada told before Indra. I shall narrate it in the same way in which the celestial Rishi had narrated it, and for the same purpose that he had in view!'"[11]

SECTION CCCLIV.

"Bhishma said,—'In an excellent town called by the name of Mahāpadma which was situate on the southern side of the river Gangā, there lived, O best of men, a Brāhmana of concentrated Soul.[1] Born in the race of Atri, he was endued with amiability. All his doubts had been dispelled (by faith and contemplation) and he was well conversant

with the path he was to follow. Ever observant of the duties of religion, he had his wrath under perfect control. Always contented, he was the complete master of his senses.[2] Devoted to penances and study of the Vedas, he was honored by all good men. He earned wealth by righteous means and his conduct in all things corresponded with the mode of life he led and the order to which he belonged.[3] The family to which he belonged was large and celebrated. He had many kinsmen and relatives, and many children and spouses. His behaviour was always respectable and faultless.[4] Observing that he had many children, the Brāhmana betook himself to the accomplishment of religious acts on a large scale. His religious observances, O king, had reference to the customs of his own family.*[5] The Brāhmana reflected that there were three kinds of duties laid down for observances. There were, first, the duties ordained in the Vedas in respect of the order in which he was born and the mode of life he was leading (*viz.*, a Brāhmana in the observance of domesticity). There were, secondly, the duties laid down in the scriptures, *viz.*, those especially called the Dharmaçāstras. And, thirdly, there were those duties that eminent and revered men of former times have followed though not occurring either in the Vedas or the scriptures.†[6]—Which of these duties should I follow? Which of them, again, followed by me, are likely to lead to my benefit? Which, indeed, should be my refuge?—Thoughts like these always troubled

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* Family customs are always observed with great care. Even when inconsistent with the ordinances of the scriptures, such customs do not lose their binding force. Reprehensible as the sale of a daughter or sister is, the great king Calya, when he bestowed his sister Mādri on Pāndu, insisted upon taking a sum of money, alleging family custom not only as an excuse but as something that was obligatory. To this day, animals are slain in the sacrifices of many families which follow the Vaishnava faith, the justification being family custom.—T.

† The Vedas are, strictly speaking, not scriptures, for they are *heard*, the scriptures being those ordinances that are written down. Of course, the Vedas have been reduced into writing, but for all that, they continue to be called the Crutis, as the Common Law of England, though reduced into writing, is still called the Unwritten Law.—T.

him. He could not solve his doubts.[7] While troubled with such reflections, a Brāhmana of concentrated soul and observant of a very superior religion, came to his house as a guest.[8] The house-holder duly honored his guest according to those ordinances of worship that are laid down in the scriptures. Beholding his guest refreshed and seated at his ease, the host addressed him in the following words."[9]

SECTION CCCLV.

"The Brāhmana said,—'O sinless one, I have become exceedingly attached to thee in consequence of the sweetness of thy conversation. Thou hast become my friend. Listen to me, for I wish to say something unto thee.[1] O foremost of Brāhmanas, making over the duties of a householder to my son, I wish to discharge the highest duties of man. What, O regenerate one, should be my path?[2] Relying upon the soul, I wish to achieve existence in the one Soul. Alas, bound up in the bonds of attachment, I have not the heart to actually set myself to the accomplishment of that task.*[3] And since the best portion of my life has passed away in the observance of domesticity, I desire to devote the remnant of my life in earning the means of defraying the expenses of my journey in respect of the time to come.[4] The desire has arisen in my mind of crossing the ocean of the world. Alas, whence shall I get the raft of religion (with which to accomplish my purposes)?[5] Hearing that the very deities are persecuted and made to endure the fruits of their acts, and beholding the rows of Yama's standards and flags floating over the heads

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* Some texts erroneously read 'sthitah' for 'sthitim'. 'Eka eva ātmani sthitim kartum', literally rendered, is 'to achieve existence in the one soul.' This means 'to realise the union of the Jiva-soul with the Supreme Soul.' 'Relying upon the Soul I shall try to exist in the one Soul', in brief, means, 'I shall try to unite the Jiva with the Supreme Soul.' The difference between 'Kānkhāmi' and 'Ichchāmi' is well illustrated by the Commentator by refering to the case of the man of weak stomach who craves for food of every kind but who does not wish to actually eat from fear of increasing his illness.—T.

of all creatures,[6] my heart fails to derive pleasure from the diverse objects of pleasure with which it comes into contact. Beholding also that the Yatis depend for their sustenance upon alms obtained in course of their rounds of mendicancy, I have no respect for the religion of the Yatis as well. O my reverend guest, do thou, aided by that religion which is founded upon the basis of intelligence and reason, set me to the observance of a particular course of duties and observances !*—"[7]

"Bhishma continued,—'Endued with great wisdom, the guest, hearing this speech of his host which was consistent with righteousness, said these sweet words in a melodious voice.[8]

" 'The guest said,—I also am confounded with respect to this topic. The same thought occupies my mind. Certainty of conclusion I am unable to arrive at. Heaven has many doors.[9] There are some that applaud Emancipation. Some regenerate persons praise the fruits attainable by the performance of sacrifices. Some there are that take refuge in the forest mode of life. Some, again, betake themselves to the domestic mode of life.[10] Some rely upon the merits attainable by an observance of the duties of kings. Some rely upon the fruits of that culture which consists in the restraint of the soul. Some think that the merits resulting from a dutiful obedience to preceptors and seniors are efficacious. Some betake themselves to restraint of speech.[11] Some, by waiting dutifully upon their mothers and fathers, have gone to heaven. Some have ascended to heaven by practising the duty of compassion, and some by practising Truth.[12] Some rush to battle, and laying down their lives, have attained to heaven. Some, again, attaining to success by practising the vow called Unccha, have betaken themselves to the path of

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* 'Sāttwikāni' implies the deities and others that are endued with the attribute of Sattwa. 'Samyujyamānāni' refers to their births and deaths as deities and men in consequence of the fruits reaped of acts done. 'Niryyātyamānāni' is 'distressed or afflicted (in consequence of such birth and deaths).' The rows of Yama's standards and flags' refer to the diverse diseases that afflict all creatures.—T.

heaven.[13] Some have devoted themselves to the study of the Vedas. Endued with auspiciousness and wedded to such study, these men, possessed of intelligence, with tranquil souls, and having their senses under complete control, attin to heaven.[14] Others, characterised by simplicity and truth, have been slain by men of wickedness. Endued with pure souls, such men of truth and simplicity, have become honored denizens of heaven.[15] In this world, it is seen, that men betake themselves to heaven through a thousand doors of duty, all standing wide open. My understanding has been troubled by thy question, like a fleecy cloud before the wind.—' "[16]

SECTION CCCLVI.

"'The guest continued,—For all that, O Brāhmana, I shall endeavour to instruct thee duly. Listen to me as I recite to thee that which I have heard from my preceptor.[1] In that place whence, in course of a former creation, the wheel of righteousness was set in motion, in that forest which is known by the name of Naimisha, and which is situate on the banks of the Gomati, there is a city called after the Nagas.[2] There, in that region, all the deities, assembled together, had in days of old performed a grand sacrifice. There the foremost of earthly kings, Māndhātri, vanquished Indra the chief of the celestials.[3] A mighty Nāga, of righteous soul, dwells in the city that stands in that region. That great Nāga is known by the name of Padmanābha or Padma.[4] Walking in the triple path (of acts, knowledge, and adoration), he gratifies all creatures in thought, word, and deed.[5] Reflecting upon all things with great care, he protects the righteous and chastises the wicked by adopting the quadruple policy of conciliation, provoking dissensions, making gifts or bribes, and using force.[6] Repairing thither, thou shouldst put to him the questions thou wishest. He will show thee truly what the highest religion is.[7] That Naga is always fond of guests. Endued with great intelligence, he is well conversant with the scriptures. He

is possessed of all desirable virtues the like of which are not to be noticed in any other person.[8] By disposition he is always observant of those duties which are performed with or in water.* He is devoted to the study of the Vedas. He is endued with penances and self-restraint. He has great wealth.[9] He performs sacrifices, makes gifts, abstains from inflicting injury, and practises forgiveness. His conduct in all respects is excellent. Truthful in speech and freed from malice, his behaviour is good and his senses are under proper control.[10] He eats after feeding all his guests and attendants. He is kind of speech. He has knowledge of what is beneficial and what is simple and right and what is censurable. He takes stock of what he does and what he leaves undone. He never acts with hostility towards any one. He is always engaged in doing what is beneficial to all creatures. He belongs to a family that is as pure and stainless as the water of a lake in the midst of the Ganges.—' "[11]

SECTION CCCLVII.

" 'The host replied,—I have heard these words of thine, that are so consoling, with as much gratification as is felt by a person heavily loaded when that load is taken off his head or shoulders.[1] The gratification that a traveller who has made a long journey on foot feels when he lies down on a bed, that which a person feels when he finds a seat after having stood for a long while for want of room, or that which is felt by a thirsty person when he finds a glass of cool water, or that which is felt by a hungry man when he finds savoury food set before him,[2] or that which a guest feels when a dish of desirable food is placed before him at the proper time, or that which is felt by an old man when after long coveting he gets a son, or that which is experienced by one when meeting with a dear friend or relative about whom one had become exceedingly anxious, resembles that with which I have been filled

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* The Commentator explains that 'nityah-salilah' means 'pure as water.' I think this is not the sense of the word here.—T.

in consequence of these words uttered by thee.*[3-4] Like a person with upturned gaze I have heard what has fallen from thy lips and am reflecting upon their import. With these wise words of thine thou hast truly instructed me![5] Yes, I shall do what thou hast commanded me to do. Thou mayst go tomorrow at dawn, passing the night happily with me and dispelling thy fatigue by such rest.[6] Behold, the rays of the divine Surya have been partially dimmed and the god of day is proceeding in his downward course!—[7]

"Bhishma continued,—'Hospitably waited upon by that Brāhmana, the learned guest, O slayer of foes, passed that night in the company of his host.[8] Indeed, both of them passed the night happily, conversing cheerfully with each other on the subject of the duties of the fourth mode of life, *viz.*, Sannyāsa (Renunciation). So engrossing was the nature of their conversation that the night passed away as if it were day.[9] When morning came, the guest was worshipped with due rites by the Brahmana whose heart had been eagerly set upon the accomplishment of what (according to the discourse of the guest) was regarded by him to be beneficial for himself.[10] Having dismissed his guest, the righteous Brāhmana, resolved to achieve his purpose, took leave of his kinsmen and relatives, and set out in due time for the abode of that foremost of Nāgas, with heart steadily directed towards it.' "[11]

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* It is desirable to note that the word 'atithi,' which is rendered 'guest' here and elsewhere, means a person who enters without invitation the abode of a householder. Such an individual is adorable. All the deities reside in his person. He is supposed to favor the householder by giving him an opportunity of performing the rites of hospitality. Whatever the respect, however, that is paid to a guest, he cannot expect to be served with food till the householder has done his best for serving him as sumptuously as his circumstances would permit. Hence, by the time the food is placed before him, the guest becomes very hungry.—T.

SECTION CCCLVIII.

"Bhishma said,—'Proceeding by many delightful forests and lakes and sacred waters, the Brāhmana at last arrived at the retreat of a certain ascetic.[1] Arrived there, he enquired of him, in proper words, about the Nāga of whom he had heard from his guest, and instructed by him he pursued his journey.[2] With a clear idea of the purpose of his journey, the Brāhmana then reached the house of the Nāga. Entering it duly, he proclaimed himself in proper words, saying,—Ho! who is there! I am a Brāhmana come hither as a guest![3]—Hearing these words, the chaste wife of the Nāga, possessed of great beauty and devoted to the observance of all duties, showed herself.[4] Always attentive to the duties of hospitality, she worshipped the guest with due rites, and welcoming him, said,—What can I do for you?—[5]

" 'The Brāhmana said,—O lady, I am sufficiently honored by thee with the sweet words thou hast said unto me. The fatigue of my journey has also been dispelled. I desire, O blessed lady, to see thy excellent lord![6] This is my high object. This is the one object of my desire. It is for this reason that I have come today to the residence of the Nāga thy husband!—[7]

" 'The wife of the Nāga said,—Reverend sir, my husband has gone to drag the car of Surya for a month. O learned Brāhmana, he will be back in fifteen days, and will, without doubt, show himself unto thee![8] I have thus told thee the reason of my husband's absence from home. Be that as it may, what else is there that I can do for thee? Tell me this![9]—

" 'The Brāhmana said,—O chaste lady, I have come hither with the object of seeing thy husband. O reverend dame, I shall dwell in the adjacent forest, waiting for his return![10] When thy husband comes back, do kindly tell him that I have arrived at this place impelled by the desire of seeing him. Thou shouldst also inform me of his return when that event occurs![11] O blessed lady, I shall, till then, reside on the

banks of the Gomati, waiting for his return and living the while upon frugal fare !'[12]—Having said this repeatedly unto the wife of the Nāga, that foremost of Brāhmanas proceeded to the banks of the Gomati for residing there till the time of the Nāga's return.'"[13]

SECTION CCCLIX.

"Bhishma continued,—'The Nāgas of that city became exceedingly distressed when they saw that that Brāhmana, devoted to the practice of penances, continued to reside in the forest, entirely abstaining all the while from food, in expectation of the arrival of the Nāga chief.[1] All the kinsmen and relatives of the great Nāga, including his brothers and children and wife, assembling together, repaired to the spot where the Brahmana was staying.[2] Arrived on the banks of the Gomati, they beheld that regenerate person seated in a secluded spot, abstaining from food of every kind, observant the while of excellent vows, and engaged in silently reciting certain Mantras.[3] Approaching the presence of the Brāhmana and offering him due worship, the kinsmen and relatives of the great Nāga said unto him these words fraught with candour :[4]—O Brāhmana endued with wealth of asceticism, this is the sixth day of thy arrival here, but thou sayest no word about thy food, O regenerate one thou art devoted to righteousness.[5] Thou hast come to us. We too are here in attendance upon thee. It is absolutely necessary that we should do the duties of hospitality by thee. We are all relations of the Nāga chief with whom thou hast business.[6] Roots or fruit, leaves, or water, or rice or meat, O best of Brāhmanas, it behooveth thee to take for thy food.[7] In consequence of thy dwelling in this forest under such circumstances of total abstention from food, the whole community of Nāgas young and old is being afflicted, since this thy fast implies negligence on our part to discharge the duties of hospitality.[8] We have none amongst us that has been guilty of Brāhmanicide. None of us has ever lost a son immediately after birth. No one has been born in

our race that has eaten before serving the deities or guests or relatives arrived at his residence!—[9]

"'The Brāhmana said,—In consequence of these solicitations of you all, I may be regarded to have broken my fast. Eight days are wanting for the day to come when the chief of the Nāgas will return.*[10] If, on the expiry of the eighth night hence, the chief of the Nāgas do not come back, I shall then break this fast by eating. Indeed, this vow of abstaining from all food that I am observing is in consequence of my regard for the Nāga chief.[11] You should not grieve for what I am doing. Do you all return to whence you came. This my vow is on his account. You should not do anything in consequence of which this my vow may be broken![12]—The assembled Nāgas, thus addressed by the Brāhmana, were dismissed by him, whereupon, O foremost of men, they returned to their respective residences.'"[13]

SECTION CCCLX.

"Bhishma said,—'Upon the expiry of the period of full fifteen days, the Nāga chief (Padmanābha), having finished his task of dragging the car of Surya and obtained the latter's permission, came back to his own house.[1] Beholding him come back, his spouse approached him quickly for washing his feet and dutifully discharging other tasks of a similar nature. Having gone through these tasks, she took her seat by his side. The Nāga then, refreshed from fatigue, addressed his dutiful and chaste wife, saying,[2]—I hope, my dear wife, that during my absence thou hast not been unmindful of worshipping the deities and guests agreeably to the instructions I gave thee, and according to the ordinances laid down in the scriptures.[3] I hope, without yielding to that uncleansed understanding which is natural to persons of thy sex, thou hast, during my absence from home, been firm in the observance of the duties of hospitality. I trust

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* Some of the Bengal texts have 'dwigunam' for 'dwirunam'. 'Less than ten by two' is the meaning.—T.

that thou hast not transcended the barriers of duty and righteousness.—[4]

"'The wife of the Nāga said,—The duty of disciples is to wait with reverence upon their preceptor for accomplishing his bidding; that of Brāhmanas is to study the Vedas and bear them in memory; that of servants is to obey the commands of their masters; that of the king is to protect his people by cherishing the good and chastising the wicked.[5] It is said that the duties of a Kshatriya embrace the protection of all creatures from wrong and oppression.[6] The duty of the Cudra is to serve with humility persons of the three regenerate orders, *viz.*, Brāhmanas and Kshatriyas and Vaiçyas. The religion of the house-holder, O chief of the Nāgas, consists in doing good to all creatures.[7] Frugality of fare and observance of vows in due order, constitute merit (for persons of all classes) in consequence of the connection that exists between the senses and the duties of religion.*[8]—Who am I? Whence have I come? What are others to me and what am I to others?—these are the thoughts to which the mind should ever be directed by him who leads that course of life which leads to Emancipation.[9] Chastity and obedience to the husband constitute the highest duty of the wife. Through thy instructions, O chief of the Nāgas, I have learnt this well.[10] I, therefore, that am well conversant with my duty, and that have thee for my husband—thee that art devoted to righteousness,—O, why shall I, swerving from the path of duty, tread along the path of disobedience and sin?[11] During thy absence from home, the adorations to the deities have not fallen off in any respect. I have also, without the slightest negligence, attended to the duties of hospitality towards persons arrived as guests in thy abode.[12] Fifteen days ago a Brāhmana has come here. He has not disclosed

* This Verse seems to be unintelligible. I think the sense is this. Frugality of fare and observance of vows constitute merit for persons of all classes. These imply the restraint of the senses, for if the senses be not restrained no one can observe vows or practise frugality. There is a connection, thus, between the duties of religion and the senses.—T.

his object to me. He desires to have an interview with thee.[13] Dwelling the while on the banks of the Gomati, he is anxiously expecting thy return. Of rigid vows, that Brāhmana is sitting there, engaged in the recitation of Brahma.[14] O chief of the Nāgas, I have made a promise to him to the effect that I would despatch thee to him as soon as thou wouldst come back to thy abode![15] Hearing these words of mine, O best of Nāgas, it behooveth thee to repair thither. O thou that hearest with thy eyes, it behooveth thee to grant unto that regenerate person the object that has brought him hither![*]—' "[16]

SECTION CCCLXI.

" 'The Nāga said,—O thou of sweet smiles, for whom hast thou taken that Brāhmana? Is he really a human being or is he some deity that has come hither in the disguise of a Brāhmana?[1] O thou of great fame, who is there among human beings that would be desirous of seeing me or that would be competent for the purpose? Can a human being, desiring to see me, leave such a command with thee about despatching me to him for paying him a visit at the place where he is dwelling?[2] Amongst the deities and Asuras and celestial Rishis, O amiable lady, the Nāgas are endued with great energy. Possessed of great speed, they are endued again with excellent fragrance.[3] They deserve to be worshipped. They are capable of granting boons. Indeed, we too deserve to be followed by others in our train. I tell thee, O lady, that we are incapable of being seen by human beings![†]—[4]

" 'The spouse of the Nāga chief said,—Judging by his

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* 'Darçana-çravas' means one who hears with the eye. The Nāgas or snakes are believed to have no ears, but to use their eyes both for seeing and hearing. Who the Nāgas of the Mahābhārata or the Purānas were, it is difficult to determine. They seem to have been a superior order of beings, having their abode in the nether regions.—T.

† The meaning of 'anuyāyinah' is that we should be followed by others, *i. e.*, we deserve to walk at the head of others.—T.

simplicity and candour I know that that Brāhmana is not any deity who subsists on air. O thou of great wrath, I also know this, *viz.*, that he reveres thee with all his heart.[5] His heart is set upon the accomplishment of some object that depends upon thy aid. As the bird called Chātaka, which is fond of rain, waits in earnest expectation of a shower (for slaking its thirst), even so is that Brāhmana waiting in expectation of a meeting with thee.*[6] Let no calamity betake him in consequence of his inability to obtain a sight of thee. No person born like thee in a respectable family can be regarded to remain respectable by neglecting a guest arrived at his house.†[7] Casting off that wrath which is natural to thee, it behooveth thee to go and see that Brāhmana. It behooveth thee not to suffer thyself to be consumed by disappointing that Brāhmana.[8] The king or the prince, by refusing to wipe the tears of persons that come to him from hopes of relief, incurs the sin of fœticide. By abstaining from speech one attains to wisdom.[9] By practising gifts one acquires great fame. By adhering to truthfulness of speech, one acquires the gift of eloquence and comes to be honored in heaven.[10] By giving away land one attains to that high end which is ordained for Rishis leading the sacred mode of life. By earning wealth through righteous means, one succeeds in attaining to many desirable fruits.[11] By

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* The Indian bird Chātaka has a natural hole on the upper part of its long neck in consequence of which it is seen to always sit with beaks upturned, so that the upper part of the neck keeps the hole covered. The Chātaka is incapable of slaking its thirst in a lake or river, for it cannot bend its neck down. Rain water is what it must drink. Its cry is shrill and sharp but not without sweetness. 'Phate-e-e-ek-jal'—'Phate-e-e-ek-jal' is supposed to be the cry uttered by it. When the Chātaka cries, the hearers expect rain. Eager expectation with respect to anything is always compared to the Chātaka's expectation of rain water.—T.

† The Burdwan translator erroneously renders this Verse. The Commentator explains that 'hitwā' is equivalent to 'vinā', and sums up the meaning of the first line in these words, *viz.*, 'twaddarçanam vinā asya kopi vighnomābhut'. In the second line, 'naprayupāsate' is equal to 'paritājya na āste'.—T.

doing in its entirety what is beneficial for oneself, one can avoid going to hell. This is what the righteous say.[12]—

"'The Nāga said,—I had no arrogance due to pride. In consequence, however, of my birth, the measure of my arrogance was considerable. Of wrath, which is born of desire, O blessed lady, I have none. It has all been consumed by the fire of thy excellent instructions.[13] I do not behold, O blessed dame, any darkness that is thicker than wrath. In consequence, however, of the Nāgas having excess of wrath, they have become objects of reproach with all persons.*[14] By succumbing to the influence of wrath, the ten-headed Rāvana of great prowess, became the rival of Cakra and was for that reason slain by Rāma in battle.[15] Hearing that the Rishi Rāma of Bhrigu's race had entered the inner apartments of their palace for bringing away the calf of the Homa cow of his sire, the sons of Kārttāviryya, yielding to wrath, took such entry as an insult to their royal house, and as the consequence thereof, they met with destruction at the hands of Rāma.[16] Indeed, Kārttaviryya of great strength, resembling the Thousand-eyed Indra himself, in consequence of his having yielded to wrath, was slain in battle by Rāma of Jamadagni's race.[17] Verily, O amiable lady, at thy words I have restrained my wrath, that foe of penances, that destroyer of all that is beneficial for myself.[18] I praise my own self greatly since, O large-eyed one, I am fortunate enough to own thee for my wife,—thee that art possessed of every virtue and that hast inexhaustible merits.[19] I shall now proceed to that spot where the Brāhmana is staying. I shall certainly address that Brāhmana in proper words, and he shall certainly go hence, his wishes being accomplished.—'"[20]

SECTION CCCLXII.

"Bhishma said,—Having said these words unto his dear spouse, the chief of the Nāgas proceeded to that place where

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* It is a pity that even such Verses have not been rendered correctly by the Burdwan translator. K. P. Singha gives the sense correctly, but the translation is not accurate.—T.

the Brāhmana was sitting in expectation of an interview with him. As he proceeded, he thought of the Brāhmana and wandered as to what the business could be that had brought him to the Nāga city.[1] Arrived at his presence, O chief of men, that foremost of Nāgas, devoted by his nature to righteousness, addressed his guest in sweet words, saying,[2]—O Brāhmana, do not yield to wrath. I address thee in peace! Do not be angry! After whom hast thou come hither? What is thy object?[3] Coming to thee, I ask thee in affection, O regenerate one! Whom dost thou adore in this retired spot on the banks of the Gomati?[4]—

"'The Brāhmana said,—Know that my name is Dharmāranya, and that I have come hither for obtaining a sight of the Nāga Padmanābha, O foremost of all regenerate persons! With him I have some business![5] I have heard that he is not at home and that, therefore, I am not now near his present quarters. Like a Chātaka waiting in expectation of the clouds, I am waiting for him whom I regard as dear to me![6] For dispelling all evil from him and bringing about what is beneficial to him, I am engaged in reciting the Vedas till he comes and am in Yoga and passing my time happily![7]—

"'The Nāga said,—Verily, thy conduct is exceedingly good. Pious thou art and devoted to the good of all righteous persons. O highly blessed Brāhmana, every praise is due to thee! Thou beholdest the Nāga with eyes of affection.[8] I am that Nāga, O learned Rishi, whom thou seekest! Do thou command me, as thou wishest, in respect of what is agreeable to thee and what I should do for thee![9] Having heard from my spouse that thou art here, I have approached this spot, O regenerate one, for beholding thee![10] When thou hast come hither, thou art certain to return hence with thy object fulfilled. It behooveth thee, O foremost of regenerate persons, to employ me to any task with all confidence![11] All of us have certainly been purchased by thee with thy merits,* since thou, disregarding what is for thy own good, hast employed thy time in seeking the good of ourselves![12]

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* A form of expression meaning that 'we are your slaves'.—T.

"'The Brāhmana said,—O highly blessed Nāga, I have come hither, moved by the desire of obtaining a sight of thee! I have come here, ignorant as I am with all things, for asking thee about something, O snake![13] Relying on the Soul, I desire to attain to the Supreme Soul which is the end of the Jiva-Soul. I am neither attached to, nor dissociated from, the world.*[14] Thou shinest with the effulgence of thy own merits covered by pure fame,—with an effulgence that is as agreeable as that of the moon.[15] O thou that livest on air alone, do thou first answer a question that I wish to put to thee! Afterwards I shall inform thee of the object that has brought me hither!'"[16]

SECTION CCCLXIII.

"'The Brāhmana said,—Thou goest away for dragging the one-wheeled car of Vivaswat according to thy turn! It behooveth thee to describe to me anything wonderful that thou mayst have noticed in those regions through which object thou sojournest![1]—

"'The Nāgas aid,—The divine Surya is the refuge or home of innumerable wonders. All the creatures that inhabit the three worlds have flowed from Surya.[2] Innumerable Munis, crowned with ascetic success, together with all the deities, reside in the rays of Surya like birds perching on the branches of trees.[3] What, again, can be more wonderful than this that the mighty Wind, emanating from Surya, takes refuge in his rays and thence yawns over the universe?[4] What can be more wonderful than this, O regenerate Rishi, that Surya, dividing the Wind into many portions from desire of doing good to all creatures, creates rain that falls in the rainy season?[5] What can be more wonderful than this that the Supreme Soul, from within the solar disc, himself bathed in blazing effulgence, looketh upon

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* 'Atmānam' is Brahma; 'ātmasthah' is 'relying on the Soul', *i. e.*, 'withdrawn from all worldly objects;' 'ātmanogatim' implies 'the end of the Jiva-soul', *i. e.*, the Supreme Soul; the last is an adjective of ātmānam.—T.

Surya has a black ray which transforms itself into clouds charged with rain and pours showers of rain when the season comes?[7] What can be more wonderful than this that drinking up for eight months the rain he pours down, he pours it down once again in the rainy season?[8] In certain rays of Surya, the Soul of the universe is said to reside. From Him is the seed of all things, and it is He that upholds the Earth with all her mobile and immobile creatures.[9] What can be more wonderful, O Brāhmana, than this, that the foremost of Purushas, eternal and mighty-armed, endued with exceeding effulgence, eternal, and without beginning and without end, resides in Surya?[10] Listen, however, to one thing I shall tell you now. It is the wonder of wonders. I have seen it in the clear sky, in consequence of my adjacence to Surya![11] In former times, one day at the hour of noon, while Surya was shining in all his glory and giving heat to everything, we beheld a Being coming towards Surya, who seemed to shine with effulgence that was equal to that of Surya himself.[12] Causing all the worlds to blaze up with his glory and filling them with his energy, he came, as I have already told thee, towards Surya, rending the firmament, as it were, for making his path through it.[13] The rays that emanated from his body seemed to resemble the blazing effulgence of libations of clarified butter poured into the sacrificial fire. In consequence of his energy and splendour he could not be looked at. His form seemed to be indescribable. Indeed, he appeared to us to be like a second Surya.[14] As soon as he came near, Surya extended his two hands (for giving him a respectful reception). For honoring Surya in return, he also extended his right-hand.[15] The latter then, piercing through the firmament, entered into Surya's disc. Mingling then with Surya's energy, he seemed to be transfromed into Surya's self.[16] When the two energies thus met together, we were so confounded that we could not any longer distinguish which was which. Indeed, we could not make out who was Surya whom we bore on his car, and who was the Being that we had seen coming through the sky.[17]

O illustrious one, who is this Being that has mixed himself with thee and has been transformed into thy second self?—'"[12]

SECTION CCCLXIV.

"—Surya said,—This Being is not the god of fire, he is not an Asura. Nor is he a Nāga. He is a Brāhmana who has attained to heaven in consequence of his having been crowned with success in the observance of the vow called Unccha.*[1] This person had subsisted upon fruit and roots and upon the fallen leaves of trees. He had sometimes subsisted upon water, and sometimes upon air alone, passing his days with concentrated soul.[2] The deity Mahādeva had been gratified by him with constant recitation of the Samhitās. He had endeavoured to accomplish those acts that lead to heaven. Through the merits of those acts he hath now attained to heaven.[3] Without wealth and without desire of any kind, he had observed the vow calld Unccha in the matter of his sustenance. This learned Brāhmana, ye Nāgas, had been devoted to the good of all creatures.[4] Neither deities, nor Gandharvas, nor Asuras, nor Nāgas, can be regarded as superior to those creatures that attain to this excellent end of coming into the solar disc?—Even such, O regenerate one, was the wonderful incident that I beheld on that occasion.[5] That Brāhmana, who was crowned with success by the observance of the Unccha vow and who thus obtained an end that persons crowned with ascetic success acquire, to this day, O regenerate one, goes round the Earth, staying in the disc of Suryya!—'"[6]

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* It has been explained in the previous sections that the Unccha vow consists in subsisting on grains picked up from the fields after the corn has been reaped and taken away by the owners. It is a most difficult vow to observe. The merit attaching to it is, therefore, very great.—T.

SECTION CCCLXV.

" 'The Brāhmana said,—Without doubt, this is very wonderful, O Nāga! I have been highly gratified by listening to thee! By these words of thine that are fraught with subtile meaning, thou hast shown me the way I am to follow.[1] Blessed be thou, I desire to depart hence, O best of Nāgas! Thou shouldst recollect me now and then and enquire after me by sending thy servants!—[2]

" 'The Nāga said,—The object that brought thee hither is still in thy breast, for thou hast not as yet disclosed it to me. Where then wilt thou go? Tell me, O regenerate one, what should be done by me, and what that object is which brought thee hither![3] After the accomplishment of thy business, whatever it is, expressed or unexpressed in speech, thou mayst depart, O foremost of regenerate persons, saluting me and dismissed by me cheerfully, O thou of excellent vows.[4] Thou hast conceived a friendship for me. O regenerate Rishi, it behooveth thee not to depart from this place after having only seen me, thyself sitting under the shade of this tree![5] Thou hast become dear to me and I have become dear to thee, without doubt. All the persons in this city are thine. What objection then, O sinless one, to pass some time in my house?—[6]

" 'The Nāga said,—It is even so, O thou of great wisdom, O Nāga that hast acquired a knowledge of the soul! It is very true that the deities are not superior to thee in any respect.[7] He that is thyself is verily myself, as he that is myself is truly thyself. Myself, thyself, and all other creatures, shall all have to enter into the Supreme Soul.[8] A doubt had penetrated my mind, O chief of Nāgas, in the matter of the best means for winning righteousness or merit. That doubt has been dispelled by thy discourse, for I have learnt the value of the Unccha vow.[9] I shall hence follow that vow which is so very efficacious in the matter of beneficial consequences. That, O blessed one, has become my certain

conclusion now, based on excellent reasons. I take thy leave! Blessings to thee! My object has been accomplished, O Nāga!—' "[10]

SECTION CCCLXVI.

"Bhishma said,—'Having saluted that foremost of Nāgas in this way, the Brāhmana (named Dharmāranya), firmly resolved to follow the Unccha mode of life, proceeded to the presence, O king, of Chyavana of Bhrigu's race, from desire of being formally instructed and initiated in that vow.*[1] Chyavana performed the Samskāra rites of the Brāhmana and formally initiated him into the Unccha mode of life. The son of Bhrigu, O monarch, recited this history to king Janaka in his palace. King Janaka, in his turn, narrated it to the celestial Rishi Nārada of high soul.'[2-3] The celestial Rishi Nārada too, of stainless acts, repairing on one occasion to the abode of Indra the chief of the deities, gave to Indra this history upon being asked by him.[4] The chief of the celestials, having obtained it thus from Nārada, recited this blessed history to a conclave consisting of all the foremost Brāhmanas, O monarch![5] On the occasion, again, of my dreadful encounter with Rāma of Bhrigu's race (on the field of Kurukshetra), the celestial Vasus, O king, had recited this history to me.†[6] Asked by thee, O foremost of righteous

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* The formal initiation or 'dikshā' is a ceremony of great importance. No sacrifice or vow, no religious rite, can be performed without the 'dikshā'. The rite of 'dikshā' is performed with the assistance of a preceptor or priest. In leaving the domestic mode for the life of a forest recluse, the 'dikshā' is necessary. In following the Unccha vow, this rite is needed. Any religious act performed by one without having undergone the formal 'dikshā', becomes sterile of results.—T.

† Bhishma abducted, with the might of his single arms, the three daughters of the king of Kāçi, *viz.*, Amvā, Amvikā, and Amvālikā. He wished to marry the princesses to his brother Vichitravirya. The eldest princess, having previously to her abduction selected king Cālwa for her lord, was let off. When, however, she presented herself before her lover, the latter refused to wed her. She, therefore, applied to Rāma for wreaking vengeance on Bhishma whom she

men, I have recited this history that is excellent and sacred and fraught with great merit.[7] Thou hadst asked me about that which constitutes the highest duty, O king. This history is my answer to thy quiry. A brave man he was, O monarch, that betook himself to the practice of the Unccha vow in this way, without expectation of any fruit.[8] Firmly resolved, that Brāhmana, instructed by the chief of Nāgas in this way about his duty, betook himself to the practice of Yama and Niyama, and subsisting the while upon such food as was allowed by the Unccha vow, proceeded to another forest.' "[9]

FINIS ÇANTI PARVA.

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regarded as the author of her wrongs. Rāma took up her cause and fought with Bhishma, but was obliged to acknowledge defeat at the hands of his antagonist who was his disciple in arms. For fuller particulars, *vide Amvopākhyāna Parvan* in Udyoga Parvan.—T.

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